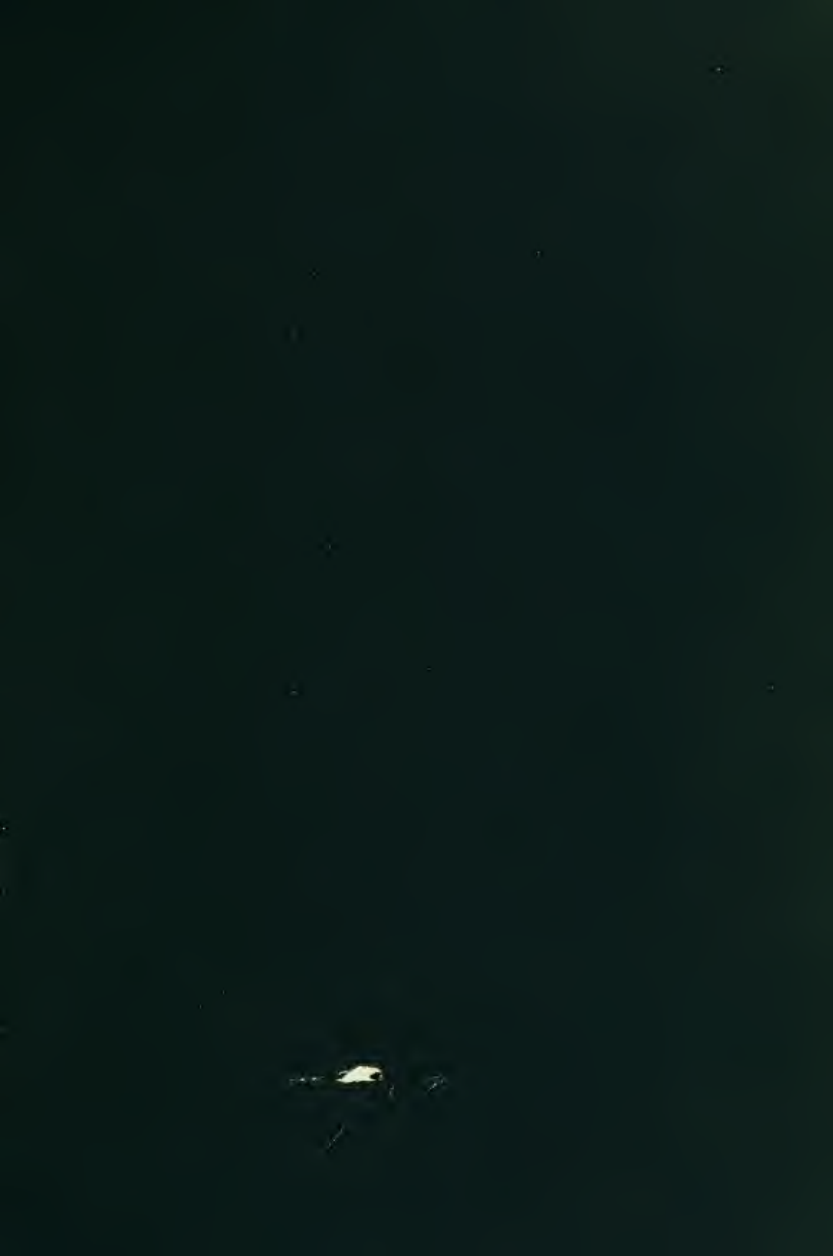




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THE INTERNATIONAL CONGREGATIONAL COUNCIL

LONDON, 1891.

AUTHORISED RECORD OF PROCEEDINGS.

WITH INTRODUCTION BY
R. W. DALE, M.A., D.D., LL.D.,
President of the Council.

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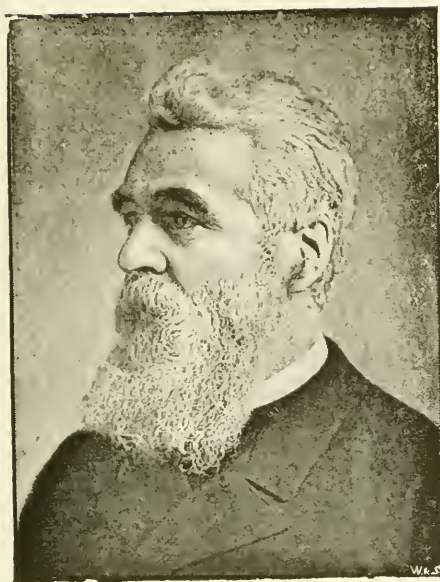


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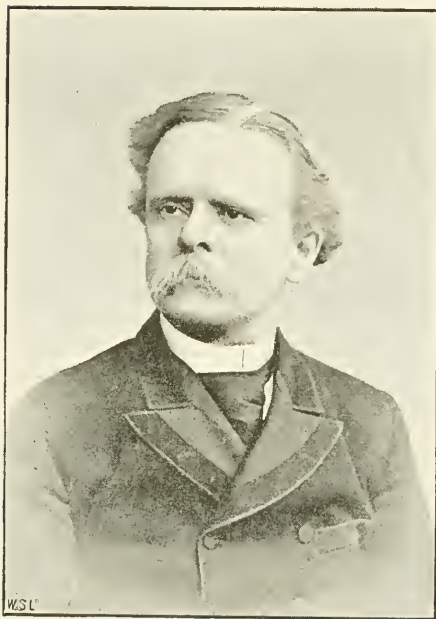
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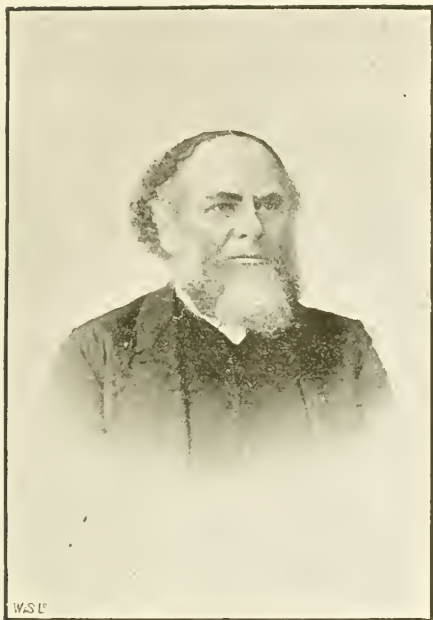
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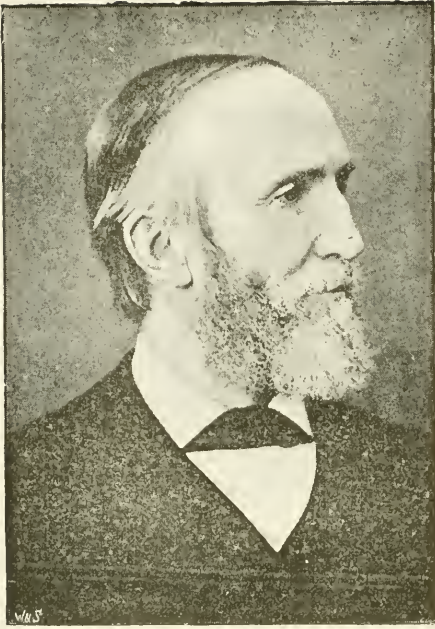
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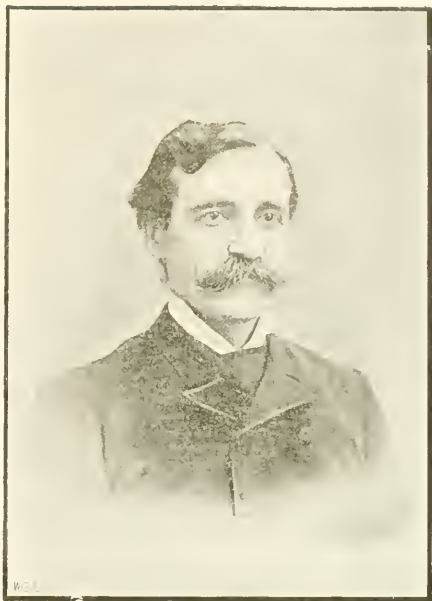
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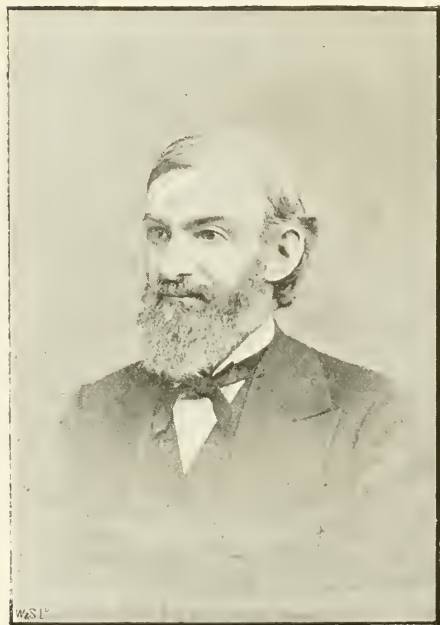
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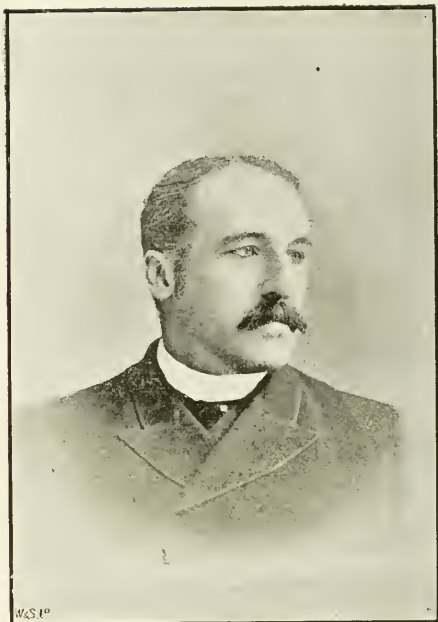
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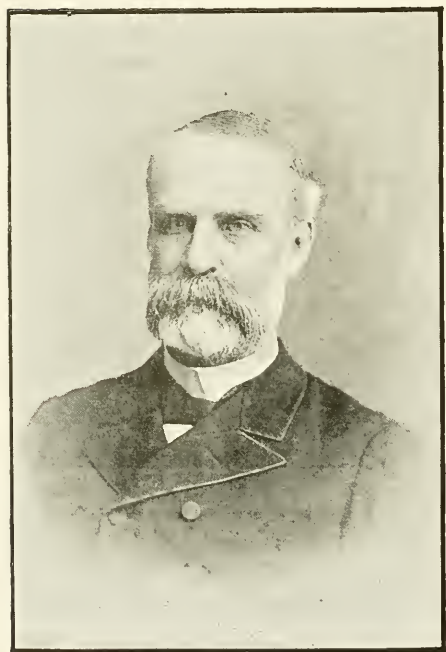
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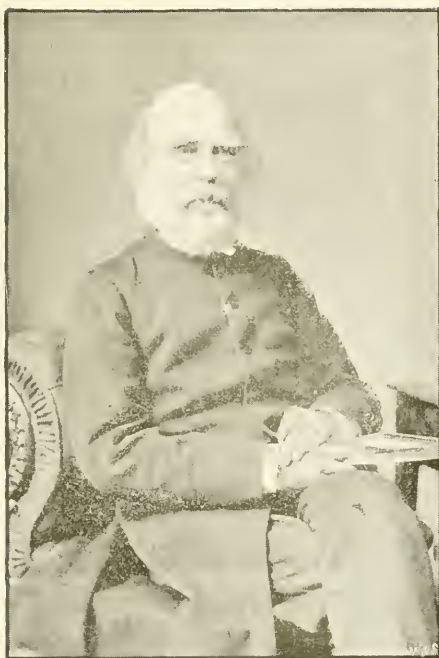
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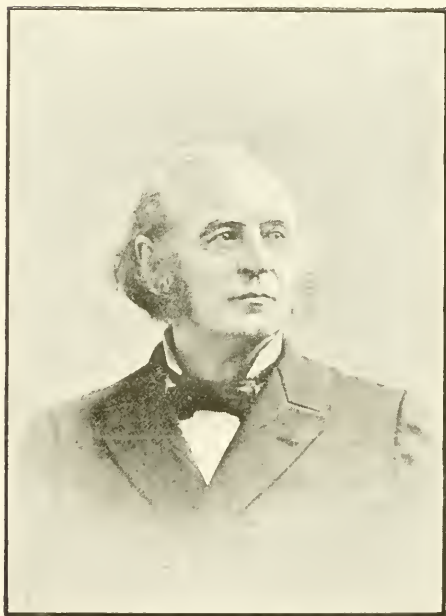
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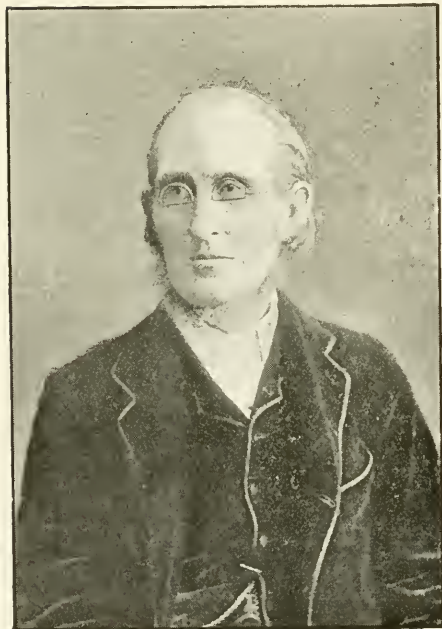
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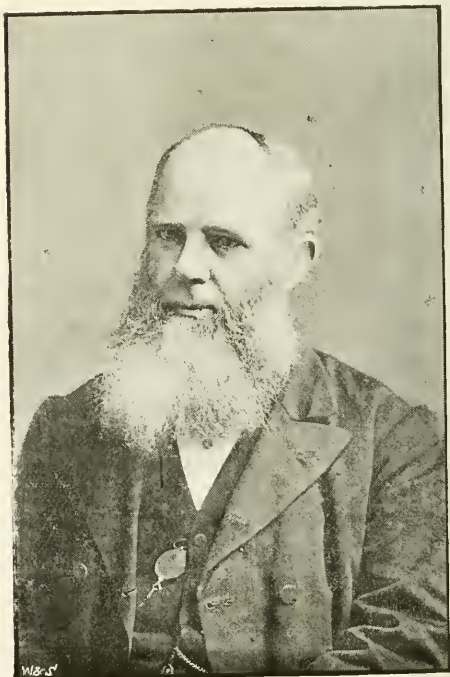
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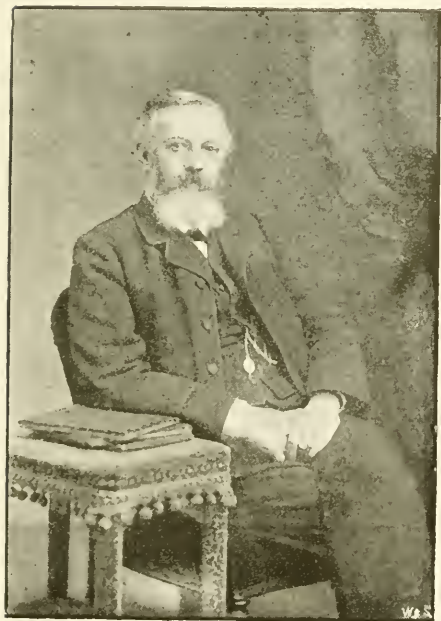
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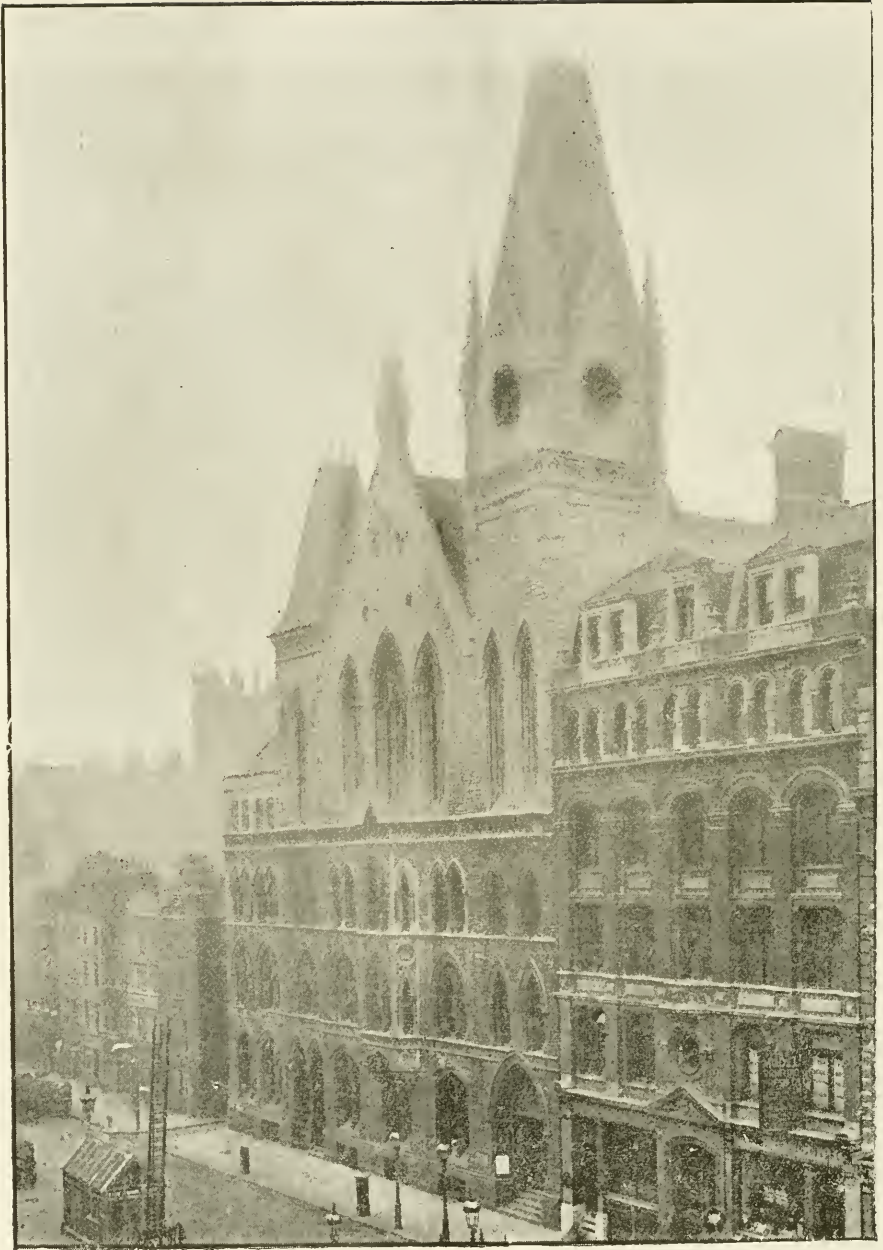
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PREFACE.

THE First International Congregational Council, the authorised report of whose proceedings is published in this volume, originated in a suggestion made in the city of Melbourne, at one of the meetings held to commemorate the Jubilee of Congregationalism in the colony of Victoria, Australia, in 1888.

The idea of such a Council was not then mooted for the first time. Dr. Hastings Ross had written for *The Congregational Quarterly* for 1874 (an American magazine), an article entitled "An Ecumenical Council of Congregational Churches;" and reprinted copies of this article were circulated in England and Canada as well as in the United States. It is affirmed that Dr. Dexter and Dr. Hannay discussed the subject when the Triennial National Council of the Congregational Churches of the United States was meeting at St. Louis in 1880. On June 7, 1884, the Congregational Union of Ontario and Quebec, at its annual meeting in Montreal, passed a resolution asking the Congregational Union of England and Wales to consider the possibility of the meeting of a General Congregational Council, and to convene one if it should seem feasible. This resolution was considered by the General Purposes Committee of the English Union, who advised the General Committee that, in their judgment, such a Council would be of great service, and recommended that correspondence should be opened with Congregational Churches in all parts of the world, including the foreign mission field, with a view to the summoning of one.

In Melbourne, where Dr. Hannay and Mr. Henry Lee were present as delegates from the Congregational Union of England and Wales to the various Unions of the Southern Colonies, the proposal took practical form. Dr. Hannay's account of the matter is this: "At one of the festal gatherings at Melbourne a suggestion was made, thrown out without very much deliberation, that it would be a very good thing to have a general gathering of Congregationalists from all parts of the world in London or somewhere else. The proposal was taken up in that assembly with great enthusiasm. At a session of the Victoria Union, a resolution was adopted, instructing Mr. Lee and myself to urge the Congregational Union of England and Wales to be the convening body of such an assembly. This was endorsed by the Congregational Union of New South Wales."

The request, formally and officially made by two national representative bodies of Congregationalists, was presented to the English Congregational Union in May, 1889; and it was unanimously and cordially adopted by that Union.

In October of the same year Dr. Mackennal, who was attending the

American Triennial National Council at Worcester, Mass., as English delegate, presented the proposal, accompanied with an invitation to hold the Council in London, and it was unanimously adopted by the American representatives.

The Congregational Unions of Wales, Scotland, Ireland, the Channel Islands, Ontario and Quebec, Nova Scotia and New Brunswick, South Australia, Queensland, Tasmania, New Zealand, South Africa, Natal and South-Eastern Africa, Jamaica and British Guiana, were approached by direct correspondence; and they adopted the suggestion. The Congregational Associations on the Continent of Europe—in Russia, Sweden, Austria, and Denmark; and those in the foreign Missionary fields: North India, Japan, China, Madagascar, Samoa and Raratonga, and Hawaii—were approached through the Missionary Societies of England and America; and they appointed representatives. The Evangelical Union of Scotland claimed admission in a friendly correspondence with the English Committee of Arrangement, and appointed representatives in the same proportion as the Scottish Congregational Union. The Free Churches of the Netherlands sent a representative while the Council was sitting; and, his credentials being found to be in accordance with the order of Constitution of the Council, he was admitted by an open vote.

Dr. Hannay had brought with him from Australia some general suggestions as to the constitution and programme of the Council; its constitution was determined by the convening body, the Congregational Union of England and Wales, in consultation with the American National Council; and by the Committees of Arrangement appointed by these bodies the programme was to a large extent fixed.

An Assembly of about 300 was decided on as being large enough to be thoroughly representative, and not too large for deliberation. Of these 300, a third was assigned to the American Churches, a third to the English Churches, the remaining third to the rest of the world. The American Churches had the least representation in proportion to the number of churches and of members; but no attempt was made to enforce a rigorous numerical standard of representation, and the numbers were understood to be taken roundly; the object being kept in view to secure that all the nationalities should have some representation, and that none should have predominance in the Council.

In America and England, where there are large local as well as national associations, the plan was adopted of giving representation to both these constituent elements of the Congregational organisation, as nearly as might be in equal numbers. Each of the State associations in America was called on to elect one representative; about an equal number was elected by the Triennial Council at Worcester; and a small number of representatives was assigned to Congregational benevolent societies and theological seminaries. In England, forty members were assigned as representatives to the Congregational Union, forty to the Church-Aid and Home Missionary Society as the body representing the County Unions; and twenty to the theological colleges and missionary societies. A Committee of Arrangement, consisting of eleven, who were to be National Council representatives, was chosen at Worcester; a similar committee of fifteen Congregational Union representatives was

chosen in London; and these committees were empowered—the American Committee by the Triennial Council, the English Committee by the Committee of the Congregational Union and the Council of the Church-Aid Society—to fill up vacancies. In the American list such appointments made by the Committee are included under Section A; in the English list the appointment was made to the section in which the vacancy occurred.

In the case of the other nations no attempt was made to discriminate between representatives of national and local associations. Theological colleges in Wales, Scotland, Canada, and Victoria were represented in the Council.

The general plan of the Council, thus formulated by consultation between England and America, was accepted by the other organisations. That they should be asked to accept the constitution and the programme, instead of being consulted in the preparation of them, was not intended as a principle of action, but practically it became almost inevitable. The English and American Committees had been appointed, and it was necessary that they should be fully at work, before the Colonial unions had been able formally to identify themselves with the purpose to summon their brethren to meet in London in 1891. Moreover, correspondence between England and America is comparatively easy and rapid, between England and Australia comparatively tardy; and time was an element of first importance in preparing for the gathering of so many representatives. It is, however, intended and hoped that a much larger share in initiation and advice will be given to the Colonies and Mission Fields in the scheme of the next Council.

The Report which follows is divided into that of an official and that of an unofficial programme. For the meetings in the first part the Committee of Arrangement is responsible; they are the meetings of the Council proper. The meetings reported in the second part were arranged for by parties taking a friendly interest in the Council; and invitations to them were issued after consultation with the English Committee. No report is given here of meetings concerning which that Committee was not consulted.

Every effort has been made to secure the fulness and accuracy of a verbatim report. The readers of papers and the speakers have been furnished by the publishers with proofs of their own papers or speeches for correction, and each sheet has passed under my inspection. The Committee are not responsible for the volume; but they accept it as a faithful report of the proceedings of the first International Council of Congregationalists. It is published by arrangement with them, and will be largely circulated under their direction.

ALEX. MACKENNAL.

Moffat, August 17, 1891.

POSTSCRIPT TO SECOND EDITION.

SINCE the first Edition was published, Dr. Cheyne and Dr. Driver have distinctly repudiated an assertion made by Dr. Goodwin in his sermon (p. 66), to which their attention had been called as referring to them. Although the only responsibility attaching to this volume is that for the accuracy of the record, the contradiction of an asserted fact, especially where personal reputation is concerned, ought to receive equal publicity with the assertion; the simplest way of publishing this denial, in the absence from England of Dr. Goodwin, is to record it here.

Among minor errors which escaped correction in passing the former sheets through the press, only two of any importance have been observed: the substitution of the name of the Rev. R. T. Verrall for that of the Hon. Dr. Le Fevre in the debate reported p. 284, and the substitution of Mr. Adams's name for that of Dr. Adamson in the Committee reported on p. 287. These mistakes are set right in this Edition.

A. M.

Bowdon, September 24, 1891.

INTRODUCTION.

It was a great disappointment to me that the state of my health disabled me from attending the closing meetings of the Council. If I had been present, and if, without encroaching on the time appropriated to the readers of papers, there had been an opening for a twenty minutes' speech, it would have been agreeable to me to acknowledge very gratefully the affectionate solicitude of the Secretaries and Vice-Presidents to relieve me from all anxiety and strain ; and it would have been my pleasant duty to bear my testimony to the laboriousness and ability with which all who were charged with the official and administrative business of the Council did their work. I should also have been glad to acknowledge expressions of kindness which I received from brethren, some of whom were unknown to me even by name, but whose warmth of friendliness was a proof that invisible ties of goodwill and brotherly tenderness bind together men who have never seen each other's faces, and who are separated from each other by thousands of miles of sea and land.

And I should have liked to say something about those incidents and discussions of the Council which had left the deepest impression on my own mind, and on which it seemed most important to detain the attention of the Congregationalists of these islands. What I was unable to do in the Council itself I propose to attempt in this Preface to the Report of its proceedings.

1. To myself the most impressive event in the proceedings of the Council was the appearance of Dr. Waldenström, the representative of the Congregational churches of Sweden, at the Memorial Hall reception on the evening of Monday, July 13. It was a wonderful story that he had to tell ; it was a unique story ; nothing like it, as far as I know, was ever heard in any meeting of Congregationalists before. Four or five years ago an American Congregational minister was informed by some Scandinavian settlers in his neighbourhood that in their own country there were churches of the same faith and polity as his own. A little later an American minister was sent to England to discover what was known in this country about Scandinavian Congregationalism. He went to an eminent Congregationalist in London, but the eminent Congregationalist in London knew nothing of the Congregationalists on the other side of the German Ocean. He went to the Memorial Hall, but the Memorial Hall knew nothing. At last he crossed to Stockholm, and then he learnt the surprising story which was told in substance at the Memorial Hall by Dr. Waldenström. Within about thirty years, as the result of a great religious movement originating in the Lutheran Church, more than 700 Congregational churches have been formed in Sweden, with a membership of 100,000. They have established a

theological seminary, with four professors and forty students. They have sent five missionaries to Lapland, ten to Russia, two to Persia, four to North Africa, twenty-four to the Congo, and five to China. They also employ a considerable number of travelling evangelists in Sweden itself. The movement has extended into Norway. They learnt their Congregational principles from the New Testament and from the instincts and impulses of their spiritual life. I venture to think that it is the duty of English Congregationalists to maintain with these Scandinavian churches the most intimate fraternal relations; we may be able, perhaps, to render them some service, but the benefit will not be wholly on their side.

2. The presence of Mr. Tasuku Harada, who represented the 10,000 Congregationalists of Japan, was another of the great incidents of the Council. It is less than five-and-twenty years, I think, since American Congregationalists began their Japanese missions; the harvest is already wonderful. Mr. Harada has been at Yale for three years, and is returning to his native country to fill a Chair in the Congregational University of Tokio. Including 300 in the preparatory department, the University has about 700 students. It is equipped with all the principal faculties—Art, Science, Law, Medicine, and Theology. Mr. Harada's immediate appointment is to the Chair of Practical Theology. He assured me that the Japanese counter-revolution, of which very much has been said lately, is not specifically anti-Christian; it is nothing more than a vigorous reassertion of the national unwillingness to permit the national life of Japan to be wholly mastered and transformed by the influence of the West. In Art, in Literature, in Science, in Politics, in Religion, the people are resolved to use all that the West can give them, but to retain whatever is noble and original in their own national character and genius. For myself, this seems precisely what we should desire. It would be a calamity to the world if Japan were to become a mere Eastern copy of France or England. In the traditional ethics of the country there are elements which need only to be touched and inspired by the Christian Gospel to illustrate a new and most lofty type of Christian morality.

3. In the discussions of the Council I imagine that most of the English representatives must have been—shall I say *startled*?—by the robust faith of our American brethren in Congregationalism. Among ourselves there is, I think, a very general sense of the greatness of the practical difficulties which obstruct the free and effective working of our polity. Congregationalism may be the ideal system, but to many of us the actual form in which it exists seems to require very serious modifications if it is to do the work which is required of it. And as the result of this temper we are timid and apologetic; we have very much more to say about the imperfections of our polity than about its merits; we shrink from challenging comparison with other ecclesiastical systems. And when we glorify Congregationalism it seems to me that our confidence rests rather on our conviction of the soundness of our principles than on our satisfaction with their practical working. But the buoyant, humorous exaggerations of President Northrop's speech at the Memorial Hall, on the evening of the reception by the Congregational Union, rested on the actual achievements of American Congregationalism—achievements which are not disputed and which are indisputable. His confidence rested, not merely on the soundness of Congregational principles, but on the

practical verification of those principles in the past history and present condition of his country.

It may be said that the difference between the American temper and our own can be explained by the difference between the economic conditions of England and the United States; but I doubt whether this explanation is adequate. The strain upon our country churches created by the decaying prosperity of the villages and country towns has its parallel in New England, where churches, once powerful and famous, are losing all their strength by the drift of the population to other parts of the Union; and, on the other hand, the heavy demands for new churches created by the rapid growth of our manufacturing towns are inconsiderable when compared with similar demands created by the sudden development of new towns and cities in the West. I do not say that the economic condition of the United States is so severe a test of the practical efficiency of Congregationalism as the economic condition of our own country; but if we have our difficulties, American Congregationalists have theirs, and yet their confidence in the Congregational polity is splendidly vigorous.

4. There was one passage in the remarkable speech of President Northrop which suggests another contrast between what may be called the spirit of American and of modern English Congregationalism. The President, with that touch of rhetorical exaggeration which made his speech so vivid and impressive, said that "there are organizations that go down and reach the lower classes and lift them up. God bless them! But that never has been the special province of the Congregational Church, and it is not likely to be in the future. Our province is to take men and women that are capable of thought, capable of intellectual, as well as moral and spiritual development, and lift them up to a higher plane as human beings; make them more sensible of God and the things that God has put into this world, so beautiful, and so full of His love; lift them up to make them worthy of His work, and able to do His work, instead of treating them as babes sucking milk, just keeping enough life in them to get them into heaven before they die of inanition, of marasmus—that is Congregationalism and that is its mission." I venture to think that no weightier words than these were spoken at the Council—none that deserve the more serious consideration of English Congregationalists. There is no question about the imperative duty resting upon Congregationalists as upon all other Christian people to reach the lowest, the feeblest, the most ignorant, and the most vicious of mankind, and to endeavour to draw them to Christ; but while we share this duty with all Christian men, this is not our *special* mission. The vigorous and the cultivated need salvation as well as the ignorant and the wretched. The intellect as well as the heart has to be claimed for Christ, and it is the special duty of Congregationalists so to present the Christian Gospel as to draw to Christ those who are never likely to be reached by the Salvation Army, and to discipline them to the highest intellectual and ethical perfection. The truth is that the Americans have retained the old Congregational tradition. The Congregationalists of the Commonwealth times had many of the qualities of an intellectual aristocracy; and for many generations Congregationalists were accustomed to assert the claims of the intellect in religion far more earnestly than other Evangelical churches. I can remember very well when I was a

boy that I somehow caught the habit of thinking of the members of other Christian communities, and especially of members of the Church of England, with a certain measure of intellectual scorn. As I look back upon that boyish conceit I see how ludicrous it was, and I cannot quite understand how I came to entertain it; but I suppose that it was in the air; the intellectual traditions of Congregationalism had at that time not quite died out.

5. Closely connected with this refusal to suppress the claims of the intellect in religion is the magnificent liberality which has been shown by American Congregationalists in the maintenance of their Theological Colleges. The equipment of Yale and of Andover and of the other great American schools puts us to shame. The work which in England has to be done by three or four professors, is divided between eight or ten. One of the advantages of the American system is that subjects are included in the college course—social economics, for example—which we find it impossible to touch. It is a still more important advantage that in the larger American schools provision is made for the encouragement of specialists in the different branches of theological learning. Similar encouragement, indeed, has been given in the Congregational Theological College at Melbourne. One of the Melbourne students has spent a couple of years in Europe—chiefly in Germany—pursuing his studies in the Oriental languages; he is now at Mansfield. Another, if I understood Professor Gosman accurately, is preparing to do the same. In the case of Melbourne, however, it is not the number of professors on the staff that has led to the encouragement of specialising, but, as I imagine, the close connection between the college and the university.

6. But it is clear that care for the intellect has not made American Congregationalists indifferent to what it is our custom to call “practical religious work.” The accounts given at the Council of the organisation and success of American Home Missionary work in recent years, and of the extraordinary development of recent movements for the care of the young, created an enthusiasm of sympathy and thankfulness. Perhaps Home Missionary work is facilitated by the traditional arrangements under which American Congregational churches, while preserving their Independency, are drawn into much closer relations with each other than exist among ourselves. It is not at all clear to me that the American arrangements, some of which are survivals from the time when Congregationalism was the established religion of the New England States, could be transferred to this country; but it might be well worth our while to consider whether we could not secure the same results by other methods.

7. I very much regret that we had not more time to discuss the papers on the present direction of theological thought in the countries represented in the Council. The papers themselves, by universal consent, were of great interest and value; but it would have been more satisfactory if they had been confirmed, corrected, and supplemented by full discussion. Judging from the speeches alone, one would infer that among modern Congregationalists decisive theological ascendancy belongs to the “left centre”; all other parties were most inadequately represented. I should like to know whether this gives a true impression of the facts. I had supposed that both in this country and in America there is no inconsiderable number of ministers whose theological position is far more remote from the

traditional creed than that of any of the English or American speakers. On the other hand, I think it certain that in America Calvinism retains an authority which received no sufficient illustration except in the powerful sermon of Dr. Goodwin. By that sermon Dr. Goodwin laid the Council under great obligations. It revealed, I suppose, to very many English Congregationalists that the Calvinism of the Puritans and the early separatists still retains among American Congregationalists much of its old power. For Dr. Goodwin does not stand alone. He is not a man whose theology is tolerated for the sake of his high personal character and his effectiveness in the ministry; he represents a strong section of American Congregationalism. Nor should it be forgotten that the theology of the City Temple sermon was the theology which was the glory, the strength, and the solace of Congregationalists in the days of heroism and martyrdom. For myself—though I finally broke away from Calvinism very soon after I entered the ministry—I can see that its conception of the infinite greatness of God and of man's absolute dependence upon Him for all righteousness are necessary to correct some of the characteristic tendencies of modern thought and life. If we could but recover the faith of Calvinism without its speculative theology the gain would be immeasurable.

8. To some members of the Council the Thursday Evening Session at the Memorial Hall was of supreme significance and interest. The papers of Dr. Washington Gladden and Mr. Ben Tillett on the Labour Question, of Mr. Albert Spicer on the Land Question, of Mr. Gladstone on the Attitude of the Church to the Social Movements of Our Time, and of Dr. Cordley on the Liquor Laws, were listened to with close attention, which sometimes broke out into a passion of enthusiasm. They contained very much that deserves serious thought. But they did not in my judgment touch the practical question, as defined in the title of Mr. Gladstone's paper—The Attitude of the *Church* to the Social Movements of Our Time. That is a question on which large numbers of our people want guidance. I myself should like to know what is meant when it is said that the *Church* should assume a new position in relation to the claims of labour and the tenure of land. Is it meant that *as citizens* Christian men should take a more active part in all movements for social and economic reform? Or is it meant that *churches* should discuss these questions; should pass resolutions about them; should raise funds to maintain lecturers and to distribute literature in support of the "movement"; should form canvassing committees to secure the return to Parliament of candidates who accept an advanced programme? If all that is meant is that Christian men as citizens should do their utmost to improve the social and economic condition of the people, there is nothing new in the proposal. For thirty years I have been preaching that doctrine, and according to my strength and light have been endeavouring to practise it. Nor have Christian men generally been indifferent to the duty. In the agitation which secured the great, though imperfect, Education Act of 1870—an Act which has achieved an immense improvement in the social condition of the great masses of the people—a large proportion of the men who did most of the work, and who encountered most of the obloquy which has to be endured by all reformers, were ministers and members of churches in Birmingham, and other parts of England. But we did our work as *citizens*. Our churches, as far as I

remember, were not asked to pass resolutions in favour of a system of education "national, compulsory, unsectarian, and free," nor did we make collections for the League. I believe that the work was best done in that way. The Church should create in its members an eager desire to lessen the sorrow, the suffering, and the injustice, as well as the sin of the world; but it is not yet clear to my own mind that the Church, as a religious society, should take part in political, social, and economical agitation. In the Middle Ages the attempt was made to use the power of the Church to exert direct control over the social and political life of Europe, and we do not look back upon the results of that policy with perfect satisfaction. I doubt whether in our own days the resumption of that policy would be at all more beneficial either to the Church or to the world.

9. I was very sorry not to be present at the Morning Session, on Tuesday, the 21st, at which papers were read on "The Claims of Congregational Communities throughout the world (including the British Colonies) on the Sympathy and Aid of Congregational Churches in England and America." Some members of the Council, perhaps, came to the conclusion that with such men as Mr. Pedley and Dr. Cornish in Canada, and Dr. Roseby, Professor Gosman, and Mr. Mullens in Australia—not to mention Dr. Bevan, of whom it is difficult to think as a Colonial minister—the British Colonies need very little aid or sympathy either from America or England. But this would be a serious error. It is apparent, I think, that the Congregational churches in Canada are as yet financially unequal to the work of planting new churches among new populations and sustaining them during the early years of their growth. The churches in Australia need no financial aid, but the speeches of Dr. Roseby and of Professor Gosman suggested that it is desirable that they should be drawn into closer and more vital relations with the churches of the mother-country. Professor Gosman said that meteorologists establish stations in "very remote and in high places that seem to catch more quickly than those in centres of population" impending changes in the weather; and that perhaps "from these distant stations in the Southern Seas there may be some indications of coming change which have not been exhibited in this or any other land." If this theory is sound, there are the strongest reasons for securing a freer interchange of thought and a more intimate fellowship of life between the churches of Australia and the churches of America and England; for the drift of Australian theological thought to-day would inform us of the probable drift of English theological thought ten or fifteen years hence. For myself, I doubt the soundness of the theory. I believe that the severe strain which was pressing on the faith of the Congregational churches of England fifteen or twenty years ago, but from which they are now recovering, is still pressing, though with lessened severity, upon some of the Australian churches. To adopt Professor Gosman's meteorological illustration, the storm which is now beating on Australia left these shores a long time ago. But whether his theory or mine is the true one, the difference which, according to Professor Gosman, exists between the theological atmosphere of Australia and of England is a reason why we and our Australian brethren should draw closer together.

10. Two or three suggestions have occurred to me which may be worth the consideration of those who may make arrangements for the next Council.

(1) The programme was too crowded. We should have done better had we attempted to cover less ground.

(2) The time-limit for papers and speeches might, with advantage, have been varied according to the nature of the subjects. Twenty minutes for a paper and ten minutes for a speech were ample for some of the topics under discussion ; for others I think that we should have done wisely if half-an-hour had been allowed for the papers, and fifteen or twenty minutes for the speeches.

(3) In some cases I think that it would have been a great improvement if the twenty minutes appropriated to the reading of a paper had been used in questioning the writer on the subject of the paper. For example, Dr. Quint or Dr. Hastings Ross might have offered themselves for examination on American Councils or the organization of the American parish ; they might have placed a " brief " in the hands of an English chairman, who would have been able to draw out the facts which were least familiar to the English and Colonial members of the Council. Mr. Green might have been examined in the same way by an American chairman on English Trust Deeds. After the Chairman had gone through his examination in chief, members of the Council generally might have taken their turn.

11. Of the general results of the Council it would as yet be premature to speak ; but speaking for English Congregationalists, I think that I may say with confidence that the papers and the speeches have given us valuable materials for thought, and have opened some new questions of the gravest importance in relation to the life and work of our churches. I think that I may also say that the spirit and the power of the meetings transcended all our hopes.

R. W. DALE.

August 12th, 1891.

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LIST OF DELEGATES IN ATTENDANCE,

With the Organisations and Societies represented by them.

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| „ ALBERT GOODRICH, D.D. | Manchester. |
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| „ D. BURFORD HOOKE ... | London. |
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| „ JAS. JEFFERIS, LL.D. | London. |
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| „ T. ROWLEY HILL, M.P. | Worcester. |
| „ W. HOLBORN ... | London. |
| „ HENRY LEE, J.P. | Manchester. |
| „ MARK OLDROYD, M.P. | Dewsbury, Yorkshire. |
| „ ALFRED J. SHEPHEARD | London. |
| „ BEN TILLET ... | London. |
| „ J. CARVELL WILLIAMS | London. |
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| „ F. J. WOOD, LL.D. ... | London. |
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B. CHURCH AID AND HOME MISSIONARY SOCIETY.

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 " L. S. WOODWORTH... Providence, R.I.

C. THEOLOGICAL SEMINARIES.

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| Prof. JOS. A. BENTON, D.D. | Oakland, Cal. |
| " E. J. BOSWORTH | Oberlin, O. |
| " FRANKLIN W. FISK, D.D. | Chicago, Ill. |
| " LEWIS F. STEARNS, D.D. | Bangor, Me. |

D. SOCIETIES.

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| Rev. CHARLES R. BISS, | New West Education Commission. |
| JOSEPH B. CLARK, D.D., | American Home Missionary Society. |
| " N. GEORGE CLARK, D.D., | American Board of Commissioners for Foreign Missions. |
| " L. HENRY COBB, D.D., | American Congregational Union. |
| " JOHN A. HAMILTON, D.D., | American College and Education Society. |
| [Mr. SAMUEL B. CAPEN, | Congregational Sunday School and Publishing Society. |
| Rev. MORTON DEXTER. | American Congregational Association. |
| Mr. SAMUEL HOLMES, | American Missionary Association.] |

III.—WALES, IRELAND, SCOTLAND,
THE BRITISH COLONIES AND THE
REST OF THE WORLD.

WALES.

A. WELSH CHURCHES IN ENGLAND AND
WALES.

| | |
|---------------------------|------------------------|
| Rev. OWEN EVANS, D.D. ... | London. |
| " DAVID ROBERTS, D.D. | Wrexham. |
| " EVAN JENKINS | Swansea. |
| " JOSIAH JONES | Machynlleth. |
| " THOMAS JOHNS | Llanelli. |
| " W. I. MORRIS | Pontypridd. |
| " DAVID OLIVER | Holywell. |
| Mr. BERIAH S. EVANS ... | Cardiff. |
| " C. R. JONES, J.P. | Llanfyllin. |
| " JOHN PARRY | Bala. |
| " W. J. PARRY | Bethesda, Ban- gor. |
| " THOS. WILLIAMS, J.P. | Merthyr Tydfil. |

B. ENGLISH CHURCHES IN WALES.

| | |
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| Rev. W. EMILYN JONES ... | Swansea. |
| " J. J. POYNTER | Oswestry. |
| " J. WILLIAMSON, M.A. | Cardiff. |

C. COLLEGES.

| | |
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| Rev. REES MORGAN | Carmarthen. |
| Principal MORRIS, D.D. ... | Brecon. |
| Rev. J. MACHRETH REES... | Ba'la, Bangor. |

IRELAND.

| | |
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| Rev. JAMES CREGAN | Belfast. |
| " JAMES ERVINE | Kingstown. |
| " W. TURNER HUGHES | Belfast. |
| Mr. CHARLES SHELTON, | Belfast. |
| M.A., LIT.D. | |

(See also Irish Evangelical Society.)

SCOTLAND.

A. CONGREGATIONAL UNION.

| | |
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| Mr. T. ALEXANDER | Glasgow. |
| Rev. W. J. COX | Dunlee. |
| " W. HOPE DAVISON, M.A. | Edinburgh. |
| " J. GREGORY | Edinburgh. |
| " J. M. JARVIE | Greenock. |
| " W. DOUGLAS MAC- KENZIE, M.A. | Edinburgh. |
| Mr. JAMES S. MACK | Edinburgh. |
| " JOHN ROBERTSON ... | Dandee. |
| Rev. JAMES STARK | Aberdeen. |

B. EVANGELICAL UNION.

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| Rev. W. ADAMSON, D.D. ... | Edinburgh. |
| " ROBERT CRAIG, M.A. | Edinburgh. |
| " JAMES DAVIDSON | Tillicoultry. |
| " FERGUS FERGUSON, | Glasgow. |
| D.D. | |
| " GEORGE GLADSTONE | Glasgow. |
| " W. HAMILTON, M.A. ... | Dandee. |
| " ROBERT HOOD | Glasgow. |
| Mr. JOHN WILSON, M.P. ... | Glasgow. |

C. THEOLOGICAL HALLS.

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| Principal MORISON, D.D. ... | Glasgow. |
| " SIMON, D.D. | Edinburgh. |

CHANNEL ISLES.

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| Rev. F. C. SKEGG | Jersey. |
| " J. WOODHOUSE | Guernsey. |

CONTINENT OF EUROPE.

AUSTRIA.

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| Rev. A. W. CLARK | Prague. |
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DENMARK.

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| Mr. J. MADSEN | Aalborg. |
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NETHERLANDS.

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| Rev. M. MOOIJ | Dordrecht. |
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RUSSIA.

| | |
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| Rev. JAMES KEY | Alexandroffsky. |
| | St. Petersburg. |

SWEDEN.

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| Dr. J. S. WALDENSTRÖM... | Stockholm |
| Mr. E. J. EKMÄN | " |

BRITISH COLONIES, &c.

ONTARIO AND QUEBEC.

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| Rev. S. N. JACKSON, M.D. ... | Kingston, Ont. |
| " JOHN MORTON | Hamilton, Ont. |
| " HUGH PEDLEY, B.A. ... | Winnipeg, Man. |
| " GEO. ROBERTSON, B.A. | Toronto, Ont. |
| " J. G. SAUNDERSON ... | Danville, Quebec. |
| " JOHN WOOD | Ottawa, Ont. |

NOVA SCOTIA AND NEW BRUNSWICK.

| | |
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| Rev. W. MACKINTOSH | Yarmouth, N.S. |
| " J. SHIPPERLEY | Maitland, N.S. |

CONGREGATIONAL COLLEGE OF CANADA.

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| Rev. GEO. CORNISH, LL.D. | Montreal. |
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NEW SOUTH WALES.

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| Rev. THOS. ROSEBY, LL D. | Marrickville, Sydney. |
| Mr. J. R. FAIRFAX | Sydney. |
| „ E. L. JONES | „ |
| „ THOMAS MILLER | „ |
| „ JOSIAH MULLENS | „ |
| „ RANDOLPH NOTT | „ |
| „ SAMUEL THOMPSON | „ |
| „ A. M. WOODHILL | „ |
| „ STEPHEN W. JONES | „ |

VICTORIA.

| | |
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| Rev. LL. D. BEVAN, D.D. | Melbourne. |
| „ F. H. BROWNE | „ |
| „ J. HENWOOD TOMS | Geelong |
| Hon. Dr. LE FEVRE | Melbourne. |
| Mr. J. HENDY | „ |
| „ W. HIGGINS | Geelong. |
| „ J. JUDD | „ |
| „ CHARLES NICHOLLS | Melbourne. |
| „ J. F. WALKER | „ |

CONGREGATIONAL COLLEGE OF VICTORIA.

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| Principal A. GOSMAN | Melbourne. |
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SOUTH AUSTRALIA.

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| Rev. J. R. GLA-SON | Adelaide. |
| „ J. C. KIRBY | Port Adelaide. |
| „ CHARLES MANTHORPE | Glenelg. |
| [Principal SIMON, D.D.] | Edinburgh.] |
| Mr. H. EMES | Port Adelaide. |

QUEENSLAND.

| | |
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| Rev. GEORGE HERVEY | Toowoomba. |
| Mr. E. W. ROBINSON | London |
| „ JOHN FERGUSON | Toowoomba. |
| „ G. W. GLANVILLE | „ |

WESTERN AUSTRALIA.

| | |
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| [Rev. W. S. H. FIELDEN ...] | London. |
| „ CHAS. MANTHORPE | Glenelg, S.Aus.] |

TASMANIA.

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| Rev. J. W. SIMMONS | Hobart. |
| [Mr. A. M. WOODHILL | Sydney.] |

NEW ZEALAND.

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| Rev. B. T. HALLOWES, B.A. | Hertford. |
| (late Timaru) | |
| [Rev. THOS. ROSEBY, LL.D.] | Sydney.] |
| „ F. SETH-SMITH | Oamaru. |
| Mr. J. A. EWEN | Barnet. |
| „ J. T. HART | Highgate. |

NATAL and SOUTH-EASTERN AFRICA.

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| Rev. W. H. MANN | D'Urban, Natal. |
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SOUTH AFRICA.

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| [Rev. W. H. MANN | D'Urban, Natal]. |
| Mr. J. A. MERRINGTON ... | Seaton, Devon. |

JAMAICA.

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| Rev. JAMES WATSON | Whitfield, Porus. |
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BRITISH GUIANA.

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| Rev. F. C. GLASGOW | Demarara. |
| „ J. L. GREEN | „ |

NORTH INDIA.

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| Rev. JOHN P. ASHTON, M.A. | Bhowanipore, Calcutta. |
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JAPAN.

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| Rev. GEO. ALLCHIN | Osaka. |
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JAPAN NATIVE CHURCHES.

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| Rev. TASUKU HARADA, B.D. | Tokio. |
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CHINA.

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| Rev. J. SADLER | Amoy. |
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MADAGASCAR (Imerina Cong. Union).

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| Rev. JAS. SIBREF, jun., | |
| F.R.C.S. | Antananarivo. |

SAMOA and RARATONGA.

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| Rev. J. E. NEWELL | Upolu. |
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HAWAII.

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| Mr. Justice M'CULLY | Honolulu. |
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Names within brackets [] are of Delegates already chosen to represent another constituency in the Council.

CORRESPONDING MEMBERS AND DELEGATES FROM OTHER CHURCHES.

| | |
|---|---|
| Baptist Union | Col. GRIFFIN, <i>President.</i> |
| | Rev. R. H. ROBERTS, B.A., <i>Vice-President.</i> |
| | „ JOHN CLIFFORD, D.D., <i>ex-President.</i> |
| | „ S. HARRIS BOOTH, D.D., <i>Secretary.</i> |
| Pres. Church of England..... | Rev. J. MONRO GIBSON, D.D., <i>Moderator.</i> |
| | „ DONALD FRASER, D.D. |
| | Mr. H. M. MATHESON. |
| | „ ROBERT WHYTE. |
| Wesleyan Methodist Conference | Professor J. AGAR BEET, D.D. |
| | Rev. W. T. DAVISON, M.A. |
| Methodist New Connexion ... | „ H. T. MARSHALL. |
| | „ J. C. WATTS, D.D. |
| Primitive Methodist | „ JAMES TRAVIS. |
| | „ JOHN WENN. |
| United Metho- dist Free Churches | „ T. B. SAUL. |
| | „ IRA MILLER. |
| Bible Chris- tians | „ J. DYMOND. |
| | „ F. W. BOUKNE. |
| Society of Friends | Mr. A. J. CROSFIELD. |
| | „ W. JONES. |
| Calvinistic Methodists of Wales | Principal EDWARDS, D.D. |
| | Mr. T. E. ELLIS, M.P. |
| | Rev. R. E. MORRIS, M.A. |
| | Mr. D. RANDALL, M.P. |
| Free Church of Scotland..... | Rev. W. GARDEN BLAIRIE, D.D. |
| | Mr. JAS. BURGESS, LL.D. |
| United Presby- terian Church of Scotland... | Rev. ANDREW HENDERSON, D.D. |
| | „ WM. ELAIE, D.D. |

OFFICERS AND COMMITTEES OF COUNCIL.

President—Dr. R. W. DALE.

Vice-Presidents { Dr. BEVAN,
President NORTHROP.
Dr. QUINT.
Rev. J. G. ROGERS.

Secretaries { Dr. ALEX. MACKENNAL.
„ HENRY A. HAZEN.

Assistant-Secretaries { Rev. D. BURFORD HOOKE.
„ F. H. BROWNE.
„ W. S. H. FIELDEN.
„ W. H. MOORE.

Secretary for Hospitality Rev. ANDREW MEARNS.

Committee on Credentials { REVS. F. H. BROWNE, W. S. H. FIELDEN, Dr. HAZEN,
Dr. MACKENNAL, Dr. STIMSON.

Nominating Committee REVS. F. H. BROWNE, Dr. BROWN, Dr. MACKENNAL.

Committee of Reference { REVS. Dr. BROWN, F. H. BROWNE, Mr. SAMUEL B.
CAPEN, Dr. CORNISH, Rev. RICHARD LOVETT, Mr
MOSES MERRILL, Dr. McLEAN, Dr. C. RAY PALMER
REVS. THOS. ROBINSON, H. ARNOLD THOMAS, Mr
J. CARVELL WILLIAMS, and the two Secretaries.

ADDRESS
TO THE INTERNATIONAL COUNCIL OF CONGREGATIONALISTS
FROM THE
BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

BELOVED AND HONOURED BRETHREN,—

We, the representatives of the Baptist Union of Great Britain and Ireland, beg to be allowed to avail ourselves of the opportunity afforded by this gathering of the International Congregational Council to offer you our very sincere and most hearty congratulations, and to express our earnest prayer that you may richly enjoy in your assemblies "Grace, mercy, and peace from God our Father and Jesus Christ our Lord."

We rejoice unfeignedly and cordially in the striking growth of numbers which has marked your progress, and which has multiplied "a little flock" into a strong nation. "The Lord hath done great things for you, whereof we are glad."

Looking back from our present coign of vantage, we clearly perceive the hand of the supreme and Almighty "King of Saints" in the permission of those events by which, in former ages, your "churches were scattered abroad"; and we are devoutly grateful for the spiritual force and zeal which constrained these scattered churches to go "everywhere preaching the Word"; so that the corn of wheat falling into the earth and dying, has brought forth much fruit and multiplied itself in many harvest fields.

We are filled with praise and thankfulness when we behold, as we do, the Risen and Glorified Redeemer walking in the midst of the churches which you represent, and "holding the stars in his right hand"; and this spirit of thankfulness is deepened as we perceive that your heavenly Leader having set before you an open door, you are preparing to enter and hold fast that which you have, conserving and consolidating by progress all along the line.

These feelings animate us the more powerfully because we remember that, in all the fundamental and essential principles of the Christian faith, we are one in mind and heart with you, and our ecclesiastical polity is virtually identical. We also are Independents, and would venture to point to our churches in this country, and especially in America, as constituting no unimportant section of those hosts of Jehovah which march after His royal standard, marshalled under the Congregational flag.

We have noted your fervour and enterprise in missionary operations in every part of the globe, and adore "Him that sitteth on the throne" for the success with which they have been attended.

We have the deepest sympathy with your devotion to the cause of civil and religious liberty; and we hail the brightening hope that the day is not far distant when class legislation will be of the past. In England, in America, and in all the great English-speaking Colonies of the world, we have in the essential principles of civil government that which will maintain and secure just laws in political affairs; and in our religious willingness we have that which is gathering to itself the best and truest in all sections of Christ's Church, and which will, in God's good time, establish the truth that in His Church Jesus Christ alone is Priest and King.

JAMES THEODORE GRIFFIN, *President.*

R. HENRY ROBERTS, *Vice-President.*

SAMUEL HARRIS BOOTH, *Secretary.*

J. CLIFFORD, *Ex-President.*

July 13, 1891.

MONDAY, JULY 13.

BUSINESS MEETING.

In the afternoon a meeting for organisation, election of officers and committees, was held at the Memorial Hall, Farringdon-street. The President of the Council, Rev. R. W. DALE, M.A., D.D., LL.D., presided. The proceedings opened with the hymn—

“Kindred in Christ, for His dear sake.”

Rev. R. A. REDFORD offered prayer.

DR. DALE.

The PRESIDENT: Brethren—brethren in Christ from many lands, it will be my duty to-morrow to deliver an address at the formal opening of the Council. We are here this afternoon for business, and I do not propose to occupy your time for more than a very few minutes; but there are some emotions too strong to be wholly silenced and suppressed. This is an hour of great joy. Large numbers of us have never seen each other's faces before, but we are not strangers. We are sons of the same God, and, coming together in the name of Christ, we are conscious of our kinship. Strangers! we know each other better than we know many men whose face and form have been familiar to us from our childhood. Before any man speaks in this Council his deepest secret is already told. We vary in our personal history, in the transitory circumstances of our work, but in all that gives strength and substance and enduring worth and dignity to life we are all one. We have the same faith and the same hope; the same sorrows and the same joys; we have found the same God through the same Christ, and we trust that we shall all dwell together in the same eternal glory. It is not for me, brethren, to welcome you; we welcome each other. Hand grasps hand; we bless God we have all been redeemed through Christ, and that we have all been called, though in varied ways and under varying conditions, to carry forward God's great thought and purpose concerning the redemption of the human race. It is my duty to acknowledge—as I do most gratefully—the unexpected and wholly undeserved honour that has been conferred upon me of presiding over your deliberations. Could I have foreseen nine weeks ago, when I was seized with the prevailing epidemic, how slow my recovery would be, I should have asked the Committee of Arrangements to elect another president. I am not yet in possession of my normal strength. I shall

have occasion to rely upon your most kindly and generous consideration. If I am absent sometimes from the sessions, I trust you will not attribute my absence to any want of interest in the subjects under consideration, or to any want of courtesy towards the brethren by whom those subjects are introduced. I will do what I can, or rather what God shall help me to do, and I trust that His presence and His benediction will rest upon this Council from its opening to its close. Before I sit down I should like to say that I am sure it will be agreeable to this Council if the earliest possible opportunity is taken to express its profound concern at the perilous illness which has fallen upon one of the greatest preachers that God has ever sent to make known His Gospel to mankind. It is not we in England alone who are watching with profound concern by the sick-bed of Mr. Spurgeon. Our first business is to constitute this Council, and the roll will be read according to the lists of delegates already officially certified. I shall call upon Dr. Mackennal to read the first list.

DR. MACKENNAL.

Rev. Dr. MACKENNAL, before reading the list of English delegates, said: I am sure the Council will not look upon me as intruding beyond what is right, if under the special circumstances in which our President appears before us this afternoon I make one or two words of very affectionate response to the personal reference which he has made to himself. I may assure him in the name of the Council—I am certain in the name of the English brethren, and I believe in the name of the American and Colonial brethren also—that while we do regret the nine weeks' suspense through which he has passed, we are not sorry that nine weeks ago he thought he was going to be better than he finds himself to-day. It would have been a serious trouble to us to have met under the presidency of any other than the man who is in the chair this afternoon. I say this not because of the honour which we delight to pay him, but because of the affection of our hearts in which we hold him. May I venture one word more, and that is to say that any consideration which he finds it necessary to appeal to in the discharge of his duty, he may be quite certain he will receive.

Now, I have to say a word or two about

the precise form which the business of this afternoon is to assume. We have before us this evening a reception, which we hope will be a very cordial and very friendly one. Then to-morrow begins a series of services which have cost a great deal of thought, and to which has been devoted a great deal of prayer, and which, I believe, will be found to be full of spiritual impulse and of gracious benediction from the beginning to the end. The Committee of Arrangements have therefore determined that the afternoon business should be as formal and as unexciting as possible. We, consequently, have drafted a series of resolutions, by adoption of which the Council will be constituted and created as an organ for the discharge of its own business. The business of this afternoon is very important, and therefore the fullest discussion on any points which may require elucidation, or which may have escaped the attention of the Committee of Arrangements, and may therefore require to be amended, is not only to be tolerated, it is invited—indeed, it is urgently called for. But you will understand the strictly formal character of the business of this afternoon when I say, that from the first resolution to the last of those which have been already drafted, each one will be moved by the English Secretary of the Committee of Arrangements, and seconded by the American Secretary. It is because there is no occasion for the display of eloquence or ingenuity that these two brethren have been nominated. I have, then, first of all, to read the roll of English representatives.

The English roll-call was then read.

Rev. Dr. HAZEN read the American roll-call.

Rev. Dr. MACKENNAL read the roll-call of delegates from other parts of the world. He then said: I have now to propose: "That the Council be and hereby is constituted, and that the lists just read be accepted as its roll-call of membership; and that the Revs. F. H. Browne, of Melbourne, Australia; W. S. H. Fielden, Secretary of the Colonial Missionary Society, London; Dr. Hazen, Boston, Massachusetts; Dr. Mackennal, Bowdon, Cheshire; Dr. Stimson, St. Louis, Mo.; be a committee to examine the credentials of those who, claiming to be members of the Council, are not on the roll, and to report to the Council."

Rev. Dr. HAZEN: I second that.

The resolution was agreed to.

Rev. Dr. MACKENNAL: I have next to propose "That Dr. Bevan, President Northrop, Dr. Quint, and Rev. J. Guinness Rogers be Vice-presidents."

Rev. Dr. HAZEN: I second that.

The resolution was agreed to.

Rev. Dr. MACKENNAL: The next resolution I have to propose is, "That Dr. Hazen and Dr. Mackennal be appointed secretaries, and

Revs. F. H. Browne, W. S. H. Fielden, D. Burford Hooke, and Wm. H. Moore assistant secretaries to the Council."

Rev. Dr. HAZEN: I will second the motion that has been presented.

The resolution was agreed to.

Rev. Dr. MACKENNAL: "That Mr. J. Carvell Williams, Rev. R. Lovett, Rev. Thomas Robinson, Dr. Cornish, Mr. Samuel Capen, Rev. Arnold Thomas, Rev. F. H. Browne, President Northrop, Mr. Moses Merrill, Rev. Dr. Bevan, and Rev. Dr. Brown (Chairman of the Congregational Union of England and Wales) be a Committee of Reference during the Council."

Rev. Dr. HAZEN: I second the motion.

President NORTHROP: If you will allow me to suggest an amendment to the resolution, I would like to have my name stricken from that list. It looks as if I were getting a little too much, and here are 100 men from the United States, all of them men of great ability, great eloquence, and great power of judgment, and I desire that the honours as well as the pleasures of the occasion may be evenly distributed. I see over yonder a friend of mine smiling; he is a man of great ability, and I move that his name be included—Dr. Palmer, of Bridgeport.

The PRESIDENT: I think the Council has supported that amendment to the resolution, and if you will allow me I will put it in that way.

The resolution was agreed to. Rev. Dr. Palmer's name being substituted for that of President Northrop.

Rev. Dr. MACKENNAL: The next resolution is one which will require considerable attention; I do not say a considerable amount of time: "That the time allowed for the reading of papers or the delivery of speeches in opening a discussion prepared by request of the Committee be twenty minutes; that subsequent speakers be allowed ten minutes each; and that this rule be strictly enforced; but that such papers be printed in full in the report of proceedings of the Council."

Rev. Dr. HAZEN: I second that.

The PRESIDENT: The Council should understand that when gentlemen were asked to prepare papers to introduce a discussion the twenty-minutes' limit was assigned to them, and you will simply be conforming, so far as they are concerned, to the engagement under which they stand with the Committee of Arrangements. The Committee of Arrangements also propose the ten-minutes' limit. Before you vote I trust you will make up your minds to stand by the President in enforcing the rule. The rule declares it is to be strictly enforced. I am delighted that no kind of confidence is placed in my discretion. It is far more satisfactory for a Chairman of a Council of this kind to have a definite rule to administer than to have to consider the varying mind of an assem-

bly under the control of an eloquent and impressive or popular speaker. Now, if you mean it, will you hold up one hand?

The resolution was agreed to.

The PRESIDENT: I shall hold you to it.

Rev. Dr. MACKENNA: The next is a resolution which I have no doubt the Council will receive with great interest, and that great interest will also follow from the adoption of it. "That the following representatives of other Churches bearing greetings from them are cordially welcomed to the Council, and that they be admitted corresponding members of it:—Free Church of Scotland: Rev. W. G. Blaikie, D.D., Jas. Burgess, Esq., LL.D.; Wesleyan Methodists: Rev. J. A. Beet, D.D., Rev. W. T. Davison, M.A.; United Presbyterians: Rev. A. Henderson, LL.D., Rev. William Blair, D.D.; Primitive Methodists: Rev. James Travis, Rev. John Wenn; Calvinistic Methodists of Wales: Rev. T. C. Edwards, D.D., Rev. R. E. Morris, M.A.; Bible Christian: Rev. J. Dymond, Rev. F. W. Bourne; Methodist New Connexion: Rev. H. T. Marshall, Rev. J. C. Watts, D.D.; Society of Friends: Mr. W. Jones, Mr. A. J. Crossfield; Baptist Union: Colonel J. F. Griffin, Rev. R. H. Roberts, B.A.; Presbyterian Church of England: Dr. Donald Fraser, Mr. H. M. Mathieson; United Methodist Free Church; Rev. T. B. Saul, Rev. Ira Miller."

Rev. Dr. HAZEN: I second the motion presented by Dr. Mackenna.

Dr. CORNISH: I would suggest that we pass this by a standing vote.

The PRESIDENT: Those who approve will rise.

Rev. D. BURFORD HOKE: I wish to intimate that in addition to the arrangements entered on the programme for to-night we have arranged for a concert to be held here. At half-past six o'clock refreshments are to be provided downstairs. From then to 6.45 many of our friends will be glad to escape from the heat down below and to enjoy a short programme of music and song which has been arranged for in this room.

MR. SPURGEON'S ILLNESS.

The PRESIDENT: I announced earlier in the meeting that I proposed to submit a resolution to the Council when our business had been discharged, expressing our profound sympathy and concern for Mr. Spurgeon in his grave and serious illness. This is not the time, and I still cling to the hope that the time may be yet distant, to speak at length of Mr. Spurgeon's great qualities, and of the conspicuous service which he has rendered to the Gospel of Christ. This afternoon we simply desire to tell him, and to tell those to whom he is dearest, with what deep and anxious solicitude we receive from day to day the accounts of his condition, and with what earnestness we entreat that God may even now

arrest the progress of the disease which has brought him low, and restore to him strength that his service among us may be continued. I move that the secretaries be requested, on behalf of this Council, to draw up such a resolution, and to convey it to Mr. Spurgeon and his family, and perhaps some brother from the United States will second that resolution.

Rev. Dr. PALMER: I will second that resolution with great pleasure.

DR. NOBLE.

Rev. Dr. F. A. NOBLE: Mr. President, I am exceedingly glad you have given the opportunity to the American branch of the Council to join with you in your statements of sympathy with Mr. Spurgeon. We know what he is to the City of London; we know what he is to Great Britain; but it is possible there may be brethren here who do not realise, how the words of this man have gone into our great cities, into our towns and hamlets, into the remotest sections of the frontier, and how they have fed with spiritual food thousands and thousands and thousands of devout men and women every week through these long years. I feel as though there ought to be some special expression made here on the part of the delegates from the United States, which should show in this way our appreciation of the great services this man has rendered to the truth of Jesus Christ. We have been reading his words, we have been studying his work, now for more than a quarter of a century, and the marvel to us is that this man, through the weeks and months, and year after year, has stood there and told the "Old, old story," with what has seemed to us increasing freshness and power, and that he goes with his Christian influence, with that devoteness which has characterized him through all his great ministry, in upon these hearts in the same tender and loving way. I rejoice that it is to be the first action of this Council after organization to express sympathy with a man who has been such an organ of the Holy Ghost, and such a power for Christ during this quarter of a century, and, if I may be allowed, I will second, though Dr. Palmer has already done so, the motion that has been made by the President of the Council.

Professor GOSMAN: I have very great and deep pleasure in supporting the motion. I can also testify, as the gentleman before me has said, as to how widely circulated his influence is, not only in centres of population but in our bush, where his sermons have supplied very largely the lack of the ordinary ministrations of the Gospel. It is unnecessary that I should say a single word more, save heartily to support the resolution which has just been moved and seconded.

A DELEGATE: May I suggest that we

should not simply pass the resolution, but as soon as it is passed we should give ourselves to prayer for Mr. Spurgeon. We need prayer in our work, and in such a time as he is passing through he must need the sympathetic believing prayer of such men as are gathered here. May I ask you, Sir, that we may also give ourselves to prayer as well as pass a resolution.

The PRESIDENT: I will call on some one to pray.

Rev. J. M. JARVIE: I should not like by any omission that Scotland should be passed by in this expression of sympathy, regard, and affection that we all feel for Mr. Spurgeon. I believe that no man represents the united earnestness and faithful teaching of the Gospel throughout all the churches more adequately and admirably than Mr. Spurgeon himself, and I wish to concur with the brethren who expressed their affection for him, on behalf of the Scotch representatives and of multitudes in Scotland who are not officially represented here.

This resolution was agreed to.

The PRESIDENT: Perhaps Dr. Hazen will suggest the name of some American brother to offer prayer after we have sung a hymn, and that prayer should especially be for our dear brother Mr. Spurgeon.

Rev. J. G. ROGERS: My dear Dr. Dale and Christian brethren,—I am not going to detain you, but I am simply going to embody here a suggestion which comes from my old friend and colleague, Dr. Bevan, in relation to one whose whole heart and soul were in the summoning of this Council. I am sure it is not only to those who were his close and intimate friends, but to all who knew him at all, that the absence of our friend, Dr. Hannay, must be a very painful circumstance in connection with our meeting to-day. He had this Council very much on his heart, and in the very midst of his labours for it he was taken away. Dr. Bevan feels, and feels very strongly, that next to his English friends his friends in Victoria are specially interested in this subject, and specially desirous to express their feeling in relation to it. Now, I am not going to detain you; I am simply going to propose that the Committee of Reference be asked to bring up to-morrow, or at a subsequent sitting of the Council, a resolution, expressive of the sense which the Council entertains of the great services that Dr. Hannay rendered in the inception of the Council, and of the profound sorrow with which we mourn the loss of so noble and loving a servant of Christ.

The PRESIDENT: Dr. Dexter's name should be added to the resolution. Dr. Dexter shared with Dr. Hannay the early work of the Council, and I am extremely grateful to my friend, Mr. Rogers, for that suggestion.

Rev. Dr. NOBLE: This is a matter very special, and I think it ought to have very special treatment. It would please some of us better. I am certain, if the resolution with reference to Dr. Hannay and Dr. Dexter could come from a special committee, and I rise for the purpose of moving an amendment to the motion made by Mr. Rogers, to the effect that Mr. Rogers, Dr. Quint, and Dr. Bevan be a Special Committee to prepare a resolution expressive of the feeling of the Council.

The PRESIDENT: Mr. Rogers adopts that resolution with the addition of Dr. Noble himself.

Rev. Dr. NOBLE: I think it better that the present names should constitute that committee. I think there are special reasons why it should be a committee of three. Please excuse me.

The resolution as altered was then agreed to.

The hymn was then sung, commencing—

Dear Lord, and Master mire,
Thy happy servant see.

The PRESIDENT: Dr. Mackennal informs me that probably the resolution you have directed the secretaries to draw up will be ready before we conclude the meeting, after the prayer.

Rev. Dr. CLARK offered prayer.

Rev. Dr. MACKENNAL: I have ventured upon drafting a resolution. I am quite aware it is rather a perilous thing to do during the hurry of a meeting, but probably Mrs. Spurgeon, in receiving it, will recognise the promptitude of our action, rather than any defects in the resolution itself:—

The International Council of Congregationalists, immediately on its constitution and before passing to any business, resolves to send to Mrs. Spurgeon the expression of their profound affection for her husband, and their tender sympathy with him and her in their present trouble. The American and Colonial representatives, as well as those from the Continent of Europe and the mission-fields, join with their English, Irish, Scottish and Welsh brethren in sincere admiration of his great gifts, and brotherly appreciation of his unaffected simplicity of character, his fidelity to the truth as it is in Jesus, and his large-hearted practical benevolence. Gratefully remembering the distinguished service he has rendered to the cause of Christ, which is dear to all Christian hearts, and the eminent usefulness which has been vouchsafed to him in the conversion of sinners, the Council unite in earnest prayer that God will prolong his life, and restore him to unabated efficiency.

The PRESIDENT: If it is your will that that resolution be transmitted to Mrs. Spurgeon, hold up one hand.

The resolution was agreed to.

The PRESIDENT pronounced the Benediction, and the proceedings terminated.

RECEPTION.

In the evening, at the Memorial Hall, the members of the Council reassembled at a reception by the Committee of the Congregational Union of England and Wales. Refreshments were provided in the Library, and a concert, which was very heartily appreciated, was given in the large hall, under the direction of Mr. E. Minshall. There was a large gathering of members and visitors. The preliminary functions ended, the Chair was taken by the Rev. Dr. BROWN, Chairman of the Union, whose address was the principal item in the evening's programme. A hymn having been sung ("The Church's one foundation"), prayer was offered by Rev. Dr. NOBLE.

DR. BROWN.

Then delivered the following address:—

CHRISTIAN BRETHREN, DELEGATES TO THE INTERNATIONAL COUNCIL,—Our gathering this evening is to be, as you are aware, of a preliminary and personal character, one for salutation and greeting rather than for more serious business. To-morrow the Council will be formally opened by an address from our President, after which we shall enter upon deliberations, which, we trust, may, under the blessing of God, greatly influence for good our future history as Congregationalists. Before we reach that point, however, the Congregational Union of England and Wales desire me as their Chairman to give you cordial and brotherly welcome on your arrival to-day. It is in their name, therefore, and not merely in my own, that I give you greeting now, and when I do it in their name I do it in the name of the thousands of churches which form the Congregational Union, and of the hundreds of thousands of Christian men and women who compose those churches. And as the greeting comes not from me alone but from the Congregational churches of England and Wales, so it is not given alone to you who are here to night, but through you also to all those churches, communities, and institutions which have sent you here, and which you are empowered to represent. Through you our people in this land give greeting to their brethren of the like faith and order in all lands. May the Great Head of the Church bestow gracious benedictions and spiritual power both upon you and upon us!

FRIENDS FROM THE UNITED KINGDOM.

It may be well that I should, first of all, in no merely formal way, but in brotherly fashion, introduce you to each other. From South Britain, if I may be permitted to begin at home, there are deputed to this Council a hundred brethren who are repre-

sentative men from our great commercial cities and towns, our industrial centres, and from our colleges and seats of learning. Some of them also come from our missionary institutions—home, foreign, and colonial. From the United Kingdom there are also brethren here from Scotland, Ireland, and Wales. Wales is, I may remind you, the very home of sturdy Nonconformity, and her people are just now in the midst of a struggle for religious equality, in which, I am sure, they will have your most earnest sympathy. This struggle of theirs is the struggle of generations, and I will venture to prophesy that it will not be long now before it ends in victory. Our brethren from Scotland come from a land which is essentially Presbyterian in its Church polity, and they cannot report to us an overwhelming number of powerful churches of our faith and order across the Tweed; but we may congratulate them on the fact that if in that Northern land Congregationalists are comparatively few, the few there are are of enlightened and resolute sort, and they have sent us from time to time to the South some of our best workers and some of our ablest ministers. Let me add to this that it is with especial pleasure we note that Scotland is not only represented by delegates from the Scottish Congregational Union, but by representatives of the Evangelical Union also, who have with them their venerated leader, in Scriptural Exegesis a teacher of teachers, recognized as such by all the Churches.

"ENGLISHMEN COME HOME AGAIN."

It is with no ordinary gratification we next welcome our brethren from across the Atlantic, a hundred strong. From New York in the East to California in the West, and from the State of Maine in the North to Louisiana in the South, the Congregationalism of America will have voice and influence in the deliberations of the Council. We call these brethren Americans, but they are really Englishmen come home again. King James thought he showed his wisdom by harrying their fathers out of the land now nearly three centuries ago. He was wiser than he knew, but in a way contrary to all his calculations. The men who went away in the *Mayflower* have had a holy revenge upon the men who sent them away, for in their descendants they have taught the nations that religion prospers best when religion is free. With splendid results they have worked out the problem of Free Churches in Free States. We sent them God-fearing men in the Pilgrim Fathers, the very pick and flower of our people, and in the centuries since those who sprang from them have shown what God-fearing men can do for the edu-

cation and the religious life of a nation when they are not hampered by persecuting princes or a prelatical Church. It would be invidious for me to select for special mention any of the distinguished men sent to us at this time by the American churches. But you will forgive me, I am sure, if I single out one delegate from the rest and commend him to your regard on the ground that he belongs to the negro race. His presence among us here may be taken as in some sense representing a memorable victory in the sacred cause of human freedom. It is especially fitting that he should appear at this Council of ours, for even in the old evil days before the emancipation proclamation of Abraham Lincoln our Congregational brethren in the States kept themselves free from the dreadful stain and dishonour of slavery. In cities like Philadelphia and St. Louis Congregationalism was scarcely possible at all till emancipation came, because, unlike some of the other churches, Congregationalists would lend no sanction of theirs to the unholy thing. Through our coloured brother we give greeting to all his brethren, praying that, under the blessing of God, the social, intellectual, and religious elevation of his people may steadily advance from one generation to another.

BRETHREN FROM THE COLONIES AND SISTER STATES.

I now turn from America, which may be described as having once been our greatest colony of all, to the rest of our colonies. The Dominion of Canada, from Nova Scotia to Manitoba, will at this Council be in friendly union with the United States and with ourselves at the same time—a condition of things which, we hope, in all respects both religious and national, may long continue. Having said which, I will now turn my back on the North Star for a moment, and, facing the Southern Cross, give loving welcome to our kinsmen from remotest regions of the earth. These names—New South Wales, Victoria, South Australia, Queensland, Tasmania, and New Zealand—are household words in many an English and Scottish home. What mighty interests in the present, what potent nations of the future they represent to us! Brethren, you who have traversed so many thousand miles of ocean to be with us, we know how you and your children speak of this old country as—Home; we welcome you home again! In a very real sense your people are our people. Many of them have come to you from our families and our churches. May the brotherly union between us be perpetuated to the remotest generations! From the same Southern hemisphere there come to us also delegates from South and South-Eastern Africa, Madagascar and the Islands of the Pacific Sea. And if, after salutation, we turn back once more to the Northern hemisphere, we have the pleasure of greet-

ing brethren from Russia, Sweden, Denmark, and Austria; and from India, East and West. China sends one of her missionaries to speak for her; Japan does even more, for while sending one of her missionaries, in the person of the Rev. Tasuku Harada, she sends in addition one of her own children. I am sorry I am not able to greet him in his own tongue, but I will greet him in mine.

GUESTS FROM OTHER FREE CHURCHES.

It is matter for satisfaction to us that while this International Council is thus a Council of Congregationalists from all parts of the world, several others of the denominations among the Free Churches have so far recognized its importance as to send representatives charged with messages of good will. We welcome and reciprocate their brotherly feeling. It is well on many accounts that the bonds of union between the various sections of the Church of Christ, and especially of the Free Churches, should become closer and stronger. And while recording this instance of brotherly regard, it is pleasant also to note that our Secretary has received a most fraternal epistle from Christian brethren in Bohemia—a land having its own sacred memories of martyr suffering and struggle for freedom. We greet them also in the name of the Lord.

HONOUR TO THE SAINTED DEAD.

After referring to many who are present, may I remind you of two honoured brethren who, as God so wills it, are among the absent to-day? The very idea of this international gathering is said to have originated in a conversation which took place some years ago between Dr. Hannay and Dr. Dexter during the visit of the former to the Triennial Council at St. Louis. It is a matter for regret to us all that they are not permitted to take part in deliberations which will really spring out of their own suggestion, and in which their wisdom and guidance would have been most helpful. Brethren on this side have already spoken in fitting terms of the eminent services rendered to Congregationalism by Dr. Hannay, and of the esteem in which he was held. But he was also personally known to many of you who have crossed the ocean to be present with us here. It happened to me to be in St. Louis a few months after Dr. Hannay was there, and I well remember with what kindling enthusiasm the late Dr. Goodell of that city, one of the saintliest of men and one of the most successful of ministers, spoke of the impression made by Dr. Hannay at the Council held in the Pilgrim Church. He was well known also to those of you who have come from Australia and New Zealand, for, as some of you have told us, his visit to your churches, three years ago, will long be remembered for its quickening and inspiring influences.

In Dr. Dexter Congregationalism has lost a staunch friend and an able historian. It was my privilege to have personal inter-

course with him during a visit to Boston some years ago—a visit that was followed by correspondence between us at a time when I was engaged in historic researches myself. I came to see with what thoroughness and genuine interest his work was done. We owe him much for valued service rendered to the good cause, and not least for his able lectures on the “Congregationalism of the Last Three Hundred Years.” Especially should I like to call attention to the bibliographical appendix which forms so important a part of that work. Beginning with 1546, and coming down to 1879, it gives more than seven thousand titles of books bearing on our history and religious life, and indicating libraries and press marks where some of the rarest of them are to be found. He very modestly styled it “Collections Towards a Bibliography of Congregationalism,” but it is a monument of painstaking care and historic research. He had means, time, and wide knowledge of the *origines* of Congregationalism. He had, as I happen to know, his agents in this country with *carte blanche* for every rarity bearing on his subject which might happen to turn up in the sales of great libraries and in the scattering of special book collections. I know no other man who could have rendered us the service he has rendered. No previous writer had attempted anything so complete as his appendix, no future historian of Congregationalism can afford to pass it by.

ROME'S GENERAL COUNCILS AND OURS.

It is now time that I passed from the more personal aspects of the Council to the Council itself—its manner of working, its object and scope. Including the one which twenty-one years ago declared the infallibility of the Pope, Rome counts twenty Ecumenical Councils on her list. She will probably not reckon ours as the twenty-first. For it will differ from the twenty she recognizes in some important respects. To begin with, it has not been convoked, nor will it be presided over, either by Emperor or Pope. It was contended in past times that a General Council was not valid without the Emperor's authority. It does so happen that there is an Emperor in London just now, but there is no fervent desire on our part, and no active intention on his, that he should come in State to-morrow morning and open the Council in person as Emperors have done before him. Nor do I expect that Leo XIII. will leave his imaginary captivity in the Vatican and put in an appearance among us. It might possibly do him good if he did. He has been all his life too much under one set of influences, and he might learn something worth knowing would he but take a long and earnest look over the ecclesiastical fence which separates his Communion from ours. He might find out to his surprise that while he is every now and then calling us back to the true Church we are actually in the true Church already.

Then, again, while this Council of ours

has not been convoked, and is not likely to be presided over, by Kaiser or Pope, it must be a relief to you all to know that it is not likely to last as long as many of those which went before it. We shall be scattered to our homes again in less time than it took many of them to settle down to the beginning of their work. It is simply appalling to remember in these rapidly-moving days of ours that the Council of Constance, for example, lasted four long years; that the Council of Basel lasted even twelve years—for it was all one Council, though transferred first to Ferrara and then to Florence; and that the Council of Trent, surpassing all others, went on to the unconscionable length of eighteen years, so that many of those who were there at the beginning had left this troubled world of controversy and conflicting opinion long before the end.

Further, it may well be hoped that the Council over which Dr. Dale and his colleagues will preside will have more peaceful deliberations, and also more fruitful issues, than some of those of which I have spoken. For we shall meet, I may fairly say, under more promising conditions. We do not come together to settle, after hostile debate and by dominant majorities, questions which have fiercely divided our churches. Truth is not to be settled by a voting majority, especially when made up—as too many conciliar majorities were made up—of men servilely obedient to an autocratic power. *The Times* correspondent, writing from Rome during the Council of 1869-70, told us that there were 450 bishops out of the 700 present who would vote pretty much any way as the Pope desired; that among them were three score of Oriental and African bishops, who were as much at his service as the exotics brought from the conservatory to the reception-rooms. In like manner Andrew Dudithius, writing to Emperor Maximilian II. about the Council of Trent, asks what good could possibly come out of a Council in which votes were numbered, not weighed. The Pope could, he said, make bishops as fast as he wanted them, and so insure the decision which had been sent on in a position's cloak-bag beforehand. The Council, he added, was made up not so much of bishops as of disguised maskers; not of men, but of images moved by nerves which were none of their own. They were hireling bishops, who, as country bagpipes, could not speak but as breath was put into them. Even in still earlier times there were Councils that have not left a very good record, other assemblies besides the so-called Robber Synod of Ephesus which settled questions by pressure and force rather than by argument and conviction. I suppose it was of some of these that Gregory Nazianzen was thinking when he said, more forcibly than politely, “I never yet saw a council of bishops that came to a good end.” “I salute them afar off, since I know how troublesome they are.” “I never more will sit in those assemblies

of cranes and geese." The riotous and tumultuous scenes sometimes witnessed when men tried to put down the opinions of their opponents by sheer strength of lungs may be accounted for, as Dean Milman points out, by the fact that a General Council was usually a not so much the cause as the consequence of religious dissension, that it was a field of battle in which a long train of animosities and hostilities came to an issue. Men, therefore, met with all the excitement, estrangement, jealousy, and antipathy engendered by a fierce and obstinate controversy, met rather to triumph over their adversaries than dispassionately to investigate the truth."

NOT LIKE OTHER LONDON COUNCILS.

We do not meet as did councils in past times to define creeds, to formulate articles of faith, or to draw up canons of discipline. Besides the great General Councils of which I have spoken, and which were held abroad, there have been something like fifty British Councils scattered over 760 years, and held in this city of London where we meet to-night. They were mainly concerned with the ends I have just mentioned. And the canons of discipline drawn up were quite as often aimed at troublesome clergy as at the refractory laity. In one of them it is complained that archdeacons and bishops used to come on visitation bringing cumbersome retinues and dogs for hunting, to the great cost of the incumbent. One of the canons of the Council of London, in 1237, forbids the conferring of holy orders upon idiots or illiterate persons—a canon which it is to be feared has not always been strictly observed. About the same time a council enjoined that clergymen wearing long hair are to be clipped by the archdeacon against their will, and they are warned not to indulge in any peculiarity in their clothes or shoes, not to wear garments ridiculous or remarkable for their shortness. These sumptuary regulations seem to have been little heeded, for more than half a century later the Council of 1343 declares that those in holy orders apparel themselves more like soldiers than clerks, going about with upper jump short and wide, with long, hanging sleeves, with hair curled and powdered, and wearing tippets of wonderful length. They were girt, it seems, with girdles exceeding large and costly, had purses enamelled with figures, knives hanging like swords, and they wore shoes chequered with red and green, immensely long and variously pinked. Even a century later still a canon of a London Council protests against the ill-contrived garments of the clergy, scandalous to the Church, and against their shoes monstrously turned up.

THE OBJECT OF OUR MEETINGS.

Now, as we have not met to fix creeds or formulate articles of faith, to determine the true time for keeping Easter or to decide between the claims of rival Popes, so neither

have we come together to make sumptuary regulations for our ministers, laying down what shall be the clerical costume of the time. You have not come, some of you, thousands of miles over the sea for such ends as these. We have loftier aims—aims which, as we think, are more worthy of earnest-minded Christian men in this great time, when the nineteenth century is about to melt into the twentieth, when the restless world of human thought and life is seething with new problems on every side. Those who, with so much thought and care, have arranged the order of our proceedings, have taken within their purview great and grave questions for consideration. Looking first at Congregationalism in its own domestic or internal relations, we shall be asked to consider Church organization, Church life and personal service, and also what may be the drift of theological thought among us. Next we shall have to look at Congregationalism, not as it is concerned with its own internal affairs, but with the nation and the needs of the people; how it is affected by the relations between Church and State; what may be its right attitude towards the social movements of our time; the righteous adjustment of the conflicting claims of labour and capital; the relations between the land and the people and the growingly important question of the liquor traffic. We shall then be asked to consider how far our churches have lost or gained in spiritual influence in recent years, and how best we can secure an efficient ministry in years to come.

The next question to be entered upon after these will be that of our relation as Congregationalists to the Church Catholic; what may be the possibilities of Christian unity, and what our duties, dangers, and prospects in view of the rapid growth of sacerdotalism in the English Church. Finally, having looked at questions like these, we shall be called upon to go farther afield still, and consider our duties in relation to the great commission laid upon us by our Master, under which we are called to go into all the world and preach the Gospel to every creature. It cannot be that three hundred Christian men shall come together from all parts of the globe to look seriously at questions like these without both the Church and the world being the better for their doing it. May the Holy Spirit of God be present in all our gatherings with His sevenfold energy, with His Divine illumination! We meet together now with the door of a great opportunity open before us. When we have parted a few days hence we shall never all meet together again in this world. May God grant that while we are together we may do something that shall live when we are gone! May the Great Head of the Church so overrule this Council and its deliberations that it shall further those great ends for which He, our Saviour, agonized and died upon the cross, for which He pleads

on the throne, and for the accomplishment of which the great drama of Providence is unfolded from age to age.

It is now my duty to call upon Dr. Dale. We are thankful to God that he has so far been restored to health, and our fervent desire is that that health—so important to our community—may be long established and continued to him and to us.

DR. DALE.

Rev. Dr. DALE: My dear Dr. Brown, it is my great honour gratefully to acknowledge on behalf of the members of this Council the kindly and cordial greeting which you have given to us, not only in your own name, but also in the name of the Congregational Churches of England and Wales. I may, perhaps, be permitted to say that your guests—all the representatives delegated to this Council from all parts of the world—have reported themselves already at this Hall except twelve. Now, Sir, as we listened to your recital of the various countries from which this Council is drawn, I think that we must all have felt that it was beyond the reach of one man to speak for the whole Council. One had need be a very Atlas in strength to bear upon one's shoulders the pressure of the whole world; and I remember that when Diocletian felt that the task of governing the Roman Empire was getting beyond the limits of his own strength, he took another Augustus as a colleague, and he created two Cæsars. Now the Council has been good enough to give me four Vice-Presidents, and it is not my intention to relieve them from any work that I can possibly put upon their shoulders, and I propose to call upon two of them to acknowledge your kind reception. There is only one part of your address, Mr. Chairman, to which I felt disposed to take exception. You congratulated us on the very first day that we are meeting that we are not likely to remain together very long. Now, I confess that what I have seen of the brethren from remote parts this afternoon almost makes me wish that our Council might approach a little nearer to the length of some of the Councils of which you have already reminded us. I will not occupy the time of the Council beyond saying that it appears to me singularly fitting that we should be asked on this, the first day of our meeting, to assemble in this hall. Let me remind members of the Council who come from other parts of the world that this hall was built a few years ago in order to commemorate the glorious fidelity to conscience of the two thousand men who left the English Church in 1662, because they were unable to declare their unfeigned assent and consent to all that was contained in the Book of Common Prayer, and within half a mile or a mile of this place are the parishes and churches from which some of

the most famous seceded. Edward Calamy, Lazarus Seaman, Philip Nye, William Bates, Thomas Manton, Matthew Poole—these are among the men who resigned their livings in the city of London, and their churches are within less than a mile of this hall. It was fit that we should begin our Assembly here. But this place has other and remoter associations. Exactly three hundred years ago, in the year 1591, Barrow and Greenwood, two of the most conspicuous of the Separatists in Queen Elizabeth's time, were imprisoned in the Fleet Prison, part of the site of which is occupied by the hall in which we are assembled to-night. We in England, and the Churches that belong to the British colonies, derive very much of our life and of our power from the glorious Confessors of 1662. With the single exception of the group of churches to be represented this evening by Mr. Waldenström, of Sweden, all of us derive very much of our life and power from the men who were represented by Barrow and Greenwood, who suffered miserably for their courageous fidelity to the principles which it is our glory to inherit. I thank you, Sir, for your reception, and I will now call upon President Northrop to give the real reply to your welcome.

DR. NORTHROP.

Dr. C. W. NORTHROP: I think there has always been a disposition on the part of Britons to put the Americans in an unpleasant situation. I heard a Scotch D.D. once introduce J. B. Gough to an audience, and he did it very felicitously. Having said all the nice things a man could say, he then compared himself to a little tug that had brought this great, rich East Indiaman to the dock, and he would now leave him to unload his precious treasure and retire along the quay. Mr. Gough was the most astonished and embarrassed man that I ever saw in the presence of an audience, and it ruined him for the first five minutes. When a man like Dr. Dale, who hitherto has borne a good character, who has been held in good repute by the churches in America as well as in England, who has even explained what no other man ever succeeded in explaining, the nature of the Atonement, and who has had other felicitous products from his pen, comes here and says that I am to make the real reply I do not know what opinion he has of Congregationalists, but he certainly must have a very low opinion of them if he expects to retain his character for truth and veracity. Now it is exceedingly inconvenient that I have been called upon to perform this service, because there are so many men here of mature years who might have done so much better than myself that I dislike to be put forward for the service, and

yet it is a delightful privilege to be permitted to stand here and look in your faces, the first International Congregational Council, representing as it does much of the brightness and vigour of thought of these islands, representing certainly as it does as much of brightness and vigour of thought as any denomination in America can produce, and representing to me the most delightful thing of all, and one that only recently has come to my comprehension, a larger area of country and a more complete characterization of all the nations of the earth than I had supposed Congregationalism ever could represent. Brethren,

THE LITTLE CHURCH AT PLYMOUTH,

it was not ambitious, it was not eager for power, it was not seeking to glorify itself, it was not seeking to build up a mighty religious oligarchy or republic; it was a little body of chosen spirits, whom out of the whole world, had visited most closely, and touched most tenderly and blessed most perfectly; who had gone out into that remote quarter of the world to worship God in peace, willing to be as they themselves said, but stepping-stones upon which other people might advance to great achievements. And their children in New England, by the providence of God permitted for a time to have ecclesiastical and political control of these colonies, were ultimately content for many years to let the line of New England which separated New England from New York be the end of their advance, and to give up the whole of the interior of America to the other denominations of the world. It is only within a comparatively few years that Congregationalism, arising to a sense of the work which God has assigned it to do, has stepped over that intervening period, has planted its feet upon the great North-West, has advanced towards the Pacific, and to-day is flourishing with a vigour unsurpassed by that of any denomination in that matchless Empire which is growing up around the fountains which feed the Mississippi, and the mighty plains which stretch 1,500 miles from there to the Pacific. And I stand here to-night with the feeling that this Council is called for something more than the interchange of pleasant talk; it is called for something more than the reading of essays, however carefully prepared; it is called for something more than to look into each other's faces and feel that we are larger than we thought we were. I think it is called for a realizing on our part of the fact that while every Church of Christ that carries the Congregational banner is a perfectly independent organisation, nevertheless the Congregationalists as Congregationalists are a Church, a distinct Church; they are not a body of people with a man preaching to them, and ready to disperse whenever their Moses dies. They are a body of churches, living churches organised

as the body of Christ, having a life in themselves independent of the minister, a life that no minister's death can extinguish, a life that goes on because it is the people, and the people are the children of God, and the Church of God is the organisation in which they live and do God's work. And if anybody connected with the Congregational body has an idea that some

MOSES OUT ON THE PLAIN

lifting up a flag and preaching one Sunday and disappearing the next, makes a Congregational church because a few people rally around him to hear him, he has got a mistaken idea of Congregationalism. Congregationalism is the perfection of independence, and the perfection of organisation. It is an organisation that works without noise, it is an organisation that requires no oiling of the machinery, for there is no machinery. It is an organisation that works by faith, and when you get a Congregational body of men together you will always find that they are composed mainly of just such looking heads as you see before you to-night, round and smooth, and full, a great deal of reverence, a great deal of thought, a great deal of character. I am a Congregationalist simply because my father was. If he had been a Roman Catholic, I should have been a Roman Catholic. I have got a fidelity to my father, I would have stuck to him no matter what he was, unless he had told me I ought to go somewhere else. But being a Congregationalist, having been a Congregationalist all my life, while I love all the dear brethren in other denominations, I do not care whether they are Roman Catholics or anything else; if they love the Lord Jesus Christ they may stand under any banner they please. I love them if they are brethren, and we know that we love Christ because we love the brethren. But being a Congregationalist, I say I am always proud of the denomination, because it represents intelligence; it represents thought; it represents independence; it represents clear ideas upon every principle that comes up—it represents readiness to take hold of things and deal with them just as they ought to be dealt with. That is why I believe in Congregationalism. Now you take

A CHURCH THAT JUST DEALS WITH ALL ITS MEMBERS AS IF THEY WERE BABES,

that never gets any further than the time that Paul speaks of the dispensation of the milk, and there is no bone and muscle and vigour in such kind of churches. That is the kind of a church in which the minister is everything. You understand, I am not a minister, that is why I speak in this way; and I am glad I am not, hearing from brother Brown here that provision against idiots in the ministry has not been generally regarded. But to take our Congregational denomination—now I am talk-

ing soberly; there is no occasion for you to laugh—go where you will, and if you find a man that thinks for himself, that has not any prejudices, and whose mind is perfectly clear, the probabilities are that under the Divine dispensation of providence he is a Congregationalist. He may have lived where there was no Congregational church in the vicinity, and he could not therefore be a Congregationalist; in that case you will probably find him in the Presbyterian Church, or he may have lived where water was abundant, then you will find him in the Baptist; or he may possibly have got into some of the other churches. But take them as they run, these round-headed, smooth-headed, strong-headed men, who have thought so much that the hair is all burnt out by the roots, they are generally Congregationalists, and that is the beauty of the Congregational Church. Now, I am no believer at all in a kind of religion which does not get up any higher than the bosom. It is all very well to talk about “loving the Lord your God with all your heart”; it is a beautiful thing to do; but a man’s heart does not work very much when he has not any head. Take off the head and the heart gets pretty cold very soon. Now, my theory of religion is that a man is to love the Lord his God not only with all his heart, but with his mind; the intellect of the man is to be consecrated to God just as much as the affections. I do not believe in a religion which simply takes a man and brings him to the Lord, and then bundles him and stamps him and sends him by express to heaven—not at all. I believe in

A RELIGION WHICH TAKES A MAN AND TRIES HIM,

exposes him to temptation, just as Dr. Dale has been exposed to temptation here to-night, and just sees what he will do, sees how he will work out. Sees whether he will come out purified so as by fire or not, and whether the intellect that is in him will work as vigorously for God as it has for the attainment of earthly wealth or of grandeur. And when the Congregational Church—brethren, I say it solemnly—when the Congregational Church raises any lower standard than that, when it consents to do a work lower than that, it is doing a work that is not up to the standard of the Pilgrim Fathers, and it is not up to the standard that the Congregationalism of to-day demands. There are organisations that go down and reach the lower classes and lift them up. God bless them! But that never has been the special province of the Congregational Church, and it is not likely to be in the future. Our province is to take men and women that are capable of thought, capable of intellectual as well as moral and religious development, and lift them up to a higher plane as human beings, make them more sensible of God, and the things that God

has put into this world so beautiful and so full of His love; lift them up and make them worthy to do His work, and able to do His work, instead of treating them as babes sucking milk, just keeping enough life in them to get them into heaven before they die of inanition, of marasmus—that is Congregationalism and that is its mission. And now, brethren, it is to this, and to a sense of this, that I summon you to-night in the beginning of this Council. Let us know what we believe, let us know where we stand, let us know of the future, let us resolve, not that we are going forth to proselytise and to take possession of the world, except so far as the world has not been taken possession of for Christ, but let us resolve that the high position taken by the Fathers shall be maintained by us, that the culture of the Fathers as well as the character of the Fathers shall be maintained. Why, Sir, you here in England are afraid—that is what is the trouble with you. You are afraid; you have not the courage to stand up and feel that you are just as good as any State Church in England. You are every bit as good. Just imagine us in the United States of America thinking ourselves inferior to anybody on the face of the globe. Why, I should not have a particle of respect for myself, if I did not feel myself to-night every bit

AS GOOD AS THE ARCHBISHOP OF CANTERBURY.

How could I go on as a Christian man and feel that he by virtue of his office was above me or above Congregationalists? Nothing of the kind. Look at America! What power has made that nation what it is intellectually and educationally? Who founded Harvard University, and Yale and Amherst, and Williams and Bowden and Oberlin, and all the other colleges that amount to anything, with two or three exceptions, in the United States? It was the Congregationalists. And who are the authors of the great State institutions in the north-west, where the State provides a full college education for every son and daughter that chooses to go there free? They are the States that have been dominated by the men and women who went from New England, the Congregationalists whose ideas were stamped by the Pilgrim Fathers. Take our denomination in America; it has done more for education and for Christian education, and for intellectual life, and the development of high thought, and for political freedom, and for republicanism, for humanity, and for emancipation, for purity, and righteousness, and godliness, than any other single denomination in the United States. I do not care whether you count other denominations by millions, and tell us we are only half-a-million; things don’t count by numbers, they count by weight, and one Congregationalist in the influence exerted in these

past years in the United States counts for a dozen of some people that are not Congregationalists. Well, Mr. President, I am very much surprised to find myself where I am, at this point in my speech. I did not know when I rose what I was to say; I expected my brother over there was to speak before me, and would essentially cover the ground, and I was going to retire with very few words. It is the unfortunate misapplication of moral principles by Dr. Dale that has caused me to inflict upon you this somewhat lengthy speech. I trust you will pardon me, and that I have not entirely exhausted the patience of the audience, or their power of application, so as to prevent you from doing justice to the excellent speeches that are to follow. I feel that I owe you an apology for the length of time I have occupied, but I did it inadvertently.

DR. BEVAN.

REV. DR. BEVAN: Mr. Chairman, Ladies and Gentlemen,—I am sure, after the speech to which we have just listened, it will not be necessary to say another word in praise of Congregationalism. I had almost thought that my good friend, Dr. Northrop, must have given in the place from which he comes as a delegate by mistake, and that he must come from Victoria, Australia, instead of from one of these States of America, because we Victorians are supposed to be not always quite as modest as we might be, and we know that our brethren from the other side of the Atlantic have as a peculiar virtue that of self-depreciation, and an exceedingly modest estimate of their own powers and position. It is not clear, however, that all the intelligence of America and all the common sense and all the learning have been pretty well absorbed by the Congregational brethren. That, clearly, Mr. Chairman, is since I left there, for I had the unspeakable honour and happiness of ministering amongst the Presbyterians in America, and whilst I was there, at all events, I found that there was a good deal of learning, and of those virtues which Dr. Northrop has described as belonging so thoroughly to ourselves as Congregationalists. However, I have no doubt that some of the brethren representing these churches will say a word or two later on, and I can leave my brother to their tender mercies, and I need only say that I am glad to believe that Congregationalism is such an admirable institution in all respects, not even requiring oil, and that I am exceedingly glad to find myself back in its midst. I am here, Mr. Chairman, by the kindness of the brethren who expressed, from old personal relations, a desire that in the return made to your generous welcome to us, an old friend might say a few words. There are brethren

who represent the Colonies who have far more right to speak for them than I have, since I was but recently sent over there, and they have been there longer—not that they went in the times when they used to be sent at the public expense, for I am quite sure that we have got nobody amongst us who represents that side of conviction and consequent conversion. But I yield to none of them in affection for the country of my adoption, grateful to it for the opportunities it has given me of service, and thankful for the blessings I have found them in my own family. But, Sir, it is impossible to stand again on this platform and speak in this hall without very tender and almost silencing emotions rising in one's heart.

COMMON SPEECH AND COMMON FAITH.

You have decorated it beautifully. I see an English flag, and I see the stars and stripes, and I am glad also to have found the flag that represents us in Australia—the English flag with the Southern cross upon it: and this bannered hall, it seems to me, is a sign that we are met here as the children of one great family. We do not belong, Mr. Chairman, on this occasion to separate nationalities; we speak a common speech; we hold a common faith—I was going to say we owe a common allegiance to one head—by the enthusiasm with which Americans regard our Queen and acknowledge her name and character whenever it is mentioned. I almost might say that we owe allegiance to one common Head; but, at all events, we are here met for one great common service; and, above all these banners that represent the different nations from which we come, it seems to me there is floating the one great banner under which we all find ourselves, the banner of the Prince whom we serve and the Captain who leads us, the banner of the salvation of Jesus Christ our Lord. You, Sir, referred to many councils, more or less interesting and more or less important in the history of mankind, but you did not, Mr. Chairman, refer to the Council that it seems to me we follow. I recognise one Apostolic council held in Jerusalem. This is

THE SECOND APOSTOLIC COUNCIL

held in London. From the meeting of that first Council the Church very soon went down into heresy and became Presbyterian—became Episcopal, and after that went into other forms of heresy and schism, and we to-day, therefore, open the second great Apostolic Council in the history of the Church, and the only mistake, it seems to me Sir, we have made is not holding it in Jerusalem, and I should earnestly suggest that the next Council meeting in which we shall gather will be held in that great city, which would be very much more convenient for those of us who come from the other side of the world. But we are here, Mr. Chairman, those of us who

come from Australia, veritably as children of this land. I have noticed that our American brethren are very fond of speaking of this in certain companies as the mother country, and I have noticed also that Englishmen are exceedingly fond of referring to Americans as their children. Whether that reference is quite from the bottom of the heart of both of them I will not now inquire, but, anyhow, when we Australians speak of this as the motherland, it is verily so. We are, indeed, when we come here, coming home. There is a good deal of mixture in Americans. I do not know that Congregationalism has had much mixture yet; but other races have come in, and other fibres of national life have interested themselves to form that great, new, fresh, life which we all honour, and which many of us greatly love; but we ourselves in Australia are verily the children of this home land. We are Englishmen, we are Scotchmen, we are Irishmen, we are Welshmen, and there is not a man, it seems to me, who is here to-day from that great southern land of promise who does not feel that he is coming home. Most of us say

“COMING HOME.”

Even those of my brethren who were born in Australia speak of this still as their home, and round about it there gather all the sweet memories that belong to that blessed name. But, Mr. Chairman, we are not here as a Council. I take it, merely as Englishmen, we think we have a part as Congregationalists to play in the building up of this great Union. We think we have had a pretty good share of the work of founding, and of building up that great Union across the Atlantic. I think we may say that the mightiest forces of the life that has been developed in the United States were supplied from Congregational sources. The seed of that great Union was planted by Congregationalists, the dew that have watered it have come down from heaven in answer to Congregationalist prayer, and the great forces and principles that have ruled its national life, and have led it on to its extended liberty and enlarging power, have been principles drawn from our Congregational churches. But wider even than the great life of this Union, larger than the life of the United States, there rises before me a vision of a race who will speak the English speech, who will breathe much of the English spirit, who will be mightier even than the mighty Empire which owes allegiance to our Queen, and larger even than the great Republic over which floats the stars and stripes, that great English-speaking race, that great Protestant faith, that mighty gathering of peoples inspired by the Free Churches which belong to them, serving not merely a nation, but serving humanity, and everywhere extending human freedom to the glory of Jesus Christ.

This Council, it seems to me, has got the spirit of that great vision and we bring to you, Sir, grateful for the kindly welcome you have given us, these larger and wider inspirations. Congregationalism has known prison, the country in which it was born treated it often times cruelly and unjustly, but it has never been unpatriotic, it has never forgotten its duty to this land, it has never ceased to serve this nation as best it could, and now that a larger and wider liberty is given to us, we hope to enter into the great work of

BUILDING UP A NATION,

whether it is governed by Monarchy or Republic, and still more for the extension of a kingdom nobler than any earthly kingdom, the establishment of a liberty greater than that which is to be found in any Republic that exists or ever has existed, a kingdom of God—nay, rather the one great society of believers in Jesus Christ, who recognise Him as the only Master, and each other as brethren. For this great purpose we are assembled. I trust that our deliberations, nay, I am sure our deliberations will be marked by mutual respect; there will be a reverent spirit here. It seems to me that the way in which God has already treated us, how He has passed over our Council with the hush and silence of death, that if at times we might be tempted to differ we shall remember that we have surely with us the presence of those whom we had expected to see, and who are with us not in the flesh but in the spirit. I say our deliberations will be marked with mutual respect; they will be marked with reverence to one another, and reverence to God. We are not here, sir, to glorify even our Congregationalism, but we are here to ask ourselves seriously, What can we do for the enlargement of human liberty and for the deepening of the Christian life of all the Churches? We are surrounded by brethren who represent the larger fellowship of the Church. I am sorry that it is only one wing of Congregationalism that is represented in our Council. The day will come when the other great part of the Congregational army will be found well represented in these gatherings, when they will not be divided even by the narrow stream that now divides us from our Baptist friends. If you would add these two great divisions together, then our place would not be so low down, even numerically; but we should bulk among the very largest churches of the earth. We are here to help on that day—a day, I trust, which may see union, not only with the Baptists, but a real and spiritual union with all the brethren throughout the churches who hold a common faith in Christ and recognise Him alone as Lord and Master. On behalf of the brethren from Australia, and also in the name of the

Council, I thank you for the cordial welcome which you have given to us, and express our deep and unfeigned affection for the Congregational Union, as it represents some of the best and the most progressive Christian life of this great land.

DR. WALDENSTRÖM.

Dr. P. WALDENSTRÖM, who spoke in Swedish through an interpreter, the Rev. Fr. E. Enrich, said: I deplore the fact that I cannot speak the English language, and therefore I have to use an interpreter. But perhaps it may be of interest to you to hear a Swedish speech, for most of you may never have heard a Swedish address. In the first place, I bring to you the greetings of the Swedish Mission Förbundet, who have sent me and Dr. Ekman as their delegates. At the last yearly meeting, in June, at Stockholm, we gladly received and accepted an invitation to this Council.

In Sweden, as in other European lands, we have a State Church, which essentially is organised like all the other State Churches. The King is the highest bishop, and the church government is carried on by him with twelve bishops under him.

THE SWEDISH STATE CHURCH

comprehends all the people, with but few exceptions. All the inhabitants of Sweden are compelled to pay tithes, even the Dissenters. The majority of people in Sweden are not believers, as is also the case in other countries. The consequence is that the majority of the members of the State Church are not believers. Within the State Church in this century there have been at times great spiritual awakenings, and believers have been brought together to confirm themselves in their most holy faith. This has caused great unrest, especially among the leading men of the State Church. They have feared that separation would be the consequence, and there was reason for such a fear. Every State Church has reason to fear the gathering together of believers to search the Word of God. In Sweden the State framed laws against the holding of conventicles. In 1742 the first law against conventicles was framed. They forbid the members of the Church to gather together for meeting and for edification without the leadership of a minister of the State Church. Those who transgressed against this law were punished by fines or imprisonment. Now the case is entirely different. There is, indeed, a remnant of this conventicle law in Sweden, but at present it is not at all enforced. People in general think it right and just to meet together for the reading of God's Word, praying, and singing. A number of years ago the believers in our land established many

MISSIONARY ASSOCIATIONS.

in different parts of the country, the central point of the movement being at Stockholm, where the Evangeliska Fosterlandsstiftelsen was formed in 1856. They enjoyed the sympathy of many believing ministers in the State Church. These associations were for the most part Church associations in reference to doctrine and organization. After 1872 there was a change. The first occasion of the change was a deep, thorough-going conflict with regard to the question of the Atonement. It would be very interesting for me, if time permitted, to give you the results of this controversy, but I must desist. As a proof of the earnestness and seriousness of this conflict I may bring before you the fact that I have gathered together the pamphlets written or printed with regard to this controversy in sixteen large volumes, in which I do not reckon all the editorials and articles of the press. The Evangeliska Fosterlandsstiftelsen took a decided stand against the new teaching with regard to the Atonement. In the meanwhile, a number of its missionary candidates adopted the new view of the Atonement, and the Fosterlandsstiftelsen refused to send them out as missionaries. Then the question came before the friends of the Stiftelsen, who were of a broader view: "How can we support these young men in their religious activity?" In this way the Förbundet was organized in 1879. Hitherto the believers had come together merely for the consideration of God's Word. But now there arose the question concerning the celebration of the Lord's Supper. They felt that the Lord's Supper was a communion only for believers or saints, and it became more and more difficult for the believers to celebrate the Lord's Supper with those in the State Church who were not believers. The difficulties increased; and the consequence was that the only way out of them was to break with the existing order of things. As before, the believers had met together for the reading of God's Word, now they came together also for the celebration of the Communion. Thus there were formed in all Sweden larger or smaller congregations. They joined themselves to the Förbundet, and now number 707, having

A MEMBERSHIP OF OVER 100,000.

Each organization or church is free in and for itself, having common missionary activity through the Mission's Förbundet. The principle of these congregations is that they shall embrace only those who are believers in the Lord Jesus Christ, without reference to the different beliefs or different types of doctrine. They desire a distinct partition wall between the world and the Church; but they do not want any partition wall between those who believe in the Lord Jesus Christ. The Förbundet undertook both home and foreign missionary work. In order to carry

out this mission work they founded a Theological Seminary.

They have now four teachers and forty students. They began their foreign missionary work in the Congo State. They have now in Lapland five missionaries, in Russia, ten; in Persia, two Swedish, and five native workers; in the Congo State, twenty-four; in North Africa, four; and in China, five; in all, fifty-five. For the home missionary work they have sent forth a large number of travelling preachers. The income of the Förbundet for the past year was about 50,000 dollars, or £10,000. I think you will agree that one cannot desire a greater development in the space of twelve years in so small a country as Sweden. It is the greetings of this Förbundet and its congregations that I bring to you at this moment. We wish you, as you also wish us, a continuous growth in faith, in love, and in a godliness full of power and earnestness.

DR. MACKENNAL.

Rev. Dr. MACKENNAL: I had hoped that we should have some serious words respecting Congregationalism in its relation to other communities, but it will be perfectly evident that it would not be fair to expect you to remain, or to call upon brethren

representing other communities to speak at this time of night. Nor would it be fair to introduce our brethren without giving them some opportunity of addressing the Council. I may mention, however, what has been done to-day is an indication of the true spirit which animates the Council. Dr. Mackennal then read the lists of representatives appointed by other bodies to convey their greetings to the Council, including, in addition to those presented at the afternoon session, the names of Dr. Clifford, Dr. S. H. Booth, Dr. Monro Gibson, and Mr. Whyte, and continued: To-day at the Council it was determined that two representatives of each community be made corresponding members of this Council; that is, members having a right to the floor, the privilege of speech, if it pleases them to exercise it, and every other privilege of members except that of voting when a vote may be called for. I hope our brethren perfectly understand what we have done to indicate to them the relation between Congregationalism and the other non established evangelical churches.

The CHAIRMAN: I think we may congratulate ourselves upon this first day's gathering, and I trust that the great Master will be with us in all our meetings.

The Benediction was then pronounced and the proceedings terminated.

TUESDAY, JULY 14

COMMUNION SERVICE.

A COMMUNION SERVICE was held in the morning in New Weigh-House Chapel, Dr. DALE presiding.

The service was commenced by singing the hymn,

Rock of Ages, cleft for me.

Rev. A. SANDISON, minister of the Weigh-House Chapel, offered prayer:—O Lord, our Father, which art in heaven, we come to Thee with great thankfulness and with great expectation. All our confidence is in Thee. Help us now to have communion with the Father of our spirits that we may live, and live in the communion of one another. Counsel us, make us wise, and touch our hearts, and may the grace of our own Lord Jesus Christ bring salvation in its fulness to all our souls, for His name's sake. Amen.

Rev. Principal REYNOLDS, D.D., then delivered the address.

DR. REYNOLDS'S ADDRESS.

HONOURED BRETHREN AND DELEGATES FROM MANY LANDS,—We have gathered together unto Him who is our life. In presence of the symbols of the Person, the Cross, the Resurrection, and the Imperial Glory of our Lord, we become conscious of our brotherhood, we reach the central reality, we renew our faith, our first love, and our blessed hope of eternal life. We have felt instinctively that the time had come when we must think out in one another's presence the sublime principle to which our church life has been the perpetual witness. Between two and three centuries the fire of a supreme conviction has burned on the altar of our hearts. Thanks be to God that the light of it has illumined the sanctuary and kindled the flame of love in other churches. The oldest and the most recent organizations are more or less becoming luminous with the same holy, life-giving principle, and some have given more adequate expression to it than has been possible to ourselves. This great possession and distinction of the Congregational churches is that Christ is more and greater than any of the methods by which He has revealed Himself, than any

of the channels by which He has communicated Himself to His people, and that He can and does come into direct contact with the soul of man, that where He is known and accepted, and where He condescends to dwell and to work, in human hearts, THERE IS THE CHURCH. *Ubi Christus est ibi ecclesia.* We would not dare to boast as yet of the final victory of the principle, but we see this sign of the God-man coming in the clouds of heaven and that Christ Himself is recognised as in and with His people. The fervour of this potent and luminous idea gleamed in the breasts of Wyclifites and Hussites, in the hearts of the early mystics, in the prisons and on the scaffolds of the Lollards and of the Marian martyrs, in the secret home of the Friends of the Light, or on the spars of the *Mayflower* as she plunged on her perilous way with her precious freight of the Pilgrim Fathers to the New World. But the light of the knowledge of this mystery was then like that of glow-worms, or fire-flies, or faint stars of night. Now it is shining through all the sky. The dawn is breaking.

THE HOLY CATHOLIC CHURCH

is realizing itself, notwithstanding all disclaimers to the contrary. Heavy clouds hang over the low horizon. Here and there we observe them muttering, writhing, flashing with angry fire; but the day has broken, the sun has risen, and will not long be concealed from view of any man. We have gathered from many lands because God wills it, not because this principle is at stake, not because some dear idea, some august truth, some hallowed ritual is in peril. We have pressed over land and sea, and gathered here for counsel and common prayer, not to inaugurate a new dogma, or bind ourselves by a new rubric, or submit to a new infallibility, but because the Lord has been lifted up and is drawing all men unto Himself. We humbly think that we have a prescriptive right to bless God for the Divine illumination that is breaking over all lands and churches, and to hail the light with irrepressible joy. The decisions of this International Council will have no other force than that of the truth

they express, or the measure of the Divine Spirit they embody.

Whether it be possible to see *all* things in God, or to see God in all things, we will not discuss, but of this we are convinced, that we desire to see each other *in God*, in the light of the presence of our Lord, and to see Christ himself in one another and in all His people.

Perhaps no service will have greater power to break this secret to us afresh than that in which, forgetting our varied interests, sorrows and burdens, our mental difficulties, our apprehensions or fears, our distant homes, our uncertain lot, our personal prospects and past sins, and all our tremulous shrinking before the invisible, we yet set ourselves to see our Lord. Jacob awakened out of sleep, and said: "Surely the Lord is in this place, it is none other than the house of God and the gate of Heaven." This was the cry of a fugitive and one who had scant right to think hopefully of God. Alone, depressed with evil conscience, and with a mean fear, embracing the bare earth, and nothing between him and the sky—yet the dream of the Divine nearness and the accessibility of God broke into the heart of the exile who was sleeping for sorrow. Our lot is different, yet there are analogies between it and his experience.

OUR FATHERS

left this dear English home to seek and find freedom to commune with God. It was no dream of the night, no *ignis fatuus* that they followed, but a great experience that they could not ignore. They knew that heaven was opened to them in their understanding of the God-man. They needed no cathedral aisles nor altars, no priesthood, nor sacerdotal unction to make their approach to God invincibly certain. They had found Him. They had entered into the holiest by the blood of Jesus. They were receiving angels of light; they had beatific visions, a new nature, heaven upon earth.

Exile or death was the doom meted out to them by Tudor and Stuart for the crime which three million of English-speaking people now daily commit; but how could they unsay, undo, go back from this lofty privilege? They could not but speak the things which they had seen and heard. Many were the speculative questions that might agitate the schools of which they would not speak. Of one thing they were absolutely certain; it was a fact deeper and more certain than common experience, and of the very nature of thought and existence itself, that whereas they had been blind to God, now they saw Him. Whereas they had been far off, they became nigh; they endured, seeing the invisible.

So it is with us now! While some can only realize the Presence of Christ in the Bread, or in the order, we have the sense of this

DIVINE REALITY IN THE BROTHERHOOD

of those who see the Lord. Throughout our

history we have felt the pulses of a joy that has compensated for a thousand sorrows, and soothed with sacred hand most poignant grief. Tossed on stormy seas of agitated thought, in dark nights of dejection and exclusion, when the ban of the churches or the priests has eaten into our hearts, we have discerned the Divine form of the glorified Christ and heard Him rebuke the storm, and a great peace has fallen upon the waters. His realised presence has unbound the spell of fear and wrought wonders in the heart of us. Many of us can say, "As a young Christian believer, I once trembled at the thought that the great Church of the West, with all its pomp and its plausibility, condemned me absolutely, and only gave me a loophole for salvation through my 'invincible ignorance.' The great Church of England threw me at least aside, leaving my future a fearful mystery, and basing it on uncovenanted mercy alone. Stout divines and daring sceptics placed severe difficulties in the way of my faith, so that I cried out for mercy; but into an almost broken heart came that access of joy which has sprung from fellowship in the actual presence of the Lord." How many of you veteran winners in a great battle with sin and unbelief have cried out aloud, "Thou wilt keep me in the secret of Thy presence from the pride of man, in the hiding-place of thine own pavilion from the strife of tongues."

(1) There is fulness of joy in this presence, because a great joy meets and blends with a deep sorrow. The fulness of Divine love silences a terrible fear. The sense of sin is heightened into a condemnation corresponding with the agony of the dying Lord, and the pardon becomes the spring and guide of holy living. Some may think it surprising that the sons of Puritans, of pilgrims, and of ejected ministers should make joy a keynote of their experience, that those who are credited with dark and melancholy views of life and of the future of the world should lift up their hearts, but fellowship with Him who is the joy of God and the Light of the world helps men to sing hymns in the darkest prison. He who does not hide from us His views of human nature, of its shame, and need, and peril, bids us even now enter into His joy.

But (2) in the presence of the Lord there is the complement of all the imperfect realization of the ideal of our life and of our Church.

Let us draw near to the Cross of our Lord Jesus Christ, from which our Father has ever been looking forth upon us. Let us realize forcibly what is meant by the God-man on the cursed tree, what such an event, the tragedy of all time, *must* mean for God, and what it *must* mean for ourselves. Let us take heart as we prostrate our whole nature before this supreme revelation of all the nature of God, and try to see how it flashes upon us an eternal love, and an awful justice, how it claims our whole being in

living sacrifice, how it demands from us an unswerving obedience, and should make us willing in the day of such power. If we see this much, we are personally covered with confusion at the miserable response we have hitherto made to the inflexible demand which now and then we have verily and indeed realized. A consummate revelation of Divine love is required to fill up the measure of this new need; to create an adequate aversion to sin on our part and a sorrow over it like to His sorrow, in the day of His affliction, when His heart broke over it; and to produce such a union to Him that we know nothing in life or death, or in the strange powers of the unseen world, that can ever separate us again from the great love of God that is in Christ Jesus our Lord.

These complements to our imperfect realizations of our personal union to God surprise us with fullness of joy. But do we dare to look into the face of God in Christ? Flaggish faith trembles to answer, philosophy declares it impossible, the world smiles incredulous at our mystic dreams; but to us, not only because the Christ is man, but because His nature is infinite and absolute,

WE CAN AND DO SEE HIM,

knowing that all things are possible to Him, and we trust everything we have and are to Him for to-day and for evermore.

So, also, in reference to the imperfect realizations of our Church ideals, we have need of mercy and pity, that we have so often missed it. Our Church ideal recognizes the most intimate presence of God, and a valid indication of duty in the fellowship of spiritual men, who are gathered together in His name and who agree. Primitive Churches in their separate associations and mutual brotherhood were intensely alive to the validity of their revelations, and to the voice of the Holy Ghost which was in them, and did at times confront the wishes of the Apostles themselves. Let us never lose sight of the authority and functions of the spiritual fellowship of regenerated men, nor fall back, as we are sometimes tempted to do, on the spirit of the world, on separate conscience, on mere expediency or fashion, touching the deep things of God. We have to confess our own sins and those of our fathers. Have we not allowed to escape from our vivid consciousness far too easily the very idea of the brotherhood in our intense individualism? Ought not the language we have used, and the thoughts underlying it, which reveal whole ages of mental conflict, to have rebuked our almost cherished isolation, or our special privilege of aloneness with God. We have forgotten our charter and the seal of our Church life. We have at times lost touch with the word of our Lord, "wherever two or three meet together in My Name, there am I in the midst of them." Honoured Fathers and Brethren, does it not become more and more evident,

that if we lose our sense of the Brotherhood, we sacrifice the Elder Brother and put Him to open shame, and we draw a veil over the Face of our Father? We with our ancestors have been content to forego many supposed aids to faith, charity and sacrifice. We and they have dispensed with orders, hierarchies and powers, the witchery of buildings richly dight with ancient story, and many lofty claims, because these things had lost their magic or their magnetism—but we cannot, and we dare not refuse to endorse the emphasis we have always placed on the spiritual brotherhood and the Presence of the Lord in and with those who love Him. This is the primary law of the spiritual life in the Church Universal. Our theory is

CATHOLIC BECAUSE CONGREGATIONAL.

The fulness of our joy is His love flowing into the cup of blessing which our brother is lifting to his lips. It is the joy of the Lord which is the strength of another by a sweet interchange surcharging our own heart. The reality of these brotherhoods of ours now scattered over the habitable earth, and overlapping each other, helps us more and more to realize the glory of the Bride of the Lamb. Cardinal Newman, in the strength of his ecclesiastical convictions, spoke of a solitary believer in the midst of a heathen city, isolated from all worship, all sacraments, yet as being able to cherish a secret fellowship with the august society which was then beginning to move the world. I think for a moment Dr. Newman had a conception of what we have realized for three hundred years, fellowship even with those who do not know nor recognize us, a conscious union, an organic relation, even with all who love our Lord Jesus Christ in sincerity. But we have sinned, and as we draw near to the central reality of faith, the light beams forth, and we discern the stain upon our flesh and upon our garments. Our fathers did perceive with preternatural acuteness the richest aroma in the garden of the Lord; they gathered its super-essential spirit from many blessed plants of the Lord's own plantings. They caught the fragrance of it in the deepest confessions of the Early Fathers, in the songs and prayers of martyrs, in the mightiest words of Luther, Melancthon, and Zwingli, in the grandest periods of Hooker, as when he wrote:—"The Church of Christ, which we properly term His body mystical, can be but one, neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (albeit their natural persons be visible) we do not discern under this property whereby they are truly and infallibly of that body. The mystery of their conjunction is removed altogether from sense. Whatsoever we read in Scripture concerning the endless love and the saving mercy which God sheweth towards His Church, the only

proper subject thereof is *this Church*." (Ecc. Pol. III., sec. 1.)

We received this pregnant truth, this sacred essential principle, and we made it in some sense our own, and we hold that we enshrine and embody it; but we have run in danger of crystallizing it, we have sealed too closely the phials in which we have detained it. We who have discarded the very name of sect have been transformed into one, with its petty jealousies and rivalries. Our partial realization of the ideal of spiritual brotherhood needs and will find its true complement under a new ministration to us of the joy of the Lord in the power of the Holy Ghost. If we drink of the river of the pleasures of God in the remission and extinction of sin, in the coming of His kingdom upon earth as it has come in heaven, in the diffusion of the mind of Christ, we shall have some of the joy of our Lord on the night of His Passion and the day of His triumph. The crystallized fragrance of the garden of blended joy and sorrow must be diffused again. It must escape once more. The alabaster, however precious, must be broken, that the Church and the world may be filled with the odour of the ointment. We have no monopoly of so potent an idea, our one peculiarity is that with us it is the sufficient and venerable principle of our Church life. We are not resting on our negations, we are not building on the ruin of that which others love. We are not transforming our scepticism into the foundation of our Church life, nor glorying in the fact that we can dispense with so much that is venerable from long associations; but we ought more and more to bear witness to the *positive* truth of the presence of our Lord, so as to exult in the fulness of joy. This is no sacrament of the Lord's absence, but a veritable witness to his realised Presence.

But (3) the joy that springs from the presence of the Lord is *in itself*, and apart from all reference to what *we* are or have been, "unspeakable and full of glory."

The glory is veiled, and were the veil lifted we could not in these tabernacles of flesh bear its intensity; but God *has* revealed to us by His Spirit that which eye hath not seen, nor ear heard, nor hath it come into the heart of man to conceive.

THE ONE SUPREME PROBLEM

that we and all Christendom have to solve is the discernment of the presence of the Lord in the veritable scenes of His operations, in the measures and methods of His grace.

Those only who are born again of the Spirit of God can see the kingdom or enter into it. If we are unable to see that kingdom where it is most truly visible, we need eyesight as well as light. He who has seen the Lord at His greatest upon the cross of His infinite sorrow and sacrifice

has his eye best educated to see Him in nature, in history, in literature, and in life. He knows how to greet God in the rhythmic motions of the entire Creation. He hears the voice of the Lord in the entire method by which He has been educating the human race. He deciphers the Divine purpose in the history and evolution of all the past, and the strange discipline to which successive generations have been submitted.

We talk of our own days as transitional, and sometimes lament that more finality does not characterize our doctrine, our "Divine informant," our ecclesiastic forms, or formularies; but every period of the Church has been transitional. It has always been critical and militant. Forces within and without have always been disturbing its repose. What fears and disappointments agitated

THE ANCIENT CHURCH

From the wilderness to the Exile, how the process of discipline went forward! Faith at length overcame the burning of their holy and beautiful house, the prostration of their national ambition, the blighting of their prophetic hope, the scattering of the seed of Israel.

The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe.

How should she sing the Lord's song in a strange land? Yet her faith triumphed. Again and again the remnant survived the furnace of fire, once more to cherish mistaken illusions. When the Deliverer came, the manner of His coming confounded their faith and troubled their hearts, and multitudes who were ready to take Him by force and make Him their king went from Him as they found Him clothed in robes of spiritual glory, and they walked no more with Him. When the Cross and Passion had tested believers to the quick, again and again the faith of the remnant was put on the rack, and they were compelled to admit that He whom they had hailed as their Christ was (or ought to be) to them more than all their heroes, all their glories, all the privileges that they believed dearer than life. They did believe this, and the presence of the Lord was their fulness of joy. From the days of the Martyr Church to our own, this great experience has been renewed. Agonies and heart-sickness distracted the faithful, when they made what was at first a most unwelcome discovery, that the solid earth was not the fixed centre of the universe; when again they found that the Papal See was not the moral axis of the revolving world. But, again and again the heart of the Church was lifted up by spiritual revival and days of refreshing from the presence of the Lord.

A strong faith was needed to believe, notwithstanding the evidence of staggering facts, that one harmonious uniform society was indivisible, and was the solitary realiza-

tion of the body of the Lord or the temple of the Holy Ghost. But a weightier and more penetrating faith has been needed by us, to stretch out beyond the visible organization, beyond the odour of the incense or the sound of the silver trumpets, or the limits of the banquet that was spread, and nevertheless to know by infallible proof that we have not wandered beyond the temple courts, and are still face to face with the Shekinah of God, and that in His presence is pardon, purity, power, fulness of joy.

The storm-tossed pilgrims lifted a mighty song of triumph, "and the stars heard and the sea," when they knew that they had won for themselves and a great spiritual progeny freedom to worship God and commune with each other in the fulness of a church life.

Out of the living martyrdom and courage unspeakable of noble men principles sprang which will never die. The Church which excommunicated the pilgrims derived advantage from their spirit. The liberty secured for themselves has been extended to the lineal descendants and spiritual representatives of their persecutors. Even Wordsworth traced to them, not the widespread of their own principles throughout the world, but the freedom and virtues of American Episcopacy.

THE PRESENT CRISIS.

A Divine pillar of cloud and fire leads us now when the questions we have to meet and solve are, What is right or wrong? What is the method of Divine revelation? How does the presence of the Lord assert itself in the Book that we value most of all? By what laws do the Words of God flash into light and convince us that He who spake with our fathers is veritably speaking with us? What are the truths that are so fundamental that we dare not dislodge them from their primary place, and that we must build our hopes upon them for time and eternity, for our own churches and for all churches? Surely in every such case we have to decide our ethics, our politics, our theology, and our ritual, our social activities, our inner mission, and the front we must present to the heathen world, by the power each and all of these have or have not to minister to us the presence of the Lord. On which side is God our Saviour? How can we best realize in them that presence in which is fulness of joy? We have set ourselves to grapple with a great crisis in the history of the Church, and it is by close intercourse with each other in Christ, that we shall have our eyes opened and educated to see God when He draws nearest to us, in all our daily struggle with the sorrows and the cynicism, the perplexities and the future of the world. The true dwelling-place of the Christ is in His brethren—even in the least of them. Doing honour alone to Him in His chosen home and shrine will sharpen all our spiritual faculty to perceive the possibility

of intercourse with Him in all the places of His dominion. Our question to Him, "When saw we Thee sick or in prison and came unto Thee?" will receive His gracious and sublime response, "Inasmuch as ye did these things to one of the least of these my brethren ye did it unto Me." This will help us now to lift the veil which conceals Him. He is not in the ritual, not in the building that we ceremonially dedicate, not in specific Church forms or formularies, not in orders and pedigrees, not in history or in books, however august, but veritably in the heart and life of brethren beloved of Him. He is in us, and therefore strangely with us. At His table we may gain such a sense of this Presence that, though He vanish from our sight, He will leave us with hearts burning and eyes opened to see Him move along the way of obvious duty, sacrifice, or service till He come again to us, and bid us join Him in the home of perfect peace and absolute sacrifice, of the unveiled face and the plenitude of love and joy. Brethren beloved, let us inaugurate and keep this feast of faith and love and intercommunion by consciously gathering together to Him.

PRAYER BY PRINCIPAL EDWARDS.

Rev. Principal EDWARDS offered prayer:—We thank Thee, our Heavenly Father, for the great gift of Thy Son. Open our eyes that we may see it; give us a heart in touch with the love that gave it, that with a fulness of thankfulness to God we may receive Jesus Christ into our own spirit. We thank Thee that He is in the history of our race, we thank Thee that He is in Thy Church, in every believer, individually, personally for himself for ever. May we realise this so that our whole being may be lifted up above the meanness of self-seeking, above all that is gross and sensual and unworthy of a shrine of Deity. May we be consecrated to the living Christ by the force of that communion with Him which He has promised where two or three are met together. Lord Jesus, we are met in Thy name. We are sure of that if we are sure of anything. In this at least we are not sceptics; about this there is no agnosticism in our intellect or in our heart. We know that Jesus lives, we know that Jesus is with us. In this we take heart and endure, when we are well-nigh fainting under the weight of the work Thou has committed to such weak hands. Make us worthy of the work, and of the time in which Thou has placed us. Help us to realise that there is a glorious present as well as a glorious future for the Church of Jesus Christ. While we look back with honour upon those who have gone before us, may we, partaking of their spirit, do our own work and not theirs;

and, in the realisation of One greater than they all, lift ourselves above the pressure of their example, above the weakening influence of their goodness and saintliness. May this week be a week of inspiration and revelation. Make us all feel our brotherhood in the consciousness that Jesus Christ is our common Lord and Master. Hear our prayers, forgive our sins, for Christ's sake.

Dr. DALE (reading): "In the night in which our Lord was betrayed, He took bread and gave thanks and brake it, and gave unto them saying, 'This is My body which is given for you. This do in remembrance of Me.' Now, in remembrance of Him let us take this bread, believing that He gives us His own eternal life. 'Eat ye all of it.'"

After partaking of the bread, the assembly joined in singing the hymn—

Here, O my Lord, I see Thee face to face;
Here would I touch and handle things unseen.

PRAYER BY PRINCIPAL FALDING.

O God our Father, to whom we come through the mediation of Jesus Christ. We call upon Thy name and give Thee thanks for Him who is our Brother and our Lord. We thank Thee for communion with Him, for the fellowship which is in Christ Jesus. O God, Thou knowest that we are all one in the shame and peril and guilt of sin, and that we are all one in the repentance and the faith which Thy Spirit has wrought in us, and in the joy and gladness of the salvation which Christ has wrought for us. In our deepest sorrows and in our purest and holiest joy we are one. All our springs are in Thee; all our light, our hope, our joy, is in Thee. We are Thy children, Thy servants, Thy sons, O Lord, and we would be Thy true, spiritual, holy children. We thank Thee for the fellowship we now enjoy, for our fellowship is with the Father and with His Son Jesus Christ, whose blood cleanseth us from all sin. We rejoice before Thee on account of those whom we love in the Lord, the many Churches of Christ in all lands, our far distant homes, our brothers and sisters in Christ everywhere; and not of our order only, we thank Thee for all Christian brethren of every name, of every country. Draw

Thy people nearer together in the knowledge of Thy truth and in the love of one another which springs from love to God, the love of God shed abroad in the heart. We thank Thee for the Church of the living God, part of which has already ascended into rest and glory for ever. We thank Thee for all the holy ones who have loved and served Thee and died in the faith, and we thank Thee for many whom we have known and loved and lost awhile, whom we shall see again when it pleases Thee, and for all those who are dead to us and to Thee everywhere. May the Lord reveal Himself to us more fully in this service; may our minds perceive the truth as it is in Jesus, and our hearts be purified by Thee that we may lay hold of Jesus, that our lives may be consecrated to Thy service, and that all Thy people may glorify Thee by holy lives, by wise and winning conduct, and by endeavouring to extend the knowledge of Thy truth in saving them that know Thee not. We take the cup of salvation and call upon the name of the Lord. Lord, we are Thy servants, Thou has redeemed us with Thy precious blood. We are not our own, we are bought with a price, therefore would we be Thine in heart and life; thine now and always; and we will give Thee thanks and praise and glory for evermore. Amen.

Dr. DALE (reading): "He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, for this is My blood of the new Covenant which is shed for many for the remission of sins." He died, the righteous, for the unrighteous, to bring us to God. We have redemption through His blood, even the forgiveness of sin, according to the riches of His grace. Now, rejoicing in the remission of our sins through Christ, let us drink together of this cup. "Drink ye all of it."

After the drinking of the wine the closing verses of Dr. Bonar's hymn were sung:

Too soon we rise; the symbols disappear;
The Feast, though not the Love is past and gone.

Dr. DALE: Now let brother and brother give to his neighbour the right hand of fellowship, blessing God for the common redemption, and rejoicing in our kinship in Him.

The memorable service was in this way brought to a close.

THE PRESIDENT'S ADDRESS.

The Council continued its sitting, and after the hymn had been sung,

"We come unto our fathers' God,"

the PRESIDENT (Dr. Dale) then delivered his address on

THE DIVINE LIFE IN MAN.

We are assembled in the presence of God, and in the name of our Lord Jesus Christ, as the ministers and representatives of Christian Churches planted in many lands—

in England, Scotland, Wales, and Ireland; in the United States of America; in Canada; in the West Indies; in South Africa; in Madagascar; in Australia, Tasmania, and New Zealand; in the islands of the South Pacific; in India; in China; in Japan; and in several of the countries of Continental Europe.

Most of us inherit the ecclesiastical traditions of the Separatists who in the time of Queen Elizabeth revived in this country the polity of the apostolic churches. In their courageous fidelity to the trust which they believed they had received from God, some of them suffered long and cruel confinement in the Fleet prison—on part of the site of which stands the Memorial Hall in which we met yesterday. Some of them suffered death at Tyburn—not far from the place where we are meeting to-day. But the Congregational Churches of Norway and Sweden, to whose representatives I venture in your name to give a special welcome, have a different history. They have grown into sudden strength during the last thirty years, as the result of a special manifestation of the power and the grace of God; and they found the Congregational Church order for themselves in the pages of the New Testament.

The churches which we represent have a common polity, and that polity has its roots in the central contents of the Christian faith. For the theory of Congregationalism rests upon the belief that in Christ the very life of God has been given to man, and that, when those who have received that life are gathered together in Christ's name, Christ, who died but is risen again, is in the midst of them.

We are Congregationalists, but we rejoice in our kinship with all that recognise in Christ the Son of God and the Lord and Saviour of men. We give a hearty welcome to the representatives of other Christian communities who have honoured us with their presence this morning. We pray that in their ministry as well as in our own the great power of God may be revealed, and that their churches may, all of them, be manifestly the temples of the Holy Ghost.

The subject announced for this address is not my own choice. It was proposed to me by the English section of the committee which arranged the proceedings of this Council; and though I was conscious that it lies far beyond the limits of my strength, and requires for its adequate treatment a far deeper and richer religious experience than my own, I felt that it was my duty to meet their wishes. In discussing it I speak for myself. Although you have done me the great and undeserved honour of placing me in this chair, you have given me no authority to speak in your name. With a common faith in Christ as Son of God, Brother, Lord, Redeemer, and Judge of men, there are wide divergencies among us in our intellectual construction of the con-

tents of the Christian Gospel. The responsibility for what I may say lies with myself and myself alone.

OUR COMMON STARTING-POINT.

The committee did not inform me of the reasons which led them to the selection of this subject, but I can imagine that they judged it desirable that our deliberations should begin in those high and sacred regions, where all to whom the grace and power of the Christian redemption have been revealed, meet on common ground and their ecclesiastical and theological differences are forgotten. For it is the faith of all churches and of all theologies that can be called Christian, that the end for which the Lord Jesus Christ came into the world is the realization by man of the righteousness, the blessedness, and the glory of the life of God. Here we are at one with great religious communities with which we and our fathers have had grave and sometimes fierce and bitter controversies—controversies on the nature and polity of the Church and its place in the spiritual order; on the methods by which the Divine grace effects the salvation of men; on the ideal and discipline of Christian perfection; on the authority which should determine the faith and practice of those who confess that Christ is their Saviour and Lord. Among the men from whom we are divided by these cruel conflicts, but from whom our hearts should never be estranged, we recognize a saintliness shining with a glory that has its fountains in God; in their very contention and argument for errors which seem to us to obscure the light and impair the power of the Christian Gospel, we catch an accent which is the sign that they too are children of the Eternal. If they maintain with passionate earnestness a doctrine of the priesthood and of the sacraments which appears to us to be irreconcilable with the whole spirit and substance of the Christian Faith, if they regard those who reject and assail this doctrine as the worst enemies of the human race, it is because for them the sacraments, when duly administered, are the appointed means by which the grace of God first originates, and then sustains the divine life in man. It is this which in their judgment makes the sacramental and sacerdotal controversy so critical, so awful. In that controversy, as they suppose, the whole power and glory of the Christian redemption are at stake. They are contending for the sacredness and efficacy of the institutions by which they believe that the eternal life of God is made the actual possession of mankind.

ITS ETHERAL BASIS IN THE GODHEAD.

I. Whatever may be the nearer fortunes of that great conflict which has now extended over many centuries, it is not unreasonable, I think, to hope that the Church is on its way to a truer and deeper theological conception of that supreme truth which to all serious persons gives to the conflict its infi-

nite importance. For it is apparent that during the last thirty or forty years the mystery of the Incarnation, with all that it reveals concerning God and man, has been exerting a new power both over speculative thought and over the religious life. There is a conviction which has grown immensely in strength during the present generation that the solutions of the greatest and most oppressive problems concerning God, concerning individual men, concerning human society and the history of our race, and even concerning the material universe itself, are to be found in the person of Christ. The deeper currents of theological thought have set in that direction. But any account of the person of Christ as He was revealed in the visible and natural order must rest upon some conception of His eternal relations both to the Father and the whole Creation; and it is in those august and sacred heights that we are to find the real interpretation of the truth concerning the Divine life in man.

The Christian conception of this truth rests on the Christian conception of the Divine nature itself. It is immeasurably remote from that theory of the universe which affirms the existence of an Eternal Power or an Eternal Spirit whose nature is absolutely one and simple, and whose presence is revealed by a process of eternal and necessary development in the order and beauty of the visible creation and in whatever is fair, noble, and gracious in the life of man. Pantheism, if it appears to have some correspondence with the Christian doctrine, is in its deeper elements wholly alien from it. The divine life in man, according to the Christian Gospel, is the life which dwells eternally in the Son of God, who was in the beginning with God and who was God; by whom all things were made, and without whom was not anything made that was made. It is a life which, because of its eternal relations to the life of the Father, could be manifested in submission and obedience to the Father's will. Theologians have spoken of the eternal subordination of the Son, and have sometimes so spoken as to suggest that they attribute to the Son an inferior glory. I shrink from speaking of subordination. But the Incarnation is a real revelation of God—a revelation interpreted and confirmed by the most certain experiences of the Christian life in every age. A reversal of the relations between the Father and the Son illustrated in the Incarnation, and in the whole movement of the Divine love for human redemption, is inconceivable, and these relations bear witness to eternal mysteries in the life of God. For us the Son is no Secondary Deity. He was in the beginning with God and He was God. It could never be said that He was not or that He began to be. We attribute to Him no inferior glory. But in the Incarnation His eternal life and perfection were revealed in obedience and submission, as the eternal life and perfection of the Father are for ever revealed in authority. Obedience, submission—these,

also, are divine. If in the Father there is the assertion of the supreme sovereignty of the eternal law of righteousness—if His will is the authoritative expression of the law—if this is His characteristic glory—the free acceptance of that sovereignty is the characteristic glory of the Son. In the Spirit there is the synthesis of the two forms of perfection; and in the power of the Spirit, Father and Son have a common blessedness and are eternally one.

It is the life of the Son that God has made the inheritance of our race, and we know for ourselves that this life reaches its complete union with the Father, and its perfect blessedness through the communion and grace of the Divine Spirit. Our relations to God as His sons are grounded on the eternal relations of the Son to the Father, and the life of the Son and the communion of the Holy Ghost have been made ours that we may realise our sonship.

THE DESTINED HERITAGE OF THE RACE.

II. I have said that this life, according to the Divine will and purpose, has been made the inheritance of the race. As the Incarnation is no afterthought of the Divine mind occasioned by the entrance of sin into the world, neither is the gift of eternal life in Christ a mere expedient for restoring sinful men to holiness. That man should live his life in the power of the life of the Eternal Son was included in the Divine idea of man. This was the perfection to which, according to the original constitution of our nature, we were destined. Through sin we have all fallen short of the glory of God, missed, forfeited the transcendent honour, righteousness, and blessedness for which we were created; but it remains true that we were created in Christ Jesus; and through the infinite grace of God and the power of the Christian redemption all that was possible to us through our creation may yet be recovered. There is a passage in Paul's epistle to the Colossians in which the truth concerning Christ's relations to the universe—a truth which is sometimes attributed to John as though it had been revealed only to him—is most wonderfully expressed. "In Him," that is the Son of God, the Son of His love, "were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions, or principalities or powers; all things have been created through Him, and unto Him, and He is before all things, and in Him all things consist," or hold together in their divinely determined order. That is the Christian account of the universe. Who can doubt that Paul found in it the strong support, the ultimate interpretation, of that mystery which had been concealed through all ages and generations, but was now manifested to the saints, that the Gentiles were fellow-heirs of the great promise which had been made to the Jews and had their part with the descendants of Abraham in the

unsearchable riches of Christ? To Judaizing teachers, who insisted that heathen men could not share the blessedness of the Divine redemption and the Divine kingdom unless in some sort they became Jews, I can imagine Paul saying, "Ah, you are strangers to the real glory of Christ. When I stand up to preach in these great heathen cities—in Ephesus, in Corinth, in Rome—I see above me the same shining heavens that bend over Jerusalem—in Christ they were created, in Christ they endure; I see the same sun whose light falls on the temple in which our fathers worshipped—its fires were kindled by Christ, and apart from Christ those fires would die down and be extinguished. At night there shine the same stars that shine over the hills of Judea—it is in the power of Christ that through age after age their solemn movement is unbroken and their splendour undimmed. When I travel through heathen lands I see around me everywhere the manifestations of Christ's presence, and power, and goodness—in mountains, and forests, and shining streams, in the vine and the fig tree, and the ripening corn, in every flower that blossoms from the earth, in every bird that sings in the air. The winds are His, and the rain and the dew. In Christ were all these things created; in Him they are held together; and separated from Him they would fall out of their order and the whole universe would become a chaos. But if the heavens which are stretched over these heathen men and the earth beneath their feet were created in Christ, and the wheat from which they make their bread and the water which they drink and whatever else sustains their life and adds to its comfort and delight, in whom were the heathen men themselves created? If it is only in Christ that these visible and material things endure, in whom is it that the men—men of every race and every tongue—endure? Have they an independent life? Does their existence rest on another foundation? Are they defended and sustained in being by some inferior power? No, the men, like their country, were created in Christ. In Christ is the common root of the life of the race."

INCARNATION AND PROPITIATION.

III. Man was to find his perfection in sharing the life of the Eternal Son; the Eternal Son was to reveal His own perfection and achieve ours by sharing the life of man. I suppose that the consummate union between man and the Son of God would not have been possible apart from the consummate union effected in the Incarnation between the Son of God and man. Even if we had not sinned, I suppose that He would have come to us in order that we might come to Him. The fellowship, the partnership between Him and us was to be a fellowship, a partnership on both sides. If the branches share the life of the vine, the vine also shares the life of the branches. He would not let us go when we broke away from Him

in revolt against the Divine authority and grace; He clung to us still; and so He came into the inheritance of all the woes that had followed from our sin. The fellowship, the partnership, I repeat, between Him and us was to be a fellowship and partnership on both sides. He had to share our sorrows as we were to share His joy. He had to be assailed by the power of our sin, tempted, hard pressed to maintain His fidelity, as we were to become perfect in the power of His perfection. He had to pass into the awful shadow of the world's sin, to endure the agony of Gethsemane and the desolation and death of the Cross, as we were to inherit through the golden ages of our immortality the blessed relations to the Father which illustrate the glory of His righteousness. When I have discovered that by the very constitution of my nature I am to achieve perfection in the power of the life of Another—who is yet not another, but the very ground of my own being—it ceases to be incredible to me that Another—who is yet not another—should be the Atonement for my sin, and that His relations to God should determine mine.

THE REALIZATION OF DIVINE SONSHIP.

IV. "God gave unto us eternal life, and this life is in His Son." It is a gift to the world as Christ is the Propitiation for the sin of the world. But it is a free, ethical, spiritual life that is given; and such a life must be actually lived if a man is to possess it. It cannot be passed into the human soul like a stream of electric force, the soul itself remaining passive. No sovereign act of the Divine power can effectively give it, apart from a free consent to receive it. What we call the potency of life, its germ, may be conferred by a Divine act, but if the life is to be more than a potency, more than a germ, we must live it. God Himself cannot make thought actually ours except as we ourselves think, nor penitence for sin except as we ourselves are penitent, nor love except as we ourselves love. And the eternal life which He has made the common possession of the race in Christ cannot actually be ours unless we live it.

This life is not an indefinite force; it has certain ethical and spiritual qualities which witness to its origin and its power. Where these are, the life is; where these are not, the life is not. In their highest form they are manifested in the transcendent perfection of the Lord Jesus Christ; but they are also manifested, though with less of completeness and of energy, in all that have received the life which God has given us in Him. And so, the Divine sonship, which is our inheritance in Christ, and which has its root in the eternal relations of the Eternal Son to the Father, is always represented in the teaching of Christ and of the apostles as unrealized where the ethical and spiritual conditions of its realization are absent. There are sharp contrasts drawn between those

who are God's children and those who are not. "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew Him not." "In this the child en of God are manifest, and the children of the devil: whos ever doeth not righteousness is not of God, neither he that loveth not his brother." "As many as are led by the Spirit of God, these are sons of God." And the realization of the sonship, like the realization of the life, is associated with faith in the Lord Jesus Christ. "As many as received Him, to them He gave the right to become children of God, even to them that believe on His name." "Ye are all sons of God through faith in Christ Jesus." "He that hath the Son hath the life: he that hath not the Son of God hath not the life."

In Christ, God is the Father of all mankind. This is the glorious discovery of the Christian Gospel. This, according to the Christian Faith, is the very foundation of the order of the world and of human life. To this truth Christ bears witness in baptism, which declares that every child is by birth not only the heir of the infirmities and sorrows and perils and sins of the race, but also the heir of the life and love and righteousness and joy of God. To this truth we bear witness in our preaching; for we do not tell men that God will become their Father as the result of their repentance and of their belief in His mercy revealed through Christ, but that because He is already their Father they should repent and believe. Yes! on the Divine side the relationship of Fatherhood stands firm; but on the human side the relationship of sonship and the participation of that Divine life which is inseparable from sonship has to be freely realised by every man. Deny that God is the Father of all men—limit His Fatherhood to those who are already trusting in His infinite mercy, and are already endeavouring to do His will—and you disturb, if you do not destroy, the very grounds of that faith in Him, in the power of which men receive the forgiveness of sin and enter into the actual possession of the blessedness for which they were created in Christ. But, on the other hand, tell men—all men—the covetous, the untruthful, the sensual, the profane, the proud, the envious, the uncompassionate, the revengeful—that they are already the sons of God, and you reduce Divine sonship to a merely natural relationship; you obscure its real ethical and spiritual character; you contribute to the most fatal illusions; you encourage indifference to the august claims of righteousness; you suppress the most awful warnings of prophets and apostles and of the Lord Jesus Christ Himself; and you paralyse the urgency of those mighty motives which should induce men to make it the supreme end of life, that the great place and the great inheritance to which

God has destined them in Christ may be actually theirs.

THE ROOT OF OUR POLITY.

V. The Divine life which God has given us in Christ—this is the point on which for the moment I am insisting—must be actually lived, it must be a power in character and conduct or it is not realized. There are some who live it and realize it; there are others who do not. This is one of the ultimate principles of the Congregational polity. It has a place not merely in the historic creed of Congregationalists, it is one of the foundations of the Congregational Church order. I said earlier in this address that when we are considering the Divine life in man, we occupy ground common to Christian men of all churches; and yet it is precisely here that we find imperative reasons for our own polity. Indeed, I should regard with deep distrust any ecclesiastical or doctrinal peculiarities of Congregationalism which were not rooted in the common faith of Christendom. The only adequate justification of what is distinct and characteristic in the creed or polity of any particular Christian community is the desire to assert in the most effective form the truths in which all Christian communities agree.

We are at one with all Christendom in acknowledging that it is the glory of Christ to have made the Divine life the inheritance of the human race. We are overpowered with awe and wonder by the transcendent greatness of the gift. For us the supreme question in relation to every man is whether he has made this life his own. That he professes a true creed, that he has been baptized into the name of the Father and the Son and the Holy Ghost, that he is zealous in the discharge of what are called religious duties, that he bestows all his goods to feed the poor, that he gives his body to be burned—all this is nothing. Has he received the Divine life? Is he living in the power of that life? It is this which divides those in whom the gracious thoughts of God concerning mankind are being fulfilled, from those in whom they are being defeated; those who have received the forgiveness of sin, from those who are still unforgiven; those who have received the right to become children of God, from those who have not; those who have been translated into the Divine light and the Divine kingdom, from those who are in darkness and in peril of eternal destruction. And if we rightly understand the mind of Christ, it is this which should divide those who are within the Church from those who are without. We may not be able in the confusions and perplexities of human life to secure the perfect realization of this ideal of the Divine society; but for us on whom the splendours of that ideal have shone, to surrender it would be ignoble and base. We cannot be unfaithful to the heavenly vision.

THE CONGREGATIONAL IDEAL.

We have been often told that according to Christ's teaching the wheat and the tares are to grow together till the harvest; but He interpreted His own parable—the field in which the wheat and the tares are to grow together is the world; it was not Christ's habit to speak of the world when He means the Church. We have been often told that it is impossible to draw into the membership of the Church all those in whom the life of God is present, and impossible to exclude those from whom it is absent. We admit the impossibility. There was a Judas among the Twelve, and yet according to the ideal of the apostleship, the apostleship was for the friends of Christ, not for traitors. Divine ideals have never yet been realised either in the life of individual saints or of societies. For us, and in this world the Divine is always the impossible. Give me a law for individual conduct which requires a perfection within my reach, and I am sure that the law does not represent the Divine thought. "Not that I have already obtained or am already made perfect, but I press on, if so be that I may apprehend that for which also I was apprehended of Christ Jesus"—this from the beginning has been the confession of saints. Give me a Church polity which is what men call practical—a polity which in its completeness can be realised—and I am sure that it is something different from the ideal polity of that Divine society whose Builder and Maker is God.

The Church—this is the Congregational ideal—is a society, larger or smaller, consisting of those who have received the Divine life, and who, with whatever inconsistency and whatever failures, are endeavouring to live in the power of it.

All that is characteristic of Congregationalism lies in that ideal. The responsibilities and the corresponding powers attributed to the commonalty of Christian people are directly related to the assumption that they have received the life that dwells in Christ, and that they are one with Him. When they are gathered together in His name, whether they are but two or three or whether they are a thousand, Christ Himself is in the midst of them—one of the company; inspiring their prayers; guiding their decisions; so that their prayers are His and their decisions His rather than theirs. If the ideal were realised, what things soever they bind on earth would be bound in heaven, and what things soever they loose on earth would be loosed in heaven; and whatever they agree to ask would be done for them of the Father. All this would be true if the ideal were realised. It is actually true in the measure in which the ideal is realised.

THE DIVINE LEAVEN IN THE WORLD'S LIFE.

VI. The Divine life in man is not to reveal its power merely in prayer and worship, in high spiritual experiences, in the

vision of God, in the fervour of love for Him, in a confident faith in His mercy, in an exulting hope of eternal glory; nor is its force to be exhausted in the integrity, the purity, the grace of the personal Christian character; nor in what is called by way of distinction Christian work—the preaching of the Gospel, the teaching of religious truth, the consolation of the sorrowful. There are, no doubt, in every age elect souls who receive a call from heaven not to entangle themselves with the affairs of this life, and who cannot fulfil their vocation except as they "continue steadfastly in prayer and in the ministry of the Word." But that was a false conception of sanctity, and it rested on a false conception of the order of the world which permitted men to imagine that the heights of Christian perfection could be reached only by those who isolated themselves from the common affairs of mankind and spent their years in the solitary discipline of personal holiness, in communion with the Eternal, and in work which in its form as well as in its spirit was religious. And though the churches which we represent have largely escaped from the evil traditions which separated the religious from the secular life, it is still necessary for us to maintain that in every form of activity to which man is divinely destined by the constitution of his nature and the order of the world, the Divine life which is God's great gift in Christ may be manifested. That life cannot alienate our interest from those great scientific discoveries which are the intellectual glory of the century; for since God is immanent in the material universe, these discoveries disclose the Divine thoughts and the methods of the Divine working. It cannot make us look with an indifferent eye upon the great creations of genius in literature, or art, or upon any of the conditions which can contribute to the general development of the intellectual activity and power of our city or of our country; it is God who kindles in man the light of the intellect, and if the Divine life is in us we shall rejoice in the splendour of the flame. I have heard of a devout Christian, living in our own times, who appeared to regard it as the note of a great advance in Christian perfection that he sailed up one of the most beautiful rivers in Europe without the faintest pulse of interest or delight in its broad and shining waters, in its banks which are covered with vineyards and orchards, or in the neighbouring mountains which send down their torrents to enrich and swell the stream. If some evil spirit, some Ahriman, had created the beautiful river and the lovely country, this indifference might, perhaps, have been admirable; but that the presence in a man of the life of God should destroy for him the charm of the works of God, this surely is impossible; the charm should be heightened; the works should be glorified.

Nor should this life be regarded as inconsistent with a keen and vigorous activity in commerce or manufactures, or in the general affairs of society and the State. Is there a Divine ideal to be fulfilled in the whole order of the life of man? Is the commandment of God "exceeding broad"? Is every remotest province in the broad continent of human interests subject to its sovereignty? Is the will of God to be done on earth as it is done in heaven? If so, then the Divine life which dwells in us will, by its free and spontaneous power, impel us into comradeship with God in His great endeavour—traversed, resisted, thwarted, but persistently maintained through all the confused ages of human history—for He fainteth not, neither is He weary—to reveal His perfect thought in the whole life of the race.

There is a saintliness of the Bank, of the Exchange, of the Court of Justice, of the newspaper office, and of Parliament, as well as of the cloister; of the laboratory, the painting-room, and the university, as well as of the church; a saintliness of the merchant, the manufacturer, the tradesman, and the mechanic, as well as of the apostle and the preacher; and we shall not discharge our full duty as ministers or churches unless we make it apparent that, as the great forces of Nature, which are but forms of the eternal power of God, are present and active in every region of the material universe; in phenomena the most splendid and inspiring; in phenomena the most magnificent and obscure—so the Divine life which dwells in man is to be present and active in all the infinite varieties of human effort and experience.

Churches exist, not merely for the consolation and ultimate salvation of their individual members, but that the Divine life which is in them—developed, invigorated, and disciplined by common worship, by ethical as well as spiritual instruction, by the atmosphere and traditions and public opinion of a society which is the home of Christ and of the Spirit of Christ—may change and transfigure the whole order of the world.

DOES THIS IDEAL RULE US?

VII. Ours is a glorious conception of the Church, and should create in all those who are entrusted with it a calm and reverential enthusiasm, and a devout, patient, laborious fidelity. I wish to ask, in conclusion, a few questions which are not definitely raised in the programme of our proceedings—I shall put them very briefly—as to the extent to which the Congregational ideal has authority over our thought and life.

1. As the Eternal Father and the Eternal Son are one in the Eternal Spirit, all those who have received the life which God has given men in the Son, achieve their union with the Father in the power of the same Spirit. The Divine life—the life which has its fountains in Christ and which is ours

because of our union with Him—is consummated in its perfection by the grace of the Spirit. Is it quite certain that this truth holds the great place that it should in the Congregational Churches of this generation? In England and Scotland—I do not know how it may be in other parts of the world—there have been held during the last thirty years numerous assemblies of Christian men and women associated with different Evangelical Churches—many of them associated with our own—for the express purpose of seeking a larger measure of the power of the Spirit of God. These assemblies, which are usually called conventions for deepening the spiritual life, have of late been held in all parts of this country; some of them have been attended day after day by many thousands of people. It is no part of my present duty to offer any criticism upon them; but they seem to me to bear witness to a prevailing sense of want and dissatisfaction. Are we sure that in our churches generally there is a deep and vivid consciousness that the Church is the temple of the Holy Ghost?

IN THE INNER LIFE OF THE CHURCH.

2. It was the aim of our ecclesiastical ancestors who revived the Congregational polity in England 300 years ago to realise in the Church the communion of saints. This communion, as they believed, could not be realised unless Church membership was limited to those who had received the Divine life. It was their conviction that every man in whom that life dwells can contribute something to the light, and power, and joy of his brethren. The meetings of the Church were therefore in part meetings for mutual instruction, counsel, warning, exhortation. It was the duty, not of the elders merely, but of private members to admonish the disorderly; to encourage the fainthearted; to support the weak; to see that none rendered evil for evil, to follow after that which is good, one toward another and toward all. I suppose that there was never so large a number of Christian people personally engaged in rendering service of many kinds to those who are outside the Church as in our own times; but I wonder whether there is a corresponding earnestness in the internal edification of the Church—in what Paul calls the "building up" of the body "in love."

IN FACE OF BIBLICAL CRITICISM.

3. I should like to ask whether in our relations to the controversies of our times the Congregational idea of the Church has exerted its proper and adequate influence? We believe that a Church is a society of men possessing the life of the Eternal Son of God, and having direct access through Him in the power of the Spirit to the Father; of men knowing for themselves, at first hand, the reality and glory of the Christian redemption; of men to whom the truth of the Christian Gospel is authenticated by a most certain experience, the experience not of the

individual life merely, but of a society. Is this consistent with the agitation, the heat, the panic created by the assaults of critics on the historic records of the Jewish and the Christian revelations? We of all men should keep calm. These controversies leave untouched the strong guarantees of our faith. For us every Church is a society of original and independent witnesses to the grace and power of Christ. For us the immediate manifestations of the eternal life that dwells in Christ are found not merely in the words and deeds and sufferings recorded in the Four Gospels, but in the company of the faithful. We know that Christ is alive from the dead, for He lives in them.

OUR CENTRAL UNITY.

The divine life in man—this is a truth to which, in common with the Holy Catholic Church throughout the world, we bear our testimony; and, as we think, our testimony receives emphasis and strength from the polity of our churches. In that life we who are assembled at this Council are all one. We serve God and His people under different skies; we have been separated from each other, and shall be separated again by the

breadths of vast continents and of immense oceans; but in our common union with Christ we are one. In our intellectual account of the contents of the Christian Gospel there may be wide differences; and yet we are one. For us Christ is the Eternal Foundation, and the only Foundation, of the Church, as well as of the individual life. I trust that, through God's grace, the meetings of this Council may assist us to build on that foundation, not wood, hay, stubble, but gold, silver, costly stones. "For each man's work shall be made manifest; for the day shall declare it . . . and the fire shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon he shall receive a reward. If any man's work shall be burned he shall suffer loss; but he himself shall be saved yet so as through fire." May God grant that both we and our work may endure the trial of that great day!

The hymn was afterwards sung:

"Who is on the Lord's side,
Who will serve the King?"

Rev. Dr. BEVAN took the Chair for the remainder of the morning's sitting.

CLOSING CONFERENCE.

DR. W. CALKINS.

Rev. Dr. W. CALKINS was informed by the Chairman and Secretary that the character of the meeting to follow Dr. Dale's address had been changed at the last moment; instead of a "Devotional Meeting," as announced, delegates from other bodies would be heard at this time. He intended, therefore, to make a few remarks preceding theirs, but as he took the platform he was greeted with cries of "Pulpit, pulpit." After going into the pulpit, he said: I remember a minister who, presiding over an assembly like this, said that he objected to calling brethren into the pulpit, because he did not like to lead them into temptation; and if you had waited half a minute longer I should have been delivered from a temptation, for I was about to say that at this late hour of the day I ought to lay aside the address and paper which I had prepared for this Conference and to make only a few remarks in special application to the wonderful revelations and the prophecies that have been set before us this morning. I think I must insist upon omitting every general point that I had to present to you, and I come at once to a closing remark which I had intended to make about that Providence—I do not know that any member of the

Committee of Management has thought of it—that brings us at this hour to a

MEMORABLE ANNIVERSARY IN AMERICAN HISTORY.

In 1691 the Puritan Commonwealth of Massachusetts Bay and the Pilgrim Republic of Plymouth were formally united in one colony. They had always been friendly, and yet they were sustaining two systems that seem to us to be absolutely inharmonious. The Puritans of Massachusetts Bay were organized as a strict spiritual aristocracy, with an Established Church, and with both suffrage and civil duties dependent upon Church membership. The pilgrims at Plymouth were separated in Church and State by the very terms of their two covenants, the Scrooby Covenant of the Church, and the Mayflower Covenant for Civil Government; and they had been sustaining for 70 years this system of complete separation between civil and spiritual powers. Now, after 200 years, we have listened to-day to two principles, the principle of the Divine Life in man flowing out into every man, and so forming a spiritual friendship which is the Holy Catholic Church and the Communion of Saints; these 200 years have sufficed in America to bring two antagonistic principles

into absolute harmony. We have absorbed the best features of both Puritan and Pilgrim systems. The Puritans have imparted, not merely to Congregational Churches, but to all of our churches, a firm conviction that church membership cannot be constituted merely by baptism; merely by formal confirmation; that it must depend upon the regenerate life in the soul, and those of you who have come from communities where confirmation is a mere formality have no impressions of the sound conviction dwelling even in the most liturgical of our churches, that church membership must in its very nature depend upon a regenerate life in the soul. Now, that is

THE GREAT INHERITANCE

that we have from that best aristocracy that has ever existed on the face of the earth, the aristocracy of that Puritan Commonwealth in Massachusetts. Then there is the other idea, the great American principle, that civil government is just as divine as spiritual government; but that it is absolutely separate, and therefore that freedom in all ecclesiastical matters must be accorded to all the people. Brethren, you have no conception, I fear, in Great Britain, of the power that these principles, inherited from our New England fathers, have obtained over all denominations and all classes of our community. We have been recently making some discoveries which probably will strike some of our British brethren as savouring of exaggeration; and yet the United States census, which is just complete, together with our official records, prove beyond all question that, while we have 15 million families in the United States, we have almost exactly 15 million members of our Evangelical Churches. Now, that must mean one member, on the average, in every family in the United States; it means at least two adherents for every family in the United States to some one of our Evangelical Churches. And even that does not begin to express the power and progress of this combined Puritan and Pilgrim idea in the Divine life, appealing to men throughout the world. Because of the 15 million families in the United States, 11½ millions are families of wage-workers, and in consequence of our enormous immigration, to our very great grief and perhaps to our shame, our Evangelical churches have not gathered a majority of these families. They are for the most part either Roman Catholic or totally irreligious. If, then, we have one member and two adherents on the average out of every family in the United States, what must be the average which we take from the independent business men in our community?

SOME ASTONISHING RECORDS

have come to light. We have 1,200,000 families of men doing a small business

on a capital of 5,000 to 10,000 dols. each. Now, beyond all question, we have more than 75 per cent. of these families in our various Protestant churches—a round million. We have also, in addition to these, the yeomanry of our country, some 125,000 men of moderate wealth of from 175,000 dols. to 200,000 dols. each; and we have at least 80 per cent. of these men, who are rapidly approaching great wealth in our various congregations. Then we have about 10,000 families in the United States of immense wealth, with fortunes ranging from 1,000,000 dols. to 150,000,000 dols.; and, brethren, we have almost all of them in our churches. It is not a matter that we boast of; it is, on the contrary, a matter we announce with very much shame, considering the responsibility that it imposes, but it is a fact beyond question. I can give you the names, if you desire, of about 100 of the richest men of the United States. Two of them have fortunes of 150,000,000 dols. each; they both belong to the Episcopal Church; five of them have fortunes of 100,000,000 dols. each; three of them belong to the Episcopal Church, one to the Baptist Church, and one is an adherent of the Presbyterian Church. All but five of the hundred richest men in the United States are members or adherents, for the most part members, of some of our Protestant churches. Of the 200 men who possess 20,000,000 dols. or more each, 95 per cent. are members of our evangelical churches. Here are incontestable facts. In some way or other the freedom of religion and the disestablishment of the Church have been working on the common-sense of our people for 20 years. This appeal has been made to the common-sense of our financial men. Ninety-five per cent. of the richest, 90 per cent. of the very rich, 80 per cent. of all who in any sense can be called rich, 75 per cent. of all independent business men in America now belong to some of our Protestant churches. Now, brethren, what a tremendous responsibility this imposes upon us! What a volume of prayer ought to go up from this Conference, and be carried with you to your homes! Why, it seems to me that when our Lord said, "Greater works than these shall ye do, because I go to My Father," and "Whatsoever you ask shall be done in My Name,"—it seems to me that we have work enough on hand in America alone to call for the "effectual fervent prayer" of every "righteous man" in the whole world. With the incomes that are at the disposal of Christian men now in America, 100 men can contribute an average of 1,000,000 dollars each every year of their life; 200 men can contribute an average of 500,000 dollars; there is a surplus every year of 200,000,000 dollars in the hands of only three or four hundred men. 10,000 men in our country can contribute enough to make nearly 200,000,000 dols. more; there are 100,000 members of our

evangelical churches in America who could each of them spare from their income, without encroaching upon their capital, at least 10,000 dols. every year. Have you added that up? Brethren, it makes the head swim. But it is a positive fact that business men, of whom Dr. Dale spoke as sharing, as we trust in all charity they do share this "Divine life in man"—the business men of the country, only about 110,000 of them have it in their power, if they would, to give you for the sending of the Gospel throughout the whole world 1,400,000,000 dols. every year.

CONSECRATION OF BUSINESS MEN.

Now what prayers we need, having all this money to deal with! I believe the sudden gift of this money in itself alone would be the greatest disaster the Church of God could experience, that it would be a kind of establishment and endowment of American churches under a Plutocracy which would smother the life of the whole church. No! what we want is to pray for the Divine life in the souls of these business men. We want these business men themselves, to whom such immense power is given in our country, to make money as well as give away money, for missionary purposes; we want the tremendous business of the United States, which has doubled our wealth, then doubled it again, and is even on the way of doubling it a third time within twenty-five years,—we want this tremendous business capacity consecrated to God, so that these business men shall themselves be, with us, hand and soul in the missionary cause. That, I believe, is the burden of prayer which we cast upon you. Pray, O brethren! pray for the two hundred members of American Churches with enormous wealth, the 10,000 with great wealth, the 100,000 with ample wealth, the million rapidly gathering wealth, and the multitude whom no man can number who want to gather wealth. Pray that the great word of your Charles Kingsley may come true: "If every human being who professes and calls himself Christian would only live for twenty-four hours exactly according to the precepts and example of Christ, there would not be an unbeliever in the world at the end of the day." I am sure if all these business men would live exactly according to the precepts of Christ for twenty-five years, there would not be at the end of that period a long procession of American Christian camels trying to go through the eye of a needle; there would not be a Socialist nor an Anarchist left in America. Pray that men may do their business by the Golden Rule; transact all their affairs, not for charity, but for righteousness; make their ledgers liturgies and their cash-books collects of the day; and stamp the image of God on every dollar they get, and so make it current in the kingdom of heaven. In America the sceptre has passed, not only from statesman and

warrior and scholar and author, but even from apostle and prophet of God to the great men who are standing with their grasp upon our machinery and our industries, and every one of them can do more good than any minister or missionary or author that we have, if he will only pass unscathed through the awful purgatory of our competition and corruption until, with Dante's hero, he emerges in Paradise, and can tolerate the holy smile of the Church of God.

DELEGATES FROM OTHER CHURCHES.

Dr. MACKENNA: I will now introduce the brethren to you who attend here as delegates from other churches. The Presbyterian Church of England is represented by the Rev. Dr. Donald Fraser and Mr. H. M. Matheson; the Baptist Union by Colonel J. F. Griffin and the Rev. R. H. Roberts; the Free Church of Scotland by Rev. W. G. Blaikie, D.D., and by Dr. Burgess; the United Presbyterian Church by Rev. Alexander Henderson, LL.D., of Paisley, and Rev. Wm. Blair, D.D., of Dunblane; the Wesleyan Methodist Conference by Rev. J. A. Beet, D.D., and Rev. Prof. Davison; the Primitive Methodists by Rev. James Travis and Rev. John Wenn; the Calvinistic Methodists of Wales by Rev. T. C. Edwards, D.D., and Rev. R. E. Morris; the Bible Christians by Rev. J. Dymond and Rev. W. F. Bourne; the Methodist New Connexion by Rev. H. H. Marshall and Rev. Dr. Watts; the United Methodist Free Church by Rev. T. B. Saul and Rev. Ira Miller; and the Friends by Mr. William Jones and Mr. A. J. Crossfield.

The CHAIRMAN: I am sure, brethren, I shall consult your feelings and my own by not taking up any time in addressing a word to these delegates. I am only sorry that Dr. Dale's weakness, consequent upon his sickness, has prevented him from being able to discharge all the duties of this morning, for I should have been glad, and you would have been glad, if he had been able to give the right hand of fellowship to these brethren. But a very unworthy representative has had to do it. Still none the less cordially, and none the less heartily, I am sure, do you welcome all the brethren here. We have not very much time to hear addresses from you all; but we feel that with us you are bearing testimony for the common Lord, and doing His work in establishing His kingdom. May your churches grow, may your own ministerial life be greatly blessed, and may these Conferences of Christian brethren be oftentimes repeated, until at last there will not be many sects and many denominations, but the one Church Universal of the one Christ and Lord.

THE PRESBYTERIANS.

Dr. DONALD FRASER: I have come, as directed by my Synod, with my colleagues,

bearing cordial salutations. We were not sent to convert you to our ways, and we shall take care to keep ourselves as much as possible out of the risk of being converted by you. We have not even been commissioned to devise some half-way house, in which we might sit down together and eat bread, but simply to come upon your platform, and say, "The Lord bless you out of Zion. The God of Israel preserve you, and may the Spirit of our common Master rest upon you in your deliberations as a Holy Dove. I remember that St. Paul wrote to the Philippians, "Salute every saint in Christ Jesus. All the saints salute you." Pray mark the order. Do not wait till the saints salute you, and then begin your salutations in response, but, happy is the man that begins. I do not know who began the mutual salutations of the Presbyterians and Congregationalists, but I trust that these will go on and increase in cordiality, until such time as the Lord may show us how to

MERGE INTO ONE.

I say, the Lord may show us, for I do not see the way. I remember, hearing an old Highlander, when some difficult question came up, manage thus. He spoke right and he voted right, but then he did not say, "It will be, I trust, as I vote and as I wish;" but closed, like a good Calvinist, his speech, by saying, "How can I tell what may be in the secret purpose concerning it?" He would work along the lines of the revealed will as far as he saw it, and if we work along the lines of the revealed will the secret purpose will not hinder us, but will guide us in the end. What hinders now? I think I know, and ought to know, and I will tell you how. I have had upon my table for some years a manual of Congregational principles by Dr. Dale, of Birmingham, which I consider, I need not say, a very able production, and to an opponent a very formidable production. It was given to me by one of the elders, who is sent here as my colleague, and the fact that both of us have read it may perhaps show you that we are not altogether unlearned or ignorant men. We are here, however, not to discuss points, but because you kindly recognise us as your brethren, and your friends in the Lord, and your comrades in His blessed service. We are here to wish you well in the Lord. We are glad to find you in a Council, to see you together, to know that you are not entirely independent. There is a happy dependence upon one another. I heard some formidable things last night. I heard that all the round-headed, and it seemed to be said all the clear-headed, men were Congregationalists. I do not feel much alarmed so long as the long-headed men, who are generally supposed to be the furthest sighted, continue to be Presbyterians. I am afraid to dwell on

organization; but it is well that you are not afraid of combination. I honour your horror of anything like tyrannical government; but the combination of Spirit-guided and divinely-taught Christians is surely for wisdom and for strength. Combination is to my mind a mark of civilisation itself, and it is certainly one of the powerful factors in moral and social progress. Let me hope that all this is just one of many signs of the enlargement of sympathy in modern evangelical Christendom, and of the wider way of looking at men and things and possibilities that is happily becoming characteristic of this age. We do not want the niggling particularism of past times which has separated so many who should never have been separated, and which has had such a tendency—though there have been great men in it—to make great men small. What we want is, may I say it? some larger sympathy, some wider area, some nobler horizon that may make even small men great, and that may help to make us all under God's blessing wiser and kinder, more loving, more fitted to cope with the problems that are rising every day before our eyes.

THE SOCIETY OF FRIENDS.

The CHAIRMAN: I am quite sure we rejoice to see our Presbyterian friends; they stand for order and organisation. It will now be suitable for us to hear a word from a brother who will represent, perhaps, the most free of all orders and the least of all organisation, at the same time an historic church. I will ask Mr. Jones, representing the Friends, to speak to us. I am sure that our friend will obey the call from the Chair, because in this matter he is surely moved by the Spirit.

Mr. W. JONES. Dr. Bevan and friends. This is not the first time that I have had the honour of being elected into a corresponding member of a Congregational body. When my wife and I were in the flowery land, the land of the rising sun, the land of Japan, a year or more ago, we were invited to a large assembly of Congregational ministers—the men to whom is owing that wonderful organisation for the Christianisation of Japan, the college at Tykio, who were having their holidays up in the mountains. We had the happiness on that occasion to be associated with many Christian men and women who were enjoying their vacation, and of being made members of their association. I am very glad to stand here as representing a body whose history is contemporaneous with your own, and also representing, at all events by birth, the gallant little Wales, as it has been called by an eminent authority. I am descended myself from a fighting line of ancestors. My grandfather was one of Nelson's men on the ship *Victory* at Trafalgar. My father himself served with those who thought it their duty to defend their land against the

invasion of the great tyrant of Europe—Napoleon. I had the great privilege and advantage of being what Dr. Johnson calls “caught young,” when he said how much good might be made of a Scotchman. I suppose a little may be made of a Welshman if he is only caught young enough, but being sent to the seminary of the Friends, the noted Ackworth School, I became surrounded with new environments, so to speak, and though I still believe in the maxim of my old grandfather that England does expect every man to do his duty, I take the liberty of putting an entirely new interpretation upon it. I have been trained in the school of the eminent Congregationalist, my revered old friend, Henry Richard. I had the honour of succeeding him as the general secretary of the Peace Society, and my mission in life, so far as God has enabled me to do it, has been to carry the message of peace and of good-will right round the globe which we inhabit. In that great service I have to acknowledge that one of the proudest and pleasantest reminiscences of my life will be, not merely the tolerance, for that is a poor word, but the liberality, the Christian feeling, and even the rejoicing with which we have been hailed by our Christian friends of other denominations, and especially other Congregational denominations, whom I have found the world round to be the most in sympathy with the cause of peace and of good-will. Having said this, I think I can only say that I reciprocate with very great sympathy and feeling the very kind and cordial manner in which we have been received as delegates for the Society of Friends. I may say that I rejoice, in particular, as being appointed to visit this Council, in the hope that I may be able—a hope which has been realised in my own case and in the case of yourself, my friend Dr. Bevan—of recognising some of these earnest, kind, able Christian ministers who have expressed their sympathy and have

given us the right hand of fellowship in our work the world round.

THE CHAIRMAN: We have heard the representative of organised Christianity and the representative of free and liberal Christianity. I think you will be glad to have a word from one who would represent

THE METHODIST CHURCHES.

Rev. JAMES TRAVIS: More than 200 years ago, as a distinguished Nonconformist was going to the scaffold to die for his Nonconformity, somebody cried out, “Where is the good old cause now?” The good old cause is in this Council, which represents millions of Christian people scattered all over the world. We are proud to be associated with you, and highly esteem the honour that you have put upon us by electing us members of your Council. Now, in many respects we are with you. I mean the body that I represent. We are as staunch Nonconformists as the best of you. We are very much indebted to the Congregationalists, because had it not been for their victories in the cause of religious freedom, it would have been impossible for us to have prosecuted our work. We shall be with you in your battles against religious monopoly; and we shall not be content until we have complete religious equality. We shall want your aid in the future as we have had it in the past; especially in our endeavours to maintain evangelical Christianity in the rural districts of this country against the village tyrants who bear the Protestant name, and some of whom live upon Protestant bread, and we believe that we may rely upon your sympathy and help with confidence. We hope that the outcome of your deliberations in this Council will be the advancement of the cause of our common Saviour and Lord.

THE CHAIRMAN: We shall ask one or two of the other brethren to say a few words at the lunch.

The Benediction was then pronounced, and the Council adjourned.

THE LUNCHEON.

The delegates proceeded, after the morning sitting, to the Holborn Restaurant, where luncheon had been provided.

The Chair was taken by Mr. THOMAS WALKER, Chairman of the London Congregational Union. After luncheon,

THE CHAIRMAN

said: Gentlemen.—The privilege of meeting you here to-day falls to my lot as Chairman

of the Congregational Union of London, a body which numbers 250 churches and congregations. It is thus that I am enabled to ask you to accept, in addition to that larger and more comprehensive welcome given you by Dr. Brown, the special and peculiar greeting of the churches of London. I know not how it may be with you, gentlemen, but I confess that the meeting of this Council produces on me, who am not strong in imagination, an unwonted elevation of

feeling. It seems to me as if the results of centuries for ever memorable had poured themselves into this too short week, and, feeling quite unable to grasp their mighty volume, I shall not make the attempt. There is, however, one thought that is borne in upon me with peculiar force, and which I will just mention. We have been told this week, and it will be necessary to repeat it, that the special characteristic of Congregationalism is liberty. That we represent, and that we must defend. All the more important is it, therefore, that our conception of that liberty should be not only clear and distinct, but free from foreign elements. The freedom we cherish is Christian liberty. We are beset on all sides by systems which offer us a liberty which is of the earth, earthy—a liberty which begins in self-love, proceeds in self-assertion, and ends in disappointment and disgust. Not such is the liberty for which our fathers contended and suffered. They heard the voice which said, Brethren, you were called unto liberty. It was liberty to serve—to serve the highest and the holiest which they prized. And it was just because they apprehended liberty in this form that they introduced into English character and English public life a nobleness which it has not yet lost, and which I trust it will always preserve. It was this that made them inwardly strong, because it enabled them to demand freedom in the name of Him who is Lord of heaven and earth. Never let us forget, brethren, that service is the vivifying and preserving element in Christian liberty—the guarantee of its purity and permanence. With these, denied and persecuted it may be, but it can never be destroyed. And now, having paid this imperfect homage to our distinctive principle, let me pass to a simpler duty. It is the immemorial custom of our race at festal gatherings to affirm some sentiment and pledge ourselves to it in social bonds. Accordingly I am about to ask you to drink, in that liquid in which you may place the most confidence, the health of Her Majesty the Queen, and that of the President of the United States, with whom I conjoin all governors who rule in the fear of God and respect for the rights of conscience. I trust you will find in that sentiment, besides an expression of personal honour, a recognition of those qualities which make governments truly august.

The toast was heartily received, and two verses of the National Anthem were sung.

DR. ELAIKIE

spoke as follows: I have the great honour of being asked to propose "The Congregational Churches," because I am an outsider, and it is thought more appropriate that this should come from one who is not connected with the Congregational churches. Let me say, before doing so, how glad I am

to be here. I have a sort of two-fold commission. I formally represent the Free Church of Scotland, and I may say that that Church looks upon this movement with the greatest interest, the greatest cordiality, and that it has our sincerest wishes. In an informal way I represent a wider constituency. I have had a great deal to do with a kindred movement, a movement the result of which has for its full-dress name "The Alliance of Reformed Churches throughout the World holding the Presbyterian System." Its undress name is "Pan-Presbyterian," and people who think that brevity is the soul of wit call it "The Pan." I was one of the originators of that movement. I have been at various meetings of its Council. I was editor of its magazine for some years, and I am at present President of the Executive Council. I think, therefore, if any one ought to know something about international councils I am the person that might be expected to be able to say something about them. I can only say this, as the time is so short, that we started our movement with objects and aims very kindred to yours, and I can most confidently say, that our expectations have been more than realised. We have found it of immense value and benefit in bringing brethren together, in promoting the fellowship of saints, in making us acquainted with one another's movements and methods of work, in promoting union in the various mission-fields; and we have likewise found it very beneficial in the way of extending encouragement and support from the more powerful churches to those that are small and weak and struggling, and that have very hard lines indeed appointed to them. I can only say this further: I do not think our Presbyterian alliance has contracted our sympathies with other churches. I think the result has been in the other direction. I think it has given us altogether a wider outlook, and made us realise more the great work and the great battle in which all the churches are engaged; and all who desire the welfare of the world, the Christian welfare of the world, must desire that every church should bear its part in that warfare and that work in the most effective way. Therefore, I will say, as a part of that body which I only unofficially represent, that you have our most cordial well wishes, and we look forward to your having a long career, many councils, many meetings from time to time, at such intervals as you may appoint, and I think you will find, as you go on, that your interest in the movement increases, and that it tends more to promote the great work of Christian unity. I beg to propose the Congregational Churches of Europe, Asia, Africa, America, Australia, Japan, Madagascar—of all the places which we have heard of to-day as sending representatives to this most interesting meeting. May they have abundant prosperity, prosperity of the

minister of the Church to which I belong has gone over to you in America, and I had the testimony of an American Congregationalist yesterday, that he makes an excellent Congregationalist. I refer to the well-known Dr. Wm. Taylor, of New York. I have to convey to you the greetings of my own Church, and to express again the wishes that have been so well expressed already by Dr. Blaikie for your prosperity, spiritual and otherwise.

The resolution having been carried,

Rev. J. C. HARRISON said: Mr. Chairman and Christian Brethren,—I have to acknowledge on behalf of the Congregational Churches our thankfulness for your kind wishes on our behalf, and for your deep interest in everything connected with Congregationalism. I am now getting on very near to fourscore years, and from the time I could lisp at all, from the time I could worship at all, I joined in Congregational worship in connection with the church of my honoured father, so that I have known all about Congregationalism all my life, and the longer I have known it the better I have liked it. I have felt, in reference to my own individual history, that it would be impossible for any Christian pastor of any name to have a more happy, a more prosperous, lot than mine has been all these many long years, and I have known and honoured our fathers, some of whom were really great men. I remember the reverence with which I looked up to them. I remember some of their most eloquent and wise sayings, and I feel that anything you can say of English Congregationalism, or Congregationalism all over the world, that is good will be probably quite true. Now, as you have wished us well, we cannot help wishing you well. Those of you who have proposed our health and our prosperity, I look on you, and say, May the same high wishes for our welfare be realised in your experience. You love the same Lord; you feel the Christian life to be the very basis of all your joy. I suppose everyone of you would endorse almost every sentiment in the magnificent address we heard this morning from Dr. Dale, and if you live that Christian life, as you do, and if you are endeavouring with all your heart to promote it in connection with your own denomination, we will say—God speed you, the Lord Himself bless you, and may you prosper more and more in extending the kingdom of His grace and His love.

The company then separated.

best kind, and be a great blessing, wherever they are, to the whole world.

Dr. ANDREW HENDERSON: I have great pleasure in seconding this proposal. I appear as the representative of another Presbyterian Church in Scotland—the United Presbyterian Church, a Church which, I may say, has all along had very great sympathy with the Congregational Churches of England and America. Personally, I can recollect the obligations under which I myself lie to some of your own ministers. It was stated last night, I think, by the Chairman, that the number of Congregational ministers in Scotland is not large, but that the quality is very good, and I can recollect very well the admiration with which, in my young days, I used to listen to such men as Dr. Russell, of Dundee, and Dr. Lindsay Alexander, of Edinburgh. Many of our students in the United Presbyterian Church, while attending the Hall in Edinburgh, took the opportunity of attending also the prelections of Dr. Alexander. I do not know that there is very great difference after all between us Presbyterians and you Congregationalists. I remember a story told in connection with the past history of my own Church. You are aware that the Church which I represent—the United Presbyterian Church—has had several unions in the course of its past history. In 1847 there was the Union of the Secession and Relief Churches; and at an earlier period, in 1820, there was another Union, constituting what was then called the United Secession Church. That Church was formed out of two, called by names that English ears and English minds do not very well understand—Burghers and Anti-Burghers—and I will not attempt to explain the meaning of them. However, when negotiations for union were going on, the two parties happened to dine at the same hotel in Edinburgh, but in separate rooms. In the room where the Anti-Burghers were there was a large mirror at one end, and a country brother, not having seen such a large mirror before, believed he was looking into the other room, and, gazing forward, he said to a neighbour, "Well, these Burghers are not very different from ourselves." And, after what I have seen of you, I am very much disposed to say, "Well, these Congregationalists are not very different from us, after all." There is no very great gulf between us. I heard last night of one of your own number who has also been a Presbyterian. I have had the pleasure of sitting in the same presbytery with another who was for many years a Congregational minister, first in this country and then in America. A

FIRST SESSION.

The Council assembled in the afternoon in the Weigh-House Chapel, where the Conference commenced under the presidency of Dr. Bevan. The proceedings were opened by the singing of the hymn.

All hail the power of Jesu's name,
after which Rev. MORLEY WRIGHT offered prayer.

Dr. DALE: I wish to mention to the Council that I have received a cablegram from my friend Mr. Doolette, South Australia. He was appointed a delegate to this Council, but was unable to come, and yesterday from Adelaide, 12,000 miles away, he sent under the sea cordial and affectionate greetings to the Council through me, which I am very happy thus to deliver.

Dr. MACKENNA: This morning the following cablegram came: "Charles Berry, Portland, Oregon, greets Council, regretting absence."

MAINTENANCE OF THE CONGREGATIONAL IDEA.

The first subject of Conference was "The Importance of the Maintenance in the Church of the Congregational Idea of the Church." The first paper under this head was by

REV. H. ARNOLD THOMAS,

on the obligation of personal service in Christian work, including the ministration of women.

THE OBLIGATION OF PERSONAL SERVICE IN CHRISTIAN WORK.

My subject is the obligation of personal service in Christian work. What are we to understand by Christian work? All work is Christian work if it be done in the spirit of faith and obedience. Whatever a man does, whether at the desk, or in the street, or in the fields, may be done in the name of the Lord Jesus. We who gather here to-day shall be the first to acknowledge that, the last to insist too carefully on the difference between things sacred and things secular. We claim all the world for Christ.

But, evidently, the phrase "Christian work" in the title of this paper must be understood in a more limited sense. The obligation referred to must be understood to mean the obligation resting on Christian people to take part in work that lies outside the sphere of the pursuits and interests belonging to their occupation in the world. This is what we are to mean, more particularly, by Christian work. And the general character of it is illustrated by the example of our Lord Himself. "He went about all the cities and the villages, teaching in their synagogues, and preaching the

Gospel of the kingdom, and healing all manner of disease, and all manner of sickness." "Teaching" and "healing"—caring for the souls of men, and caring chiefly for their souls, but caring also, with great tenderness, for their poor bodies, weakened by disease, and tormented by pain. This was His work. And this must be our definition of "Christian work" in the more limited sense. It means the care and help of our fellow men, in respect both of their spiritual and their temporal condition. This is what every disciple of the Son of Man is invited to do, as he has power and opportunity. He is invited to be the servant of all men, to heal, to soothe, to comfort, to enlighten, to save, to bless in every possible way all the children of want or of sorrow who may be brought within the range of his influence. Such is the invitation which comes to all the followers of Christ.

TOO MANY ONLY "MIND THEIR OWN BUSINESS."

It must be owned that the invitation is, too often, but imperfectly responded to; in other words, that there have been many members of our churches who have not shown much active concern for the well-being of the people at large. They have attended to their religious duties. They have not neglected prayer, or the reading of the Bible, or the ordinances of worship, or the cultivation of their personal piety. And in their homes they have been all that is faithful and kind, as in the conduct of their business they have been without reproach. These religious, these domestic, these professional duties have received, perhaps, their ample consideration. But beyond these limits they can scarcely be said to have looked. The cry that has come to them from the outlying darkness has had little effect. Possibly they have been so busy that it has not even reached their ears. At any rate, they have thought little of the neighbour who lies wounded and ready to die by the wayside; of the orphan child who will grow up so forlorn, and subject to such grave perils, if nobody looks after him; of the downtrodden and oppressed, whose melancholy lot would have stirred the soul of any true prophet of Israel to its depths; of the millions in heathen lands who have never heard the joyful sound. For all these people they seem to have had small concern. They have gone on contentedly and placidly, minding what they have called their own business, fulfilling the duties pertaining to that station in life in which it has pleased God to place them, as though they had nothing at all to do with the troubles of this weary and sinful world, except in so far as it might fall to their lot to have a personal share in

them. They have admitted, indeed, that it is a good thing for a man to take an interest in philanthropic movements, but they have spoken sometimes as though it were very much a matter of individual taste, rather than a matter of solemn obligation and Christian duty, as though a liking for philanthropy were much the same thing as a fancy for gardening, or a fondness for chess.

CHRIST'S CALL TO PHILANTHROPY.

Now is it not incumbent upon the Church to address to those among her children who take such a view of their responsibility a word of most earnest remonstrance? Are we not bound to say, with all kindness, but with all plainness, that to exhibit this indifference is to violate the great law of love to one's neighbour, as that law is expounded and illustrated by Christ Himself in the story of the good Samaritan? Only, my brethren, in speaking of this law of love let it be our care to make more of the love than of the law. After all, I am not sure that I altogether like this word "obligation" which appears in the title of my paper. We know, of course, what it means. But it savours, perhaps, somewhat too much of a constraint which is not entirely consistent with the liberty of our Christian calling. We must, indeed, do Christ's will; and yet there is no compulsion. He, when He is lifted up, draws all men unto Himself by the gentle force of a sweet attraction which no awakened soul can resist, but He does not thus attract us to His side that He may make slaves of us when once we are in His power. That is the way of the world, but it is not the way of Christ. He is no slave-driver. He says not "you must," but "you may." He speaks of privilege rather than of obligation. When He called His first disciples He did not tell them that if they would work with Him they should be rewarded for it hereafter. The work itself was the reward. "Follow Me," He said, "and I will make you fishers of men." That was something to look forward to with hope, with joy, with pride—to become a fisher of men. And I think we must adopt the same tone. I do not think it is becoming or right that we should be pressing men into this divine service by bribes or by threats. We may pray the Lord of the harvest that He will thrust forth labourers into His harvest, but we must not thrust them forth ourselves. The Lord of the harvest will know how to bring to bear the power of a mighty inward compulsion—a very different thing from the external pressure we are sometimes fond of exerting. Let our talk, therefore, be not too much of obligation, of duty, of the penalties of violated law. We are not under the law, but under grace, and we must be on our guard lest we substitute a legalism of philanthropy for a legalism of ceremony. Surely the gentler method is likely to prove the more effectual, as it is certainly the more Christian. I, at least, in

seeking to move men to take their part in the manifold ministry of the Church beneficent, would prefer rather to go to them and talk to them of Christ, of Christ's spirit, of His example, of His great kindness and compassion, of His ceaseless care for all needy and sorrowful people, of the labours to which He devoted Himself, of the burden which He bore so patiently, of His Cross and Passion—I would rather speak to them of these things, and try to help them to feel as Christ felt towards men, so that they might come to see what a blessed and an honourable thing it was to be even as the Son of Man in this world, the minister and servant of all—I would much rather help men thus to see that their Christian work was a matter of grace and of privilege, than I would constrain them to undertake duties which they would feel to be irksome, or tread a thorny path which had in it no sacredness, or bear a cross which they could not bear with a solemn gladness. We ministers complain of the members of our churches that they show too little willingness to engage in work for Christ. Perhaps our complaint should rather be of ourselves, that we do not so present Christ to them as to make all unwillingness to labour in His name and for His cause an impossibility.

THE CLAIM OF DIRECTLY RELIGIOUS WORK.

But now I wish to limit still further the meaning of Christian work, and to understand by it what we are commonly thinking of when we speak of religious or spiritual work. And I desire to ask whether we meet with any adequate response in our churches to the call which comes to Christ's people to share the burden and the glory of this highest service. That it is the highest service what Christian heart can doubt? The best that any man can do for me is to bring the light of God to my mind, to help me to love God, and to know Him. That benefactor is a benefactor indeed who tells me that he has found the Christ, and shows me where I may find Him too. You can render me no service that will bear comparison with that. We all believe this. And we all believe, too, that every member of the Christian community is at liberty to render, and is invited to render, this noblest service. It is no order in the Church, but it is the Church itself which receives the Holy Spirit. And it is monstrous to say that a man may be filled with the Holy Ghost and yet may take no part in religious work. All the Lord's people are called to be the prophets and priests of the new dispensation. But do all the Lord's people obey the call? Not all, surely; not even a considerable proportion of them. I know what the complaint of many of you will be. You will say that if you find it sometimes difficult to get workers enough in the domain of philanthropy, you find it still more difficult to find those who are willing to work in the sphere which is more distinctly religious. How shy men are

of this work! How they shrink from it! How silent we are, we of the English churches, at least, about the greatest and most sacred things. Peter calls upon every man who has received any gift to minister it to others as a good steward of the manifold grace of God. And the first gift he names is the universal gift of speech. "If any man speak." He is not referring to the composition and delivery of sermons. It is a much simpler kind of speaking that he has in his mind. It is the kind of speaking which is possible to us all.

THE NEED OF OPENNESS OF SPEECH.

But how seldom we do speak! How little we let men know of what Christ has been, if He has been anything, to ourselves. "There is nothing sadder in the world," says the present Bishop of Durham, "than this waste of Christian influence." And it is, indeed, a thing greatly to be lamented. It is not altogether a strange thing. It can be explained. There is a natural reserve that often hinders us. Or we are aware of so much confusion and perplexity in our own minds in regard to Christian doctrine that we seem to be incapable of any clear utterance. Or we are so profoundly, and so sadly, conscious of our own infirmities and sins that we cannot bear to put ourselves in the position of guide, or teachers of others. Or we fear to be thought officious, or sanctimonious. There are many ways of explaining this prevailing reticence. But the explanations can scarcely be called sufficient. We find a difficulty in speaking of sacred things. But duties are not to be set aside because they are difficult. We do not quite know what we believe in regard to many religious questions. But that is no reason why we should refuse to bear witness to what things we have seen or heard. We do not feel fit to speak to men about Jesus Christ. But who ever did feel fit? We are afraid that men will resent what we say. But though that is possible, it is possible also, and more likely, if we speak with modesty and gentleness, that they will be very grateful to us. And the good that is to be done in this way is not easily to be measured. What are the words that have done the most for us, that stand out most clearly in our recollection, that made the deepest impression upon us, that have remained with us the longest, that will abide in our hearts for ever? Not, I think we shall acknowledge, the most brilliant passages of the most eloquent sermons to which it was our good fortune to listen. Those passages were, indeed, memorable, and we are grateful for their inspiration. But other words have touched us more deeply, and have become more potent influences in our lives. They were words spoken in weakness and fear, and in much trembling, or words that could scarcely get themselves uttered at all, broken, abrupt,

falling into brief sentences, that brief as they were, were left unfinished, words that were faint whispers from dying lips, words that could have no meaning for the world, but the meaning of which came swiftly to our own hearts, and spoke of true love, or deep sorrow, or disappointment or regret, or fear, or the pain of suspense, or the hunger of inexpressible desire. We are not heard of men, as we are not heard of God, because of our much speaking.

I believe it becomes us in our churches to consider this, and to ask whether much of the joy and the power that should belong to the life of the Church may not be wanting because there is so little openness of speech. It may be that spiritual things would be more real, more clear, more precious to us, if we could bring ourselves to talk of them with greater seriousness and candour, that our persistent silence is hurting our lives, and hurting our neighbours. It may be that the next step we are being called to take is in this direction. I do not say that it is, but I am inclined to think that it is here that many of us have chiefly failed, and that the hope of the future, both in regard to the prosperity of the Church and the conquest of the world, may be in the determination on the part of every sincere Christian disciple to bear witness for his Lord with greater simplicity and boldness.

THE MINISTRY OF WOMAN.

More I must not say on this point, for I ought not to forget that I am expected to refer, at least, to the large and somewhat delicate subject of the ministration of women. I must be excused if I do no more than briefly refer in my concluding words to that subject. If I may be pardoned for saying so, I am not clear that we are, on the whole, the body best qualified to deal with the question of the responsibilities of women in regard to Christian work. My feeling is that we show the greater respect to those whom we honour and revere with all our hearts when we are somewhat sparing of direction or counsel, and are more anxious that they should act in all things according to their own conscience and judgment than that they should wait for our permission, or seek our advice. Who are we that we should assume an air of authority or patronage towards those who have been hitherto the strength and glory of our churches? I will be content to-day simply to plead with my brethren that they will pay no more respect than is due to tradition and custom; that they will be careful to put no hindrance in the way of those who may have the noblest gifts to offer in the service of the Church; and, more than this, that they will ever welcome in all gladness, and in the name of Him in whom there is neither male nor female, all gracious help from every quarter towards the furtherance of the Gospel, and the building up in holiness and strength of the kingdom of the truth.

DR. DUNNING

next read a paper on

THE TRAINING AND SERVICE OF THE YOUNG.

The congregational idea of the Church is a school with Christ as its Master. "Ye call me Master" (that is, Teacher). He said, "and ye say well, for so I am." The chief business of the Church, in our view of it, is to make disciples of all the nations. This is the sum of His instructions. The doors of the Church, then, must ever stand open to the young, for everywhere they are most easily made disciples. That may be verified in any Christian assembly. Some time ago, at a meeting of 2,000 Christian workers in Boston, a speaker invited those who had been converted after fifty years of age to rise, and two persons responded. Then he asked those who had begun the Christian life before they were twenty years old to stand up, and almost the entire audience rose. In communities under the ordinary influences of the Gospel this proportion holds beyond question. Churches that grow joyfully recognize this fact. Young life, immature, impetuous, sometimes wayward, but with great capacity for growth, is the material they most seek. First in importance is the training and service of the young. My appointed task is to show how the churches are to be held to this purpose.

1. THE SCHOOL OF CHRIST

must be maintained as a family school. We Congregationalists hold that the unit in society and in the Church is the family. The individual by himself is not a unit, but a fragment. Adam was not a whole man till God had created out of the man's own being a helpmeet for him. They twain become one, and grew into one family. The woman who claims the right to be a whole man in society and in government is at war with the Church and its Master. When she has logic enough to know this she fights the Church; when she has not, she scolds it. The man who upholds her contentions in either case is like Adam before his ribs were disturbed—a fragment waiting for evolution.

God setteth the solitary in families. Those who take kindly to the Divine setting glory in the family as the highest creation of God. They welcome children into its ever-growing development as the evidence of its life and its unity.

Now children are entitled to the same place in the Church as in the Christian home. They claim its affection and care, they quicken and interpret its love, they inform and deepen its sense of responsibility. Christ, our Master, takes infants in His arms and makes His reception of them a rule of the Church. "Of such," He says, "is the kingdom of God." He makes a child's innocence, dependence, teachableness a type and illustration of the life of all disciples. He awards to them a place in

the assembly of worshippers. He welcomed them shouting in their glee and gladness in the temple.

Christ did these things against a natural disposition to minimise the importance of childhood. He rebuked in great displeasure the disciples when they would have turned the children away from Him. He condemned the rabbis out of their own Scriptures, when they would have silenced the children. "Have ye never heard out of the mouths of babes and sucklings hast thou perfected praise."

This disposition which Christ rebuked, when long left unchallenged, always tends more and more to assert itself; and men and women who grow away from Christian intimacy with childhood grow away from Christ.

2. THE CONDITIONS OF ADMISSION

into the school of Christ must be simple; else children and youth will certainly be shut out.

Our American churches in the last generation sought to strengthen themselves by lengthening their creeds, and by demanding intellectual assent to every article in them. Candidates for admission into the Church assented the more positively the less they knew; and it may seem strange, therefore, that this method did not draw in large numbers of young people, but somehow it did not. Those who believed so much seemed to eye with suspicion those who knew so little; and the children looked at them wonderingly and turned away.

A change has been coming over our American churches during the last three decades. Just when they began to loosen their hold on the Westminster Confession it is hard to tell. They did once believe that by the decree of God some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death, and that "their number is so certain and definite that it cannot be either increased or diminished." But they have come to believe that the number of those who may be saved to everlasting life can be increased, provided that we begin early enough with them.

Many of our Churches still make assent to their creeds the final test of renewed life; but the practice is passing away. There are only three things essential to membership in Christ's Church. The first of these is supreme allegiance to Jesus Christ. The second is the gift of the Holy Spirit, which is evidenced by such allegiance, and the third is willingness to enter into a covenant with such believers in loving service of Christ.

Against no persons of any age who possess these qualifications in a teachable spirit have we a right to close the door of Christ's Church. Into every church where that truth is believed, understood and acted on, there will always be children and youth pressing for admittance.

But the school of the Master requires in

His disciples constant growth in the knowledge of the Scriptures as revealing God in and through Jesus Christ, and constant growth in the habit and spirit which please Him. Therefore—

3. THE RIGHTFUL PLACE OF THE CHILDREN

in the family life of the Church must be constantly emphasized. In that life the whole household has a right to share, and the church which declares this makes its claim on the children felt by the whole household.

Our American churches have been greatly aided in this by the observance of children's Sunday, which has within a few years become almost universal among them. It occurs usually on the second Sunday in June, which in the Northern States is at the height of opening summer. The audience rooms are often profusely decorated with flowers, and sometimes made musical with musical birds.

Then Christian households offer their children in baptism. After that service, in many churches baptized children who have reached the age of seven years are gathered about the pulpit; the meaning of the service in which the Church has promised to keep watch and care over them is explained to them in simple language, and their consequent obligations and privileges. A Bible is presented to each one, inscribed, "To a child of the Covenant."

Then the pastor follows these impressive object lessons with a sermon, showing the Divine idea of the family and its relations with the Church.

The effect of the observance of this day has been most salutary. Largely because of its observance, the number of infant baptisms, which for a long time was about the same every year, has doubled within the last seven years. What many families needed was not exhortation to this duty, but knowledge of the meaning of their privileges; and this the children needed also. Undoubtedly, too, the observance of this day has resulted in a large increase of additions to the churches. It has given new courage to disciples, and renewed youth to Congregationalism.

4. The voluntary, devout, systematic

STUDY OF THE BIBLE MUST BE MAINTAINED.

The Sunday-school as an institution had its birth in England, and the Churches of this century owe to it more than to any other movement since the Reformation. But the International Lesson System originated in the United States, and that has done more in the last decade to promote popular study of the Bible, and to bring together Christian workers of all denominations, than all other efforts combined to spread the Gospel.

It has engaged the ablest exegetes in searching out the meaning of the sacred books, and presenting those meanings in simple language. It has created a vast popular literature, whose leaves, though scattered broadcast for the healing of

the nations, have been bought and paid for by the users. It has raised up and in a measure educated a great army of men and women to train the young from infancy to maturity in the knowledge of God. It has brought them together in local and state and national assemblies to compare their experiences in applying truth and in winning the young to loving obedience to Christ. It has done much to create reverence for childhood, to break down sectarian walls, to unify the nation. It is doing something to promote Christian fellowship between nations. It has helped to conserve the boy in the man, and the girl in the woman, by creating a habit and enthusiasm for Bible study which holds in maturer years. It is doing much to prepare the Church to meet intelligently and to welcome with discrimination the changing views of the Bible which the broader and more thorough study of it requires.

The value of this system has been tested by abundant criticism which has helped to improve it and its critics; for those who have condemned it most emphatically have examined it most superficially, and have been surprised that their strictures have so little impressed the public mind. No verdict on the excellence of the International Lesson system has been more decisive than the promptness and quietness with which these schemes have been rejected.

Undoubtedly, however, the next general advance in popular Bible study is to be the comprehensive survey of sacred history, of the books of the Bible, their relation to each other, and the gradual unfolding of God's relation of Himself through the Scriptures. This is not to displace the International Lessons, but to supplement them. It has already made considerable progress both here and in the United States. It engages the enthusiastic interest of multitudes in summer assemblies. It is followed in special classes in towns and cities, and in hundreds of normal classes connected with local Sunday-schools.

5. THE CHURCHES MUST FOSTER AND GUIDE

the young in their efforts to give the Gospel to youth. Children's work for children developing habits of benevolence needs constant emphasis. We Congregationalists were not long ago in danger of dying of respectability. We occupied ourselves with the large and neglected the small. We did this in our preaching and teaching.

Dr. Bushnell once said, "We get occupied with great and high subjects, that require a handling too heavy and deep for children, and become so fooled in our estimate of what we do that we call it coming down when we undertake to preach to children; whereas it is coming up, rather, out of the subterranean hells, darknesses, intricacies, dungeon-like profundities of grown-up sin to speak to the bright daylight creatures of trust and sweet affinities and easy convictions. God's world contains grown-up

people and children together. Our world contains grown-up people only. And preaching only to these, who are scarcely more than half the number, it is much as if we were to set ourselves to preaching only to bachelors. We dry up in this manner, and our thought withers in a certain pomp and pretence which is hollow and not Gospel."

We have done the same in our giving, taking in great enterprises in converting the world, but leaving to others the noblest of all opportunities, the winning for Christ of the great company who are to be the world of the future.

Within the last decade Congregationalists in America have begun to engage their children in a crusade to save the children, as an essential part of their own work. Before that, we had farmed out this work to others. But now the children are following the frontier of westward-moving immigration with Sunday-school missionaries who plant the beginnings of churches in Sunday-schools, and the denomination fosters them as the family does its own children. They search out the neglected places in the older sections of the country, and plant Sunday-schools where churches do not exist.

And where not even a Sunday-school can be maintained, they enlist single families in the half-hour study of the Bible each Sunday, and enrol them as a home department of some Sunday-school to which these families report their work, and which keeps in communication with them and calls their work a part of its own. The home department of the Sunday-school is assuming national proportions, and is enlisting many thousands of children, of the sick and the poor, the remote and isolated, in finding God, His Word, and in tasting the pleasures of fellowship with those who love Jesus Christ.

The very genius of the Gospel lies in its inviting all ages and classes to minister in Christ's spirit to children. That cannot appeal in vain. When a Christian woman had led a forlorn little girl from a wretched city tenement to views of green fields and blue summer skies, as she was bringing the child back with eyes shining with delight, and wonderful stories on her lips, a rough fellow, who witnessed their return, said to the woman, "I am an atheist by rights, and yet I cannot help saying, 'God bless you.'"

Few men are so hardened that the responsibility of ministering to the spiritual welfare of children does not lift them heavenwards. One of our missionaries, alighting at a frontier town, gathered in the evening a company of citizens, explained to them

WHAT A SUNDAY-SCHOOL WOULD DO

for their children, and persuaded them to organise one. No one was present who would acknowledge himself a Christian, but they elected a young man as superintendent who was absent. When his comrade returned to the shanty where the young man lived with three or four others, he

found him asleep, woke him and told him of the office to which he had been chosen. When the young superintendent heard it, and saw the laughing surprise of his fellows, he used language which, alas! sounds less repulsive in such a place than it would in a church. But when the others had fallen asleep he could not sleep for memories of a Christian home, and for wondering what in his life could have suggested to his fellow-townsmen any fitness in him to lead children to serve Christ, and at last he slipped quietly out of his bed, and kneeling, as he used to do at his mother's side, he promised to the God he had forgotten that if God would so honour him, and men would so trust him, he would try to be worthy of their confidence. When the first Sunday came and he met the company which had gathered to form the Sunday-school, he told them his purpose with simple pathos. A man rose at once to say that he meant to lead a better life; then another and another, till thirty had signified the same purpose. The Sunday-school had hardly begun before a church was formed, and to-day they are shaping nobly the public sentiment of one of our Dakota towns. The church that sets itself to train young life has the power, the enthusiasm, the success of youth.

6. Finally,

THE CHURCHES MUST PROVIDE FOR THE YOUNG

appointed duties and privileges, and organise them into corporate life and work. The discussion of this proposition belongs to those who are to follow me. It is to be done by bands and guilds, and by societies of Christian endeavour, which have during the last decade wrought such wonderful results in America, the society which had its birth in Congregationalism, and is a natural fruitage of it. I will only emphasize this truth, that the heart of humanity is open to the children; but the greatest work of the Church is to show to humanity the needs of the children.

THE BUSINESS OF THE CHURCH.

Two years ago there came to the town of Walla-Walla in our westernmost State, a group of five children whose mother had died, who had been sent all the way from Germany, 7,000 miles, to their father at Colfax, whither he had gone to provide a new home for them. By some mistake, they were put off the train at Wallawalla, on a Thursday night. The oldest was a girl of twelve, the youngest a boy of four years. They waited in that bustling, noisy station all day Friday. Their provisions had given out. No one understood their language; no one noticed them. The little girl kept bravely urging the others to be patient because their father would surely come for them. But at last when Saturday morning came, and the starving children kept crying for food while there was none

to give them, her mother-heart broke down, and she sobbed aloud. Then the station-master discovered them, found an interpreter, and learned their story. In five minutes more he was at the telephone ordering lunches from the best restaurant in town. Within an hour the story had spread, that in that great rich State a company of children were starving to death. Men and women brought in baskets of good things, petted and comforted them; and, when the next train pulled out for Colfax, it carried, in the best seats of a Pullman car, five happy children, with provisions enough to last them a month. All that the people needed was to be made to know that the children were there, and what they wanted. That is the business of the Church, to tell the people what the children need; and, constantly aroused by this appeal of childhood for bread that comes down from heaven, the whole Church will be constantly quickened with the throbs of divine life.

GUILDS.

MR. R. F. HORTON.

Rev. R. F. HORTON, M.A., read a paper on the subject of Guilds. He said: Dear friends, you will see that it is by no means necessary for me to occupy anything like twenty minutes with this paper. My view on the question is very simple. I hold it a great distinction to be asked to speak in this Council. I owe it, no doubt, to the fact that I was the Chairman of the Council of Guilds in England. I am afraid that our brethren in the utmost parts of the earth will hardly know what a Guild is, and I regret to say that my commission from the committee does not allow me to tell you. I am only to instruct you what pastors are to do in relation to the Guild, leaving you to guess what a Guild may be. I may tell you, however, that the Congregational Guild is quite a modern institution, and it has not yet outgrown the sniffs, the flouts, the suspicions with which everything new is regarded in those most conservative societies known as Congregational churches. Perhaps in this assembly I may disarm criticism by saying at once that the Guild is simply the English form of that more venerable society in America of which Dr. Clark was the founder—the Society of Christian Endeavour. No one cares about the name; what we mean by the thing itself is *the School of the Young Christian Life within the Church*. Its object is to train the young men and women to take their place in the spiritual house as lively stones, and not as half-baked bricks, to make officiating parts of that holy priesthood that offers up spiritual sacrifices to God.

THE PASTOR'S DUTY

with regard to the Guild seems to me twofold—1. To do his best to found it; and 2. After it is founded to do his best, as far as conscience allows him, to let it alone.

1. To found it. The suggestion should

come from him. The idea should be shaped by him. It should be understood that he recognises his duty to young people, and this is his way of discharging his duty. Young people are apt to think that their minister either cares nothing for them or too much. They resent being neglected as much as they resent being pestered. He should make it clear that he cares for them too much to treat them as if they were mere children, and that he thinks too highly of their spiritual education to imagine that he can do it all himself. He therefore forms a Guild, and they always think of it as his institution for them.

Now, when they are quite assured of his whole-hearted sympathy, and are therefore prepared to welcome him whenever he comes among them, and to appeal to him whenever they are in need of advice or assistance, and will not resent his interference where he thinks it necessary, the pastor should adopt the attitude of affectionate and watchful *laissez-faire*.

2. Let them feel that the responsibility lies with them. *They* must conduct their own meetings, *they* must organise their own departments, *they* must raise their own subscriptions. The whole value lies in this cultivation of the sense of responsibility. It is the attempt to speak so as to edify others which trains them in the spiritual life more even than listening to sermons; the attempt to offer a few sentences of prayer in this assembly is more fruitful than the recitation of a faultless liturgy. The first independent effort to do Christian work deepens their convictions and consolidates their character, just as young soldiers become veterans by a campaign, while old soldiers who have never seen fire remain merely trained recruits. But it is said they will make mistakes, and they will teach each other crude and imperfect religious conceptions, the pastor should take the direction of everything and give systematic teaching to them. As far as the teaching is concerned, let him be content with what he does in the pulpit, or in his Bible-classes. The object of the Guild is to assimilate and practise the truth that the members have received. The time has come for leaving the paternal roof-tree, as it were, and for making the first essays at life. And as to the mistakes, the best thing is to throw young Christians on the grand truth that they have an unction from the Holy One and must therefore expect the teaching of the Spirit; their blunders are the very means God uses to thrust them hard upon Himself. And to save people from mistakes by keeping them from the possibility of making them is like preventing them from drowning by never teaching them to swim. I would rather see the young make mistakes than the old, and if they do not get over the liability while they are young, they may be making mistakes even when they are as old as we are. Let the pastor be present at the meetings of his guild and show the young people

that he has the grace of silence as well as the grace of speech, and if he does sometimes take part in the proceedings, let it be rather to recognise what is good than to be too eager in noticing what is imperfect. Then as from the central focus of spiritual life and culture the guild expands in the several departments of recreation, intellectual training, and artistic enjoyment, the pastor should, as far as time allows, share in these parts of the young people's lives. I have heard of curates doing all the good of which they were capable by being good bats or bowlers at the wickets, or by playing tennis with the girls. It's a poor substitute for spiritual power, and no Congregational pastor is likely to neglect the study and the visiting for this kind of service. Athletics, Aesthetics, and wide circles of intellectual and scientific interest, cannot be manifested in the pulpit, but the preacher who has shared these things with his young people has an approach to their conscience and a claim to their attention not to be despised. Recreation divorced from God is a danger, but recreation, harmonised with our deepest life in God and our earnest love for men, is a necessity, and would approve itself to the Lord who opened His public ministry by being present at a wedding feast, and who would, we are persuaded, enter with enthusiasm into the whole circle of human interests, as it has been in our day widened by His own living and operative Spirit.

THE GUILD OUGHT TO BE A GREAT
BLESSING

to a pastor, the means of perpetually renewing his youth, the source of constant health, refreshment and instruction. Perhaps he cannot do better than regard it as the sphere of his church work in which he gets more benefits than he can ever hope to give.

I have just put on paper in that way the idea which strikes me as one that we want to emphasize, not in order to exhaust the subject, but in order, as I hope, to lead to some discussion. The name Guild has been misrepresented, and its object has been misunderstood. I want to remind all who have not understood it, that its central thought is precisely the same as that of the Christian Endeavour Society in America, and that its extension into all its various departments is to come always from that central thought. The young people are to be trained as members of the Congregational churches, they are to be trained in the exercise of all the faculties that God has given to men. Therefore the Guild becomes a many-sided movement. As to the pastor's relationship to it, I would sum up all by repeating that, first of all, he should initiate it in his church, and then watch patiently and prayerfully for its development, not being too anxious to guide it, being very cautious indeed respecting it, and making the young people feel from the first that whoever in the church sympathises with them, whoever in the church

criticises them, there is no question about it that the pastor is their man, that he is always able to enter into their views, never anxious to check their enthusiasms, and never better pleased than when they forget that he is the pastor, thinking of him only as a friend and brother amongst them, a young man like themselves. This, dear friends, is to my mind the great object of the Guild, and I would urge every pastor to try to do his best to realise it.

Rev. Dr. HAZEN: This telegram I have been asked to read to you, I suppose as it comes from America. Whether it means that they are willing to recognise our claim to this part of America I cannot say. The telegram is from Canning, Nova Scotia: "Congregational Union, Nova Scotia and New Brunswick sendeth greeting."

Rev. Dr. MACKENNA: The Committee of Reference will meet in the committee room immediately on the rising of the Council at this session.

The CHAIRMAN: Before calling upon the next reader of a paper, may I suggest that if any brethren wish to take part in the discussion to follow the reading of the papers they should take the opportunity now of sending up their names, so that there may be no uncomfortable pause of silence, spoiling, perhaps, the vigour and progress of our meeting.

SOCIETY OF CHRISTIAN ENDEAVOUR

REV. NEHEMIAH BOYNTON.

Rev. NEHEMIAH BOYNTON, in a paper on "The Society of Christian Endeavour," said: I share the regret, my friends, which I know is yours, that Dr. Clark, himself a Congregationalist and the distinguished founder of the Society for which I speak, cannot be with us to-day to give his own account of this work, which under his hand, by the good providence of God, has been in the last ten years such a conspicuous factor in the religious history of America, if, indeed, not of the whole world. Still, as he cannot be here, it is a comfort to me to think that this organisation needs neither apology nor defence. To attempt to defend it would be in a real sense to attempt to dethrone it. It lives not because of the masonry of rhetoric or oratory which has been built about it, but because of the Spirit of the living God which dwells within it. And surely, friends, the organisation which in the last ten years has grown from the membership of one society, a membership of more than 16,000, having to begin with twenty-five members, and having to-day more than a million, having added to its rolls during the last year 5,000 societies and 348,000 members, having checks on its lists of those who during the last twelve swift-footed months have confessed our Lord and Saviour

Jesus Christ by joining this church, the stupendous number of 82,500—surely such an organisation as this has the evidence within itself that the Spirit of the living God is, in some measure at least, within it, and that the power of God is, in some degree, behind it. There are three things which the Society of Christian Endeavour aims to do, and which make it, as it seems to me, a strong ally of the pastor, and a precious hope in what it attempts to do for the individual, in what it attempts to do for the church, and in what it attempts to do for the world. I apprehend that

THE POSSIBILITIES OF MEDIOCRITY

have never been estimated by any pastor as they are now. Of old it was the hand which possessed the cunning of genius; it was the brain which disclosed the epoch-making thought; it was the man whose victories made even his anticipated presence a terror to his foe. The mass of men were forgotten in other days in the resplendent glory of the elect. But to-day while genius and ability are admired, so is patient plodding, so is commonplace ability, so is fidelity to that which, apparently obscure, may be relatively important. There is no more frequent word for the preacher to-day, there is no word which flows from the pen of the editor more frequently, there is no word of advice which comes forth from parental love, which is either more popular or more widely accepted to-day than this: "Respect your own ability; however small or great it may be, elaborate it, develop it, stretch it to the very last notch, make the most of what God has given you." And the evidence which exists all around us tends to prove that this advice is being drawn out into living characters, so that in every department of human life to-day we are finding men who have become giants; giants, not because they were born so, but because many times in spite of their birth they have made themselves so. The Christian Endeavour movement avails itself of these sentiments and holds it to religious and spiritual uses. It meets the young man eager for the life battle, and it lays its hand upon his shoulder saying, "You, whoever you are, whatever the sum or the subtraction of your ability, you belong to God, be not a pilferer of divine things in life, summon your heroism, acknowledge your allegiance, follow your Christ, and let Him fill the emptiness of your soul with His own Divine fulness that thus your life may be one, not simply of profession, but even of service and of consecration." It speaks to womanhood

"Standing with reluctant feet
Where the brook and river meet,"

and says, "You, too, young women belong to God, and He expects from you something more than the admiration of silent worship; He expects that worship which knows the sweetness of sacrifice, and which has

climbed the mountain heights of consecrated endeavour." Thus this Christian Endeavour movement first of all approaches the individual, and binds him by his promise to a life of consecration to God, and then to a course of procedure which shall make all consecration real and vital and affective. The central principle of this society is obligation, the obligation voluntarily assumed and invariably kept, the obligation to live in Christ, to speak for Christ, to act like Christ. The method of this Society, by which we hope to accomplish this end, is daily prayer, and study, and meditation of the Word of God, participation in the weekly meeting of prayer and genuine energetic work for Jesus Christ upon some committee which may be designated, thus making the appeal first of all to the individual. The Society of Christian Endeavour longs, above all things else, to

BUILD CHRISTIAN CHARACTER SYMMETRICALLY

and foot-square in the hearts and in the lives of the rising generation. It is said that the shopkeepers in Italy have been so accustomed to the sight of depreciated coins, that when they hear the ring of a true Napoleon upon their counters they immediately distrust it. It is the ambition of the Society of Christian Endeavour to present through its members to the world a coin which shall be recognised as genuine, not by its ring alone, but because emblazoned upon its surface there shall ever and always be discerned the clean, clear, pure lineaments of the face of our Lord and Saviour Jesus Christ.

The second thing which the Society of Christian Endeavour tries to do is to create in the breast of youth

AN INTENSE LOYALTY TO THE CHURCH

of our Lord and Saviour. There are two Churches in this world of ours; one of them is unseen; it is like heaven hid in a meal, it does its work noiselessly, its work is seldom reported, but it goes about its mission of love like some true ministering angel of mercy, to do for the world that which the world cannot do for itself. Then there is another Church which is not directly incorporated in the life of the world; it stands apart from the world as an institution by and of itself. It is the Church from whose threshold those go who carry the invisible Church to the needs of life; it is the Church over whose threshold those come who desire a draught of the living water. This Church, friends, is in competition to-day. Philanthropy exclaims, "I am in the world, what need of your old churches." Societies and various names lay their claim upon the attention and the allegiance of the disciples of Jesus Christ. Above and beyond all this, business had chains silken and golden which bound round—morning and evening, weekdays and Sundays—her devotees, until many had to confess the truth, they would have to change

the Scripture, and confess, "The zeal of my house hath eaten me up." Now, in the midst of these conflicting claims the Church of Christ is liable to fare poorly, so the Society of Christian Endeavour comes to the young life and says, Above all your chief joys, over your highest ambition, beyond your largest thought, must stand out true and clear the Church of our Lord and Saviour Jesus Christ; that Church must have your first, your best energy. For that Church you must be willing to labour, for that Church you must be willing to sacrifice, and it is because the young people through the societies are brothers coming up to our Churches that the Churches in America in these last years have partaken of new freshness and a new life. I wish to suggest one thing more which the Society of Christian Endeavour must do, that is to work for the world, particularly through the exemplification of

THE SPIRIT OF CHRISTIAN FELLOWSHIP,

for to be really interested and at the same time to be intense, not to be intolerant and at the same time to be generous, one needs to be brought into touch with those who are working for the same ends as himself, along different lines. I wish very much that this Council could have been convened for an hour or two last week in the city of Minneapolis in the United States of America. You would have found that the largest auditorium in that city was not large enough, except by being specially prepared to accommodate more than 10,000 delegates who came from every city and territory in our great land to that beautiful city, to sit for three or four days in heavenly places in Christ Jesus, to think about the common inheritance of one another in Christian work and service. You would not have known had you looked upon the vast assembly, the Baptists, the Presbyterians, the Congregationalists, the Methodists; for the time being, the inferior distinctions were all set aside in the flowing of a common love. They talked of Him who loved them so that He gave Himself that they might have life, and that they might have it more abundantly. Mr. Spurgeon during his illness has received many telegrams of sympathy and affection, but I venture to say that not one of them went nearer to his heart or gave him more joy than that simple word which came over from the 10,000 young Christians gathered there in Minneapolis, of love, affection and interest. I ask you, do you suppose when these young people separate and go to their homes, the Baptist will be any the less a Baptist, the Congregationalist any less a Congregationalist, the Methodist any less a Methodist, because of the fact that for a few days they have been together in heavenly places acknowledging their brotherhood and sisterhood in Jesus Christ, planning good things for the sake of the

kingdom of our Lord and Saviour? These are the three great fundamental principles of the Society of Christian Endeavour, three of the things which, above all and beyond all else, we are striving to accomplish: first of all, symmetrical, well-developed character in the individual disciple; secondly, an intense loyalty to the Christ, which is willing to be anything or do anything, if only the interests of the Redeemer's kingdom can by the being and the doing be subserved; and then, thirdly, to illustrate the spirit of fellowship, and thus do what the young life of the world alone to-day can do, towards the bringing in of that grand day when Christ's own words shall become literally true, and all we shall be perfect.

REV. J. M. STURTEVANT.

Mr. Chairman and Brethren,—This general topic appears to me to fit with the thought which I had last night. A brother sat by me, and, while so many bodies were mentioned, said: "We talk of bodies, not souls," and it came to me that, after all, these Christian organisations alone have claim to be called living bodies. Whoever else may use the term, and call societies bodies, and political organisations bodies, the thought comes from our Divine Teacher, "Ye are one body in Christ, and members one of another." But, Mr. Chairman, what is a member of the Church? The heart pulse reaches to the extremities and so do the nerves, but that does not make them members. You may have a great wen, but that is not a member; though the whole body suffers with it. It is not only true that when one member suffers all other members suffer, but the members have something to do with all the body. The feet, the hands, the eyes are members; the wens and warts are not members. And when our brother was telling us this morning of the position and wealth of the Christian Church, I thought of the story of the warm-hearted Methodist who spoke of the old ship Zion sailing over stormy seas and landing all its passengers safe in heaven, when a bishop exclaimed, "The brother is mistaken. The good old ship Zion is a grand ship, but she never carried a passenger; they all belong to the crew." These grand speeches we have heard emphasize the teaching that we are members in Christ when we have a functional relation to the life and work of the body of Christ; then we belong to that living body, the only living body in God's world; I mean the only living body except the human body, which is its shadow. We thank God for these societies and these methods, that are teaching us to know that we are hands or feet or eyes.

REV. W. HEWGILL.

Mr. Chairman and Christian Brethren,—I understand that we are met here

together in council at this time to consider how far we are to improve our present methods, and how far we can adapt our present organisations to the necessities of the times in which we live. In connection with the subject brought before us so eloquently and ably by the three brethren, it has been a matter of surprise to me whilst I have been sitting here, to find that not one word of reference has been made to what is a very important part of our organization, in this country at all events, and one which I think needs the very earnest and the very serious consideration of a conference like this. I refer to

THE SUNDAY-SCHOOL SYSTEM,

as it is in connection with our churches here, and I suppose on the other side of the water. The question comes before me, suggested by what I read in the papers and observe in my own neighbourhood and elsewhere, whether the time has come for us to regard the Sunday-schools as a waning organization, destined very soon to disappear from the list of our societies and organizations for training the young. I have been led to ask myself, What is the position that we pastors should take in regard to Sunday-schools? For my own part I feel some doubt and hesitancy as to the successful working both of the Guilds and of the Societies of Christian Endeavour in this country. There is some difficulty in adapting them, as it seems to me, to existing institutions. Let me just point out how that may be. We may take a fairly vigorous church which has a large and active Sunday-school, and a large number of young people connected with it, and there are in existence, in connection with that school and church, say, a young men's social circle and mutual improvement society, it is carrying on all the literary culture possible to the young men there, and doing all that is possible to provide for their recreation in the summer months; there is, we will say, similar provision for the girls; there is, perhaps, a Christian band organized for the special religious training of the young people, and these are all under independent management—they have Home Rule—and it becomes a very difficult matter, as it seems to me, to take and mould and amalgamate these societies into one Guild, we will say, or into one Society of Christian Endeavour; and if you cannot do that, to establish a Guild or a Society of Christian Endeavour is really to add one more to the numerous organizations already existing for the benefit of the young in connection with that place, and the adding of one more, perhaps, to predestined failures, or the crippling of the organizations already in existence. I should have liked to have heard more about the grafting or welding of them together so that they might form one strong, healthy society. I have tried myself some little experiments

in this direction; I have tried to adopt the principles of the Christian Endeavour Society, and I have found an almost insuperable objection on the part of young people, in my part of the country, at all events, to accept that which is a great part of the Christian Endeavour scheme, and that is the pledge to take part in every meeting or devotional exercise. In some parts I have found that has been

AN ABSOLUTELY INSUPERABLE BARRIER

to the carrying out of the scheme. Now, it does seem to me whilst we are considering these and endeavouring to adapt them to the changing circumstances of the times, we should not lose sight of the existing and very important institution of the Sunday-school. I do believe that the time has come for all our churches to endeavour to bring the Sunday-school into very much closer union with the Church than ever it has been before, and I think that it has become the duty of us pastors to take a very much more vigorous and active part in the supervision of the Sunday-schools than we have in the time past. I do believe that if our Sunday-schools are to be made the power that they ought to be, we, as pastors taking the lead, and the principal officers in the church following the lead, ought to take a much more active interest and show ourselves more earnestly desirous of the highest prosperity of our schools than we have done before. I imagine that if we do this we shall have to make some sacrifice on our part; but I think if we catch the spirit that has been breathing in these meetings yesterday and this morning we pastors will not be averse to make the greatest sacrifice, if by that means we can gather the young more closely and still more numerously into the fold of the Church.

The CHAIRMAN: Our dearly beloved friend needs no introduction in an English assembly—Rev. Edward White.

REV. EDWARD WHITE.

I am sure I am deeply sensible of the kind welcome given to me by this honourable assembly. I wish to give utterance to one or two remarks only, suggested to me by the remarkable paper of Dr. Dunning. Mr. Binney, as you are all aware, was the minister of the Weigh House Chapel, of which this building retains the remembrance by a similar appellation. One of the favourite doctrines of Mr. Binney, who had an immense influence over us who were young men in London in those days, was that we ought not to teach children that they required to be "converted." He was fond of pointing out our Lord's example when the apostles had been quarrelling, as apostles sometimes will, "And He took a little child and set him in the midst of them," and He did not say to the Child,

"Unless you are converted and become like these grown-up people, you cannot enter into the kingdom of heaven," but He said to the grown-up people, "Unless you are converted and become like this little child you cannot enter into the kingdom of heaven." I feel persuaded that we require not merely improvements in the organization of our Sunday-schools throughout Christendom, but some

IMPROVEMENT IN THE TEACHING,

and that we ought certainly to make an important point (now that the knowledge of nature has so much advanced through the marvellous progress of science in our own time) in laying the foundations of the religious teaching of the children, of a perpetual reference to the work of God in nature. We ought not to leave them to be surprised when they grow up to be young men and women, by teaching supposed to be founded on nature, if we have neglected such teaching. We must explain to them indefatigably the work of God around us in this marvellous world along with our teaching of the revelation through the Lord and His prophets. I was reminded, also, by the striking anecdote which Dr. Dunning gave us concerning children who were safely provided for in their extremity in America, of a very similar story which I have every reason to believe is absolutely true. The Council does not seem to believe anecdotes. There were three children who had lost their parents in Germany, and their only relatives lived on the other side of America, in the extreme Western States, and there was no friend who could convey them. But the people who had charge of them in Germany were Christian folk, and they determined, therefore, giving the children sufficient money (one was a girl of twelve years of age, and she was the leader), on giving them also an inscription in German, French, and English of these wondrous words of our Lord Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me," and whenever they came into trouble, they were exhorted to put that inscription upon their breasts, and some one would appear who, for the sake of the Lord Jesus, would help them to the end of their journey. And so it absolutely turned out. They arrived, through England, across the Atlantic, and through the States of America, and always Christian people appeared to help them on. Ah, my friends, they are dear to the Lord Jesus, all children in the world. I do not think there are any churches among us now which do not heartily care for children on this side of the Atlantic. I am sure that our Baptist friends, with whom I am very intimate—I am amphibious, you know, to both denominations—are now, I am thankful to say, bringing children to a solemn Dedication Service in the church. Dr. Clifford brings

them before God in their infancy, and says the very same things as my friend on the right would say, or that Dr. Bevan would say, and, though the children of the Baptists, are no longer brought up outside the covenant, but as children of the covenant formally and confessedly, as they always have been practically.

MR. STRONG

said: Mr. Chairman,—I do not wish to make any speech, for I am only a layman, but I should like to relate a little experience of my particular church in Michigan with regard to the Young People's Society of Christian Endeavour. There are many pastors here from America that could speak much better than I can upon it, but speaking from the standpoint of a Sunday-school superintendent, I should like to say just a word. The pledge often stands in America, as here, in the way of the organization of a Young People's Society of Christian Endeavour; it is a pledge to take some part in the weekly meeting other than singing. When we organized the Society in our church (it was the old, first church of Detroit, we had been having an average attendance of about fifteen at our young people's meetings. It was about as dead a young people's meeting as it was possible to have, and six or eight of the older ones would come and help kill it. We decided that something must be done there, and about that time, in the providence of God, this Christian Endeavour movement arose. After very much thought and trouble and wrestling, we decided that it was desirable to attempt, at least, to organize this Society. With regard to the question of the pledge, we decided to take the whole thing, and we adopted it altogether. Without any increase to speak of in the membership of our church, without any perceptible change in the conditions surrounding our church, we increased our average attendance at our young people's meeting to more than 50 within two years after the organization of the society, and not only that, but our young people showed a decided increase in spiritual growth, in Christian activity, and in character. With regard to the effect on the Sunday-school, as Sunday-school superintendent I want to say one thing. Whenever I want some young person, upon whom I can depend absolutely, when I want some service for Christ, I go to some member of the Young People's Society of Christian Endeavour and say, "It is hard, but we need it; it must be done," and the response is unfailing, and to-day our Sunday-school derives support from the teachers that are coming up out of that society—we have had it organised now for several years—that have been trained to speak at a meeting a little; they are not afraid to open their mouths. Don't you think they will make

better teachers from being trained in this way than if they had been simply listening to the most eloquent man on earth? It seems so to us; at least, that is the experience of our church. Our Sunday-school is increasing, our church membership is increasing, and we bless God for the Young People's Society of Christian Endeavour.

REV. J. E. NEWELL

said: I feel that it would ill become me to sit still in this Council, although I am but a missionary. I have a testimony to give which I am bound to make here in this assembly. Our Samoan mission is not a new mission, but an old one—one of the oldest missions of the London Missionary Society, and it had passed into the stage of formalism. The missionaries of the South Seas have been feeling this throughout the length and breadth of Polynesia—that they wanted some infusion of new life into our native Church, some mode by which the native Christians could express their convictions and their loyalty to the Lord Jesus Christ. We have had in Samoa an unusually painful experience of demoralization in the Church through the civil war, and it happened that in the early part of last year, in the providence of God, my own attention was directed to this Society of Christian Endeavour, to which such eloquent testimony has been borne this afternoon. Now, I sympathize deeply with such a position as that held by Mr. Hewgill, that he has to contend with a number of societies already established; but in the mission-field we are on vantage ground in that respect, and we are able to begin and organize in a way you cannot do in the older fields of Christian service. It therefore happened that this report of the Society of Christian Endeavour from America, coming to us at such a time, seemed to be the voice of God, and it occurred to us that it might be the means of reviving the spiritual life of the native Church, and a powerful agent for training the native catechumens. I therefore translated that pledge to which reference has been made this afternoon into Samoan, I read this pledge at our weekly prayer-meeting, and at that time gave an invitation to any who might wish to take this pledge of consecration to come to our own house on the Thursday evening following. Ten young people came. It was rather a surprise to us to see who did come, but those who came had prepared for that little service by continuous and earnest prayer. Having previously consecrated themselves to God, they came to register this vow of consecration. Those ten were members of our Training Institution for Native Evangelists. Some of them were young women. All those who first joined us remained faithful to their pledge

and manifested their consecration in numerous forms of Christian activity, which, without such Society, they could not have expressed in Samoa. The Society grew in six months until it numbered 180 members, and when Rev. James Chalmers (who will be known to some of this Council as a noble and devoted missionary of the Cross in New Guinea)—when he came to Samoa, as he said, as a recruiting serjeant, he found that this Society of Christian Endeavour had kindled a flame of missionary enthusiasm which could not be put out, and he came and found that already there were members in this prayer-meeting who had consecrated themselves to missionary service. We had been making appeals something in the strain condemned by our dear brother, Arnold Thomas, this afternoon; we had been making appeals for men. The necessity of making an appeal no longer existed; the difficulty that arose was as to the selection to be made amongst those who were willing to go to this heroic service of Christ in that mission-field of New Guinea. And this month, the month of this Council meeting, six of our very best men, men altogether qualified for this work of pioneer missionaries, have gone forth from that Society of Christian Endeavour to work for Christ in New Guinea. And the remarkable thing about the movement has been that whilst we could not enlist Christian women in service in Samoa—I can almost say emphatically it was a very difficult thing with native ideas of woman's place to enlist them in active service—that Society has started a woman's work for women in Samoa, which is doing very blessed work for Christ. And so these six young men who have gone to New Guinea have taken their wives with them, who are also members of the Society of Christian Endeavour. Connected with that Society we have now a Prayer Union and a Bible Reading Union. I could mention incidents of the good that has come through the Society, but having given my testimony to the beneficial effects of this Society and expressed in this Council, which numbers so many American delegates, my own personal, devout, and fervent thanksgiving for this American institution, I will sit down.

MR. T. MILLER.

Mr. Chairman and Christian friends,—A previous speaker, in some indirect manner, hinted at the possibility of the Sunday-school in some sense disappearing. I trust there is no such prospect before us. We have been considering this afternoon, in connection with the papers that have been read, the question of personal service to Christ with regard to our church members, and I take it that from our Sunday-schools we must be always looking for our young people to be drafted from the school into the church, and in that way enter into personal ser-

vice for the Lord Jesus Christ. The subject of the Christian Endeavour Society seems to me to be closely connected with this. I have not had very much experience of these societies in New South Wales, but some months before I left, on my journey to this land, we started at my own church a Christian Endeavour Society, and at first the pledge that has been referred to was taken exception to by a number of the young people. They felt they could not take a pledge of that kind by which they would bind themselves to be present at every meeting, and also to take some part in it other than singing. But it was found that after a few months the objections that were raised to this pledge rapidly vanished, and the result of that is in my own knowledge to-day, that the meeting we first started with a very few is now numbering between fifty and sixty, and in close connection with the same organization we have a band formed, that is going out and carrying on the preaching of God's Word in a mission church not far away from our own. And what better stepping-stone can we have for our young people to be brought forward? They meet together, among themselves, they gradually gain courage to stand up, and either engage in some devotional exercise, read some passage of Scripture, or relate some incident that has come under their notice; and so are drawn out until, as the years go on, they become fitted in a much greater degree for taking up some larger service in connection with the Church of Christ. I am prepared to admit that from the experience I have had in Sunday-schools there is a great deal of room for improvement. It is thought by many of our colonial superintendents and some of our pastors that some improvements should be made in the selection of teachers. Some have stipulated that there should be no teacher in a Sabbath-school who was not a church member. But, let this be as it may, it seems to me that the Sunday-school is one of the most important organisations that we can have in connection with our churches, and if anything can be developed from this Council by which the improvement that seems to me to be called for in connection with the conduct of our Sunday-schools can be made, I am quite sure it will be welcomed by our churches the world over. I do hope that before this Council separates we shall come to some decision by which our Sunday-schools may be materially helped in the grand and noble work that is now being carried on.

DR. HAWES

said: It is a great pleasure to me to have the indulgence of occupying a moment or two at this time on this subject. It occurred to me while sitting here this afternoon that one of the

last things before leaving home was an experience which was very pleasing to me at the time I left my home on Tuesday morning. The evening before I attended a meeting of our Young People's Society of Christian Endeavour. I thought it possible that I might be brought in some way in connection with some of the young people in one of the churches in England during my absence, and by a rising vote the Society of my church wished me to bear their greetings to the members of any Society of Christian Endeavour in England. I am glad to send this greeting through any pastors in whose churches these societies exist. May I remind the brethren that this Society in my own church is the fifth in order of formation from beginning? It numbers 125 young people. I know that questions may be suggested in connection with the pledge which has been referred to. It may be asked, why should young people be expected to take a stronger pledge, to make a stronger promise of service than the older members of the church? Well, without going into that, I will say simply that the old members of the church won't do it, and the young people will. I thank God for that. And I want to bear this simple testimony, as it seems to me to do honour to the cause of the Master—that there has been positive, enduring, unfolding, and beautifying and deepening and strengthening of Christian character in the case of the young people in connection with my church during the few years in which I have been its pastor. I want also to bear testimony to the fact that there has been no indication of schism between this society as an organization and the church itself. The spirit has been manifested over and over again, always tenderly and strongly, that the society is the church working on certain definite lines to accomplish a certain definite purpose. I want to bear testimony to the fact that prayers have been offered and deeds of sacrifice wrought, and gifts have been made, that would never have been realised but for the organization of this society. And now, with a single incident, which I assure you, Mr. Chairman, is also true, I will sit down. I have it from the lips of a friend and brother who knew whereof he was speaking. He told of what came under his own observation. He was referring to a little experience of his one Sunday morning in one of the Indian schools in North Dakota, where he was in the pursuance of his duties as one of the under-secretaries of the American Missionary Association. In the region about that Indian school were a large number of people—emigrants—that were without any Gospel privileges; they were not observers of the Sabbath; they were godless. There were a good many children among them. In the morning of that bright Sunday he saw a number of Indian lads mounted on their ponies, riding

in various directions, two or three going one way, and two or three in another, and he said to the friend in charge of the school there, "Where are those Indians going?" He said, "They are members of the Chris-

tian Endeavour Society going out to hold meetings among the families of these emigrants." That is true.

Dr. BEVAN having pronounced the Benediction, the proceedings terminated.

THE COUNCIL SERMON.

The sermon to the Council was preached, in the evening, in the City Temple, by Rev. E. P. GOODWIN, D.D., of Chicago. The building was crowded to the door.

The introductory service was conducted by Rev. COLMER B. SYMES, who read portions of Scripture from Hebrew xi. and xiii., and offered prayer. During this portion of the service the City Temple Choir gave a magnificent rendering of Barnby's anthem,

"I will give thanks unto Thee."

DR. GOODWIN.

Dr. GOODWIN said:

Fathers and Brethren,—I share to the full your disappointment to-night. It was, I may safely say, our universal hope that the distinguished brother whose name is hardly less a household word among the churches of our Congregational order on this side the sea than with us on the other would lead our thought and inspire our hearts on this occasion.

DR. STORES.

With what keen perception and large grasp of the truth pertinent to this great gathering, what ample stores of knowledge, what wealth of genius, what rare felicity of utterance, what intense sympathy with the object of this Council, what profound convictions of its possible potency for good he would have discharged this high duty—you can more easily imagine than I portray. Under the magic touch of his fervid eloquence, this old Pilgrim history would have been re-vitalised. The heroes and heroines of Scrooby and Leyden and Plymouth would have stood before us as if in living majestic presence; and over all, the faith for which they forsook homes and kindred and houses and lands, and defied the authority of prelates and parliaments and kings, and braved the trials of exile and the perils of the sea and the privations of the wilderness, would have thrilled all our hearts, and not only inspired us with the ambition, but endued us with the spirit to prove ourselves worthy of such high ancestry. It is not only the misfortune of this body of delegates, but of the whole Congregational family as well, that we and they are denied the privilege of such a presentation as only the Chrysostom of the American pulpit could make.

DR. DEXTER.

And it is hardly less our misfortune that we may not listen to the brother who was to have taken his place. No one certainly in our American Churches had such familiar acquaintance with the story of the Pilgrims, and no one such deep enthusiasm over it. He did not glorify them as men without fault; far from it, but he believed in them, and he believed in them as men of no common mould, men whose like the world has rarely seen, and men who were as truly called of God as were Abraham and Moses, and their testimony and labours as divinely used in furthering the cause of truth and righteousness in the earth. Out of that rich knowledge of our history, and that enthusiastic devotion to the principles underlying our Congregational order, he would have brought to us lessons of exceeding interest and value. But this was not to be. The Master had other and higher services for him, and suddenly he was not, for God took him.

I am not here to fill the place of either of these brethren. But not all the Lord's prophets were Elijahs, nor all the apostles Pauls. There was a place for the gatherer of sycamore figs and for the men who caught fish. Little matter who brings the message so it be only one of the Lord's sending. Whatever in this utterance shall not be such may He bring quickly and utterly to naught.

THE FIRST REPRESENTATIVE GATHERING.

We may call this, I suppose, the first really representative gathering of our Congregational household. We have had for many years our local assemblies, convocations, unions, councils, what not in England, Wales, Canada, the United States and elsewhere, and these have been held annually or triennially, or occasionally, as each body has preferred; but, so far as I know, we have never had before a delegate meeting in which all the branches of our widespread family have been officially present. It seems natural and fitting, therefore, that we should refresh ourselves concerning our history. We have an ancestry of which we have the best right to be proud. It was their principles that gave us birth, and it is these same principles that have been the secret of our success thus far, and will be of any success in honouring

God and helping men in the years to come. We cannot too thoroughly search them out and hold them up for our instruction.

"WHOSE FAITH FOLLOW?"

In the Epistle to the Hebrews, thirteenth chapter and seventh verse, are these words, "Whose faith follow"; the whole verse reads in the Revised Version, "Remember them that had the rule over you, which spake unto you the word of God, and considering the issue of their life, imitate their faith." These were the men who had been the leaders of the Church, who as such had declared the Word, and apparently in defence of the truths of that Word, not only endured opposition and persecution, but laid down their lives. They had been called of God to their high place as leaders of His people, and had honoured their calling. They had stood staunchly for the Word and the faith committed to them, and had demonstrated the divineness of both by the godly lives they led and their glad acceptance of all the privations and sufferings involved, and some had faced death without a tremor. Now, says the Apostle, if you would be the men the Gospel makes, the men God wants and the world needs, imitate these. Make their faith your faith. Stand firm and fast there.

THE PILGRIM FATHERS.

If I needed any warrant for applying these words to our pilgrim ancestors, I might say that I know of a theological seminary in whose chapel window, and facing all who enter, there is wrought in coloured glass a representation of "the Landing of the Pilgrims," and underneath it the very words of my text, "Whose faith follow." They were put there, no doubt, with the approval of the Professor of Exegesis, and, I dare say, of the Faculty as well; so that the application I have made is not a mere individual conceit. But to my mind no language could be more exactly apposite. I agree with Dr. Dexter and Dr. Storrs. These men of Scrooby and Leyden and Plymouth were, in my judgment, as truly called of God and set as leaders for His people as were they of the olden times, whom they delighted to honour, Moses and Joshua and Samuel, and Paul and Barnabas and Peter and John; as Augustin and Wycliffe and Luther and Calvin. It is easy to find fault with them, to sneer at their hatred of "surplices, and tippets, and Church millinery," as Hume does, and call them bigots and zealots; to ridicule their plain dress, and their nasal twang, and their Hebrew names, and their Scripture speech, and contempt of elegant manners, and detestation of amusements and all that. Past doubt, they made many and serious mistakes. They were often, as Dr. Storrs says, "harsh and unlovely, and it is easier very likely to honour some of them *now*, than it would have been to live with them *then*." But when all this is said, it still remains, as Dr. Robert Vaughan says,

"that, take them for all in all, neither the world nor the Church has seen such men elsewhere in modern times" [Dexter, p. 358]. Nay, let us plant ourselves on still higher authority, and say with Macaulay, "that they were the most

REMARKABLE BODY OF MEN,

perhaps, which the world has ever produced."

We have no need to be ashamed of such ancestors. It will be high honour for us if our characters and deeds shall stand the test of after generations as well as do theirs. And we do well to study the history they wrought out, and by virtue of which we are, as a body, what we are to-day. That history was no accident. It was God working out His plans by and through the instruments He ordained. Men talk in this age very proudly of what philosophy does, and science, and bayonets, and ironclads and diplomacy. Their thought seems largely to be that printing presses, and telegraphic wires, and art, and culture, or, in its broad sense, civilization, is what determines history. They forget

THE CHIEFEST TRUTH OF ALL,

that not man, but God is the prime and all-potent factor. Pharaoh and his cabinet bring all their wisdom and state-craft to bear, and settle, as they think, the question of the future for two or three millions of slaves. But God takes matters into His own hands, and presently their plans are as the chaff before the whirlwind, and, despite Magi and priests and war chariots, a freed nation is soon chanting its song of deliverance over the waters that engulf their foes, and a new era of history begins.

A king, weak, capricious, despotic, whose slightest wish is law throughout a vast realm, is cajoled by the flatteries and bribes of a courtier, who thirsts for revenge, into decreeing the destruction of one whole race of his subjects. The twain imagine themselves settling the question of destiny as to those doomed people. But God sets His purposes at work, and presently, instead of what they planned, the courtier swings on a gallows in his own door-yard, and these doomed Jews are the heroes of a mighty victory. The Jews, in their hatred of Christ and His Gospel, get the authority of the world's rulers to abet them; spike the so-called impostor on the cross, then fasten Him in the tomb, and set the seal of the Caesars on the door, and, lo, not only does the stone roll away and the Imperial sovereignty prove of no avail, but it turns out that all this is according to the determinate counsel and foreknowledge of Him who worketh all things after the counsel of His own will. So always. There are no haphazards, no accidents, no merely human potencies that determine history. Man proposes, but God disposes. One Divine plan, perfect, absolute, carrying one Supreme

end and aim from the beginning, includes all, interpenetrates and shapes all; and one Divine, absolute, all-controlling sovereignty steadily and irresistibly carries the plan on to its consummation. Explain it or not, fight it or fall in with it, the one great truth written in this book, illustrated everywhere in the history of the race, so far as the book records that history, illustrated past doubt, equally by that which is unrecorded, is this—

THAT GOD RULES.

Call that sovereignty by whatsoever name men may; say He ordains this, and permits that; say that men choose this and will that; say that Satan and his hosts work this and work that; make all manner of distinctions as to final causes and second causes—nevertheless, when the ultimate fact is reached, however we phrase it, the sum of everything will be this, that this universe, with all its suns, and stars, and elements; with all its orders of being, celestial, earthly, infernal, is simply the clay and that God is the potter. He and He only is the last potential reason and cause of things. True He does not use the same ways of sovereignty with all His creatures. He rules the stars one way and evil spirits another, and men another; but He *equally* rules all, and this not in one age, but in all ages. He makes and unmakes kings now, just as in Saul's day, and Belshazzar's day, and Nero's day. Decrees of Emperors, bulls of Popes, votes of Parliament, no more settle things and determine history now than decrees did in the days of Ahasuerus and votes in the days of the Sanhedrim. Nebuchadnezzar, with throne and sceptre laid aside, and his wise men dumb, found out more of true political economy through being sent out to eat grass like an ox than in all his life before, and more than many rulers and statesmen seem ever to discover; for after his understanding returned to him, this is his testimony: "I blessed the Most High, and I praised and honoured Him that liveth for ever; whose dominion is an everlasting dominion, and His kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand or say unto Him, 'What doest thou?'"

THE PILGRIM FATHERS "GOD'S MEN."

And here is the explanation of this Puritan and Pilgrim history. These men who were the great actors in it were God's men. They were in intensest sympathy with his plans. They were profound believers in His purposes. The one supreme question that settled everything with them was, What will exalt God? As Macaulay truly says, "Not content with acknowledging in general terms an overruling Providence, they habitually ascribed every event to the

will of the Great Being for whose power nothing was too vast, for whose inspection nothing was too minute. To know Him and serve Him, to enjoy Him, was with them the great end of existence." Men of that stamp could not help making a history that would bless the world. Like Enoch, Noah, Moses, Samuel, Daniel, and a host of other heroes, they stood for the truth that God delights to own and to honour. They who built the pyramids, and they who chiselled the matchless marbles of the Parthenon, may die and be forgotten, and their work mean no more to the world than the lifeless shadows that still, as ages go, play about their silent forms. But the men who wrought this history are to-day as the sunlight that fell on their faces and the Diviner Gospel light that illumined their souls, still irradiating the world with the warmth of Heaven, and enkindling new life and hope and joy in all hearts that come under their inspiring touch.

I cannot stay to speak of what these men of God wrought in the world; but there is little need; the results are everywhere, and known of all. What in the interest of an open Bible—the right of conscience to be unfettered and to worship God after its own dictates; what in the interests of schools and colleges—of intellectual progress; what in the interests of civil government; what in the uplifting of humanity?

It is safe to say no body of men ever accomplished more.

But what, now, were some of the characteristics of these leaders of our Congregational faith which we shall do well to imitate? What was it that made them such mighty co-workers with God for the weal of men? For one thing, clearly this. I speak as one man, simply for myself. *They were supremely*

MEN OF THE BOOK.

It is not possible to overstate the truth here. From the day when Wycliffe put forth his translation of the Bible, the feeling had steadily gained ground among all devout souls, that here was the one true source of authority. Not Bishop, not King, not Pope, not Parliament; but the Word of God was to be law. This was the bed rock of the Reformation in Germany, Switzerland, France, Holland, England and Scotland. The briefest glance at any of the great confessions, will put this beyond debate. Take the Westminster Confessions of 1643, for example, which the Puritans and Pilgrims all adopted, and, so far as appears, most heartily. I do not need to quote it in this presence. Take the 10th Article as to the sum of the whole. "The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils and opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are

to rest, can be no other than the Holy Spirit speaking in the Scriptures." You will recall how that body of divines, as if afraid that there might be exceptions taken to some of the books of Scripture, were at pains to specify by name all the books composing both the Old Testament and the New, and to say at the end of the catalogue, "ALL of which are given by inspiration of God, to be the rule of faith and life." I need hardly say that they meant by such words, as other statements make abundantly clear,

AN INFALLIBLE INSPIRATION

and an infallible rule. It may occur to some that I ought to quote the Savoy Confession, because that confession was adopted by our Puritan ancestors, who were not satisfied with the Westminster utterances as to polity and discipline because these were so thoroughly Presbyterian. But the matter of polity is the only difference between the two, so that the Savoy Confession endorses all the doctrinal statements of the Westminster. I may say further that in New England the Cambridge platform of 1648, although it deals only with polity, yet formally and heartily endorsed the Westminster Confession with reference to doctrine. So did the Boston Synod of 1680, and the Saybrook Confession of 1708; and this Confession states specifically this—"we do not assume to ourselves that anything is to be taken upon trust from us, but commend to our people the following counsels: 1st. That you be immovably and unchangeably agreed in the only sufficient and invariable rule of religion, which is the Holy Scripture, the fixed canon incapable of addition or diminution. You ought to account nothing ancient that will not stand by this rule and nothing new that will." 2nd. "That your faith be right and divine, the Word of God must be the foundation of it and the authority of the Word the reason of it" (Hall's Puritans, p. 159, note). My American brethren will remember that the Boston Council of 1865 reiterates substantially this saying in its utterance on Burial Hill: "We do now declare our adherence to the faith and order of the Apostolic and Primitive Churches held by our fathers, and substantially embodied in the Confession and platforms which our Synods of 1648 and 1680 set forth or re-affirmed. We bless God for the inheritance of these doctrines. We invoke the help of the Divine Redeemer, that through the help of the promised Comforter He will enable us to transmit them in purity to our children" (Platform of 1865, App. p. 77). This was

THE UNIVERSAL PURITAN FAITH.

They took the Bible as a whole, from Genesis to Revelation, as the Word of God.

So staunch, indeed, were they in this faith, that they would not at first use or

quote from King James' translation, so suspicious were they, and with ample reason, from the character of the king, that he had tampered with the Word of God to secure his ends. If we are to stand for the faith of the Fathers, we must stand here, and I pray God we may, abating not a jot or tittle from their allegiance to the Scriptures. I believe we must stand there, or not only prove ourselves disloyal to our ancestry, but disloyal to our calling as God's co-workers in behalf of His truth and His kingdom and the needs of men.

No doubt I shall be met here with a number of dissenting opinions.

I shall be reminded, of course, that Luther—that stalwart champion of the supreme authority of the Bible as the rule of faith and conduct—is reported as saying, "What matters it if Moses did not write Genesis?" that he called the Epistle of James "an Epistle of straw"; that he rejected the Apocalypse as non-Apostolic, and admitted historical discrepancies in the Scriptures. I am quite aware of all this, and of a number of other things also, in which this Royal Reformer's beliefs were peculiar to himself. My answer is, that

MARTIN LUTHER WAS NOT A PURITAN.

The men of Scrooby and Leyden did not take their theology from Augsburg, but from Dort. And, as Professor Fisher says, "the Protestants generally, as the contest with the Roman Catholics went on, were disposed to plant themselves on fixed views of the Canon and on the doctrine of *Biblical infallibility*. On this subject the tone of the seventeenth century theologians, the Puritan century, differs widely from that of Luther and his contemporaries" (Fisher's "History of the Christian Church," p. 439). From Augsburg to Westminster is more than 100 years; time enough for Luther, had he lived, to correct a number of his mistakes! Time enough to plant the Puritans where the symbols of Dort and Westminster, both of which they heartily accepted as to doctrine, planted all believers of their day, on the infallible Word.

ROBINSON'S FAMOUS UTTERANCE.

But some one suggests that I have forgotten the famous utterance of that great Pilgrim leader, John Robinson, that he was "very confident the Lord had more truth and light yet to break forth out of His Holy Word." And this is offered as the Leyden pastor's "wholesome counsel" to his flock, not to let themselves be tied up to any such rigid standard as an infallible book, and a non-progressive theology with a fixed and unchangeable creed. No; I have not forgotten it; and I grant that if the meaning commonly put into this saying belongs there, then John Robinson was the prophet and apostle of the most pronounced liberalism of our day. But what is the fact? First of all, that Robinson was an ardent Calvinist, and as such a most en-

thusiastic admirer of the Confession of Dort. He shared the conviction of its framers, that since God and Christ and the Bible and man abide unchanged, the articles of their faith embodied in that symbol would remain unchanged. He defended it in public debate, and it is probable that he thought, as some others did, that that utterance was as nearly perfect as any human statement of Bible doctrine could be. Dr. Dexter does not put the matter too strongly when he says—"It is impossible that he could have spoken to the Plymouth men in the sense in which he has been commonly reputed to have spoken.

NOTHING SHORT OF INSANITY

could have made him speak after the fashion of the self-styled advance thinkers of to-day." ("History of Congregationalism," p. 412.)

But there is another and a decisive reason why this quotation should not be put forward in the interests of the new theology. It is a curious and a significant fact that we do not know on what particular occasion in connection with the departure of the Plymouth people this address was delivered. All we know about it is that more than twenty-five years after, Edward Winslow, in reply to charges made against the Colonists, gave such reminiscences as he could recall of an address given by Robinson. The chief purport of this "wholesome counsel" was to refute charges made against the Plymouth people, specially that they were "schismatics, Brownists, rigid separatists, etc." Winslow's aim was to prove by the Leyden pastor's own words that these things were not so; that these brethren did commune with other churches; that they did not think themselves to have reached a perfect form of church government. The Puritan Church was in its youth, and was trying to adjust itself to its peculiar condition. On one hand, were the extreme Brownists, or Separatists, and on the other, the Presbyterians. Yonder in Germany was Luther's Church government, made up of superintendents and consistories; while over in Switzerland was Calvin's Ecclesiastical aristocracy. The Puritans were hence naturally perplexed and in doubt. Robinson felt, as he said, that "the full perfection of knowledge" on this matter of Church government had not yet broken forth, and he therefore urged his people not to commit themselves permanently to any one form, but to diligently search the Word, and to expect more light to break out on the questions of bishops and elders and synods and presbyteries.

ROBINSON REFERRED TO POLITY.

That is to say, Robinson's oft-quoted language, as originally used, did not refer at all to dogma, but altogether to polity. To take the words out of their connection and make them a warrant for advanced theology is like taking the words of John, "Beloved,

now are we the sons of God," and making them teach that all men—instead of all believers—are heirs of the kingdom. Surely we cannot, as truth-lovers and truth-builders, tolerate any such hay, wood and stubble as this in the work to which our hands are set.

But another question presses itself forward here. Granted that our Puritan ancestors did hold such views of the Bible, why should we be bound to imitate them in this? We do not imitate the cut of their clothes, nor the fashion of their speech, nor their forms of worship. The world has moved on since their day.

We certainly have the same right to think and choose that they had. What we want to imitate is—their virtues, not their faults. We claim to be par excellence, independent thinkers. The right of private judgment is one of the great canons of our faith. The scholarship of the age will not consent to take things blindfold. That the fathers believed in witchcraft and gibbeted those held to be in league with Satan, is no reason why we should so believe and so do.

THE BIBLE IS NO FETISH

for us to worship. It was not given to be an encyclopædia with infallible affirmations about everything. It was meant to teach moral truth simply. What matters it if Ezra penned the Decalogue in Babylon instead of God's writing it on Mount Sinai. In either case it is equally true; equally Divine. Not the words of the Book, not the men who wrote it, but the thought, the "concept" was inspired. When we get that, no matter by whom it comes, from an Elohistic or Jehovistic source, from an Exilian priest or a Proto—or Deutero—Isaiah, we have gotten what is Divine—what came from God.

But we must be

AT PAINS NOT TO BE DECEIVED

here. And there is only one way to be sure. We must not trust words of the Book alone, but test them by our inner consciousness. That is God's throne in the soul. When what claims to be inspired gets assent here, the claim holds good, and the utterance is divine and authoritative. If it fails, and our consciousness dissents, what is offered must be rejected, and as without authority.

Something like this is the way in which the thought of many shapes itself in response to the ground I have taken as to the Bible. I can only speak for myself. I stand, I do not hesitate to say, upon the old ground, the ground of the Puritan Fathers. I believe, with them, in the

DIVINE UNITY AND SUPREME AUTHORITY

of the old Book. I believe with them, that it was the product of the Holy Spirit so illuminating and guiding and controlling men's minds that this book, just as it was

originally given and substantially as we have it, is God's Book, the perfect and infallible revelation of His mind and will. I know no better words to phrase my thought than John Robinson's, that "the Scriptures are not only authentic in themselves, as having the Spirit of God for the author both of matter, and manner and writing; but do also carry their authority in their mouths, binding both to credence and obedience all whomsoever unto whom they come by what means soever."

There are confessedly

UNSOLVED DIFFICULTIES

and unexplained discrepancies in the Scriptures; now, as in Peter's time, things hard to be understood. This book would belie its Divine author were it otherwise. Most likely we shall need to revise certain of our interpretations, and quite likely abandon some of our expositions. But all this does not touch the core of the matter. What I insist upon is this, that these Scriptures, as originally given, were in such a sense the product of the Spirit of God, were such revelations or communications of His knowledge, His thought, His will, as absolutely to exclude all error. He, too, equally with the Scriptures, was in the beginning with God, and was God. He knew all truth of history, and science as well as ethics, and knew it exhaustively. And when holy men of old spoke as He moved them, they spoke or wrote nothing but what He originated or supervised—nothing, therefore, that was not absolutely true.

Much is claimed as to the

ANTAGONISM OF SCRIPTURE WITH SCIENCE.

I admit nothing of the kind. The Holy Spirit knew as perfectly how the world was made and animals were created, and when and how the stars were hung in the sky—as He knew how the first man was created, or the fruit of what tree of the garden he was forbidden to touch, or what the consequences of disobedience would be, or how the seed of the woman should ultimately bruise the serpent's head. So from Genesis to Revelation. When, therefore, the Scriptures put forth statements upon such matters, when we have gotten the right interpretations of the Scriptures and right interpretations of science, we shall find that they agree to the least jot and tittle.

MR. GLADSTONE'S VIEW.

I believe with Mr. Gladstone that of "religion and of science we may boldly say as of man and wife, what God hath joined together, let not man put asunder." Certainly it is not claiming more than the facts warrant to say, that as respects almost every department of science touched upon by Scripture, whether geology, astronomy, botany, ethnology, archaeology, and philology, the latest researches and discoveries have, in every instance, in-

stead of invalidating these Scripture records, gone to confirm them, and often in a most remarkable way. There is not the slightest occasion for believers in the infallible Word to stand in fear. Let the microscopes and telescopes search on! Let the pickaxes and spades dig on! Let the decipherers of obelisks and cylinders and tablets read on! He who hung the stars in the sky, and laid the foundations of the earth, and fashioned the flower, is He who made the Book. They who dig in His works, or dig in his Word must, therefore, inevitably find one and the same God. Specially, my brethren, have we no need to fear the assaults of the so-called

HIGHER CRITICISM.

It sounds very loud trumpets, it is true, and proclaims great achievements in reshaping the canons of our faith; but not all trumpets are to be trusted. Certainly until what Mr. Huxley calls the "weapons of precision," which he fancies those attacking the authority of Scriptures are using, show a better record than they can now boast of, we cannot be expected to surrender our long-cherished belief. This statement is made, for example, by a competent American scholar who has recently investigated the subject, that since the year 1850 there have been put forth

539 DIFFERING THEORIES

respecting parts of the Old Testament, and 208 as to parts of the New—in all 747. Of these 603 are already defunct, and many of the remaining 144 are in the last stages of decay. I have seen further the statement that Professor Margoliouth, Arabic professor at Oxford, has within a short time vindicated the integrity and authenticity of the Book of Daniel, and compelled the acquiescence of the two foremost champions of the negative criticisms in Great Britain, so that, if I understand aright, these eminent scholars now admit the canonicity of the book. Let the critics keep on smiting. This old book will prove in the future, as in the past, an anvil which will wear out every hammer lifted upon it. In Bishop Butler's day, 250 years ago, men claimed to have demolished it and the whole fabric of Christianity, and, as he says in the "Analogue of Men," seemed to think that nothing remained but to indulge in ridicule over the proved fictitiousness of the Gospel. So men are saying now, as one writer, and he of high rank, "I am ready to put a railing round the ruins of the old faith, that they may be preserved from desecration, and serve as a landmark" (Gladstone's "Impregnable Rock," p. 316). Many a stormy cloud hides the sun, and seems to threaten to blot it from the sky; but by-and-by the thunders die, the clouds break, and across them, as they suddenly retreat, the old sun, only the brighter for the storm,

paints a gorgeous bow of victory and of promise. It will be so here.

BIBLE RECORDS WITHOUT ERROR.

I repeat, therefore, that I do not admit the actuality or the possibility of any impeachment of these Bible records or teachings, whether as to science, history, ethical statements, or anything else. I hold that these Scriptures were in such a sense the work of the Holy Spirit as, when rightly interpreted, to exclude all error. And I hold this is not an abstract theory, but is the only solid ground upon which we can stand as disciples of the Lord Jesus, and carry on the work He has called us to do. Any other ground than this strips us of authority. We can only speak in God's name, and declare men to be sinners, and command them to repent and believe, or perish without hope, as we have the warrant of prophets and apostles, an unquestionable, thus saith the Lord. Mr. Huxley, as I think, is right. Christian theology must stand or fall with the historical trustworthiness of the Jewish Scriptures. If the witness of men who spake as they were moved by the Holy Ghost is not to be trusted as to historic events, neither is it to be as to moral truths.

MOSES AND CHRIST.

If we cannot trust Moses as to the authorship of the books ascribed to him, and as to the truth of their contents, whether historical or moral, we cannot trust the Lord Jesus Christ, for He endorsed both. He refers to these historic testimonies of Moses again and again as facts. He made some of them the types of Himself and of His work. He not only never took exception to any of Moses' statements, not a single one, but he set the seal of certainty upon some of the most improbable, like the Deluge and the story of Sodom, and of the brazen serpent. And he went far beyond this. He said to the Jews, "Think not that I will accuse you to the Father, there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" Then after His resurrection, when He was evidently most solicitous to have His disciples clearly understand the truth about His sufferings and death; what does He do but, instead of giving them any teachings of His own, go back to Moses and the Prophets, and "expound unto them in all of the Scriptures the things concerning Himself." That is to say, instead of saying, as we hear so often, these witnesses of the far away centuries walked in the twilight, saw nothing clearly, lisped and stammered as children, took their fancies for fact, their guesses and impressions for truth—instead, I say, of this, our Risen Lord, from the very threshold of His waiting glory, lifts up Moses and the Psalmists and the Prophets, and makes them the instructors of His disciples as to the

sublimest truths of His person and His work as the Son of God and the Redeemer of mankind! In a word, He makes their witness to be identical in substance and co-equal in authority with His own.

CORRECTING THE APOSTLES.

And note another fact. When He has ascended to the right hand of the Father, and fulfilling His promise has sent the gift of the Holy Spirit, and He has come to be the Revealer of all truth and the supreme administrator in the affairs of the newly-organised Church, a remarkable thing takes place. For what does this Divine Teacher do who has come pre-eminently to illumine the minds of all believers and clear them of all error, whether due to false instruction or wrong conceptions, or the perversions of unbelief? Does He set Himself to the task of correcting the Apostles as to their belief in the authorship of the books ascribed to Moses, and the Psalms ascribed to David, or the prophecies ascribed to Isaiah? Does he expunge this error here and that one there? Does he correct this misstatement of facts and that false principle of morals? Nay, verily; but instead of this, without even the remotest hint of error, or perversion, or a solitary modification, or whisper of caution, he sets these apostles preaching the law and the prophets and the Psalms; just as Paul declared he preached, saying, "None other things than Moses and the prophets did say should come; that Christ should suffer, and that He should be the first that should rise from the dead and should show life unto the people and the Gentiles" (Acts xxvi. 22, 23). And then on that preaching he sets the seal of His personal approval, and with such mighty manifestations of power in saving men as have made that era the model era of the ages!

No, my brethren, not till there shall be need of a new sun to paint the lily or the rose, or the rainbow in the sky, or bring the harvest in the fields—shall

WE NEED A NEW BIBLE,

or the old one improved. These old, old Scriptures that illumined the path of prophets and apostles and martyrs, that filled their lives with fruitage of heavenly graces, that solaced their afflictions, halloed their trials, made them the blessed ministers to others of truth and cheer, will do precisely the same work in all who receive and follow them to-day. What we want is not a new Bible nor the old one made better, but more searching, more obeying, more living by the Bible that we have. Only get this old Book just as it is—not one record or testimony struck out, not one put in—into the hearts and lives of God's people, and the Church on earth would rival the perfectness of the Church in heaven. Only get it into the hearts and lives of the people of the world and the millennial glory would cover the earth.

2. But this leads me to note, as another characteristic of these Puritan ancestors, that they were

MEN WITH A CREED.

Probably no one will greatly doubt that. It is enough, by way of proof, to merely mention such names as Dort, Westminster, Savoy. So far as appears, there was neither dissent as to having a symbol, nor dissent as to the symbol that was adopted. The Fathers were not led to this because of any disposition to magnify traditions. They believed in a creed simply because they believed in the book. That Book taught, as they held, certain great truths important for God's people to know and to teach. In part they wanted these truths put into a definite statement for the spiritual edification of themselves and their children; and in part that the world might know the reason of their hope. And the faith so expressed it was their delight to own and to honour. To the fact of such a statement steadily kept in the foreground, and exalted as well as adhered to by both minister and people, was there largely due that remarkable harmony of fellowship, and that steady growth in numbers that marked their history. Like the early disciples who were their models, they continued steadfastly in what they believed was the Apostles' doctrine, and thereby both praised God and had favour with the people.

It is worth our while to recall this fact in view of a widely prevalent feeling quite adverse to creeds. They are thought by some to be a kind of ecclesiastical shibboleth that keep many out of the churches that ought to be in them. They are deemed extra-Scriptural texts, unauthorised, mischievous. In the early time, it is said, disciples were not required to do any such thing. They were simply believers. Let us go back to the ancient freedom. The divines of Dort and Westminster were excellent men, no doubt, but when it comes to setting up standards of faith, Paul and James and John are better authority. We have but one Master; let us claim the liberty He allowed, the liberty of simply believing in Him, and have done with all else. This—so the feeling runs—would go a long way toward solving the problem of Church life and growth, would mightily hasten the coming of the kingdom.

OBJECTION TO CREEDS.

Shall I be pardoned if I say that this outcry against creeds and this plea behind it for liberty seems to me very specious? What is a creed? In the broad sense, something believed, something which a man holds to be true, and so true and so important as true, that he thinks, chooses, acts and governs his life by it. Every man, whatever his calling, be it hod-carrier, or bus driver, or lawyer, or physician, or Prime Minister, must needs be a man of a creed. He may never, indeed, put it in words, label it, hang it up for others to read, may not even think

of it himself in any technical way. Still he has it, and lives by it, and sticks to it.

A CREED ESSENTIAL.

And every man's value, his worth to his fellows, will depend first on the correctness of his creed, and then on his pertinacity in sticking to and using it, or working it out. And if his creed is a true one, and every man believes his is, he does not want any liberty as to varying it or setting it aside. No pilot wants any liberty as to obeying his compass or chart. Nor any druggist in following a physician's prescription; nor any astronomer in mapping the stars, or calculating transits and eclipses.

If the Scriptures teach certain definite truths about God and Christ and sin and salvation, why not write them down, or tabulate them, just as we do other truths, for instruction's sake? If the Ten Commandments can be profitably formulated, why not the Sermon on the Mount, or the teachings of the Epistle to the Romans? There is only one name given under heaven whereby men must be saved, only one true doctrine of sin, atonement, eternal life. And these truths can never be in any whit changed while the world stands. Why not group them together as so many Bible axioms that men may know at a glance what it means to accept the Bible, to have a good hope of heaven?

The multiplication table is a good creed to do book-keeping and business by, and no one seems to think it too old to work well, or so old as to need amending. So the Decalogue and the Sermon on the Mount are as good creeds to live by and die by as ever, and need no Act of Parliament or Congress to improve them; need indeed only more members, of both Parliament and Congress, to rule their conduct by them. Just so of all other fundamental truths. While God and Christ and man remain the same, the truth about Salvation must remain the same. There can be no possible liberty, or option of inner consciousness as to how much or how little of what the Scripture teaches shall be received. As John Robinson well said long ago, "Divine Authority (meaning the Scriptures) is to sway with us above all Reason; yea, Reason teacheth that God is both to be believed and obeyed in the things for which man can see no reason" (Dexter's "History of Congregationalism," p. 403).

But I seem to hear it said, this is extra-Scriptural. The early disciples had no such credal statements to which they had to give assent. Let us then analyse one of these examples of early believing and see. Take

THE CASE OF CORNELIUS,

the Roman centurion, for example. He is often cited as an illustration of the true liberty enjoyed before creeds were devised. He is a fine example of that grand truth which the creed-makers seem to forget, that "God is

no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him." No shibboleth here, no creed, no test of any sort, but the man, and a pagan at that, at the close of a single sermon the first he ever heard, stepping forthwith out of heathenism into saintship. Not only so, but baptized then and there, and received into the Church and endued with the Holy Ghost! And this under the oversight of an inspired Apostle! If only all ministers were as broad of view as Peter, and all creeds as simple as that of Cornelius!

Well, suppose we examine that famous tenth of Acts and see. Our Pagan proves to be at the outset only a Pagan in name. He is for substance an out-and-out Jew. He believes in the Old Testament Scriptures and is living faithfully by them, observing the Jewish hours of prayer, giving alms and fasting. He believes, too, in supernatural manifestations or miracles. All this observe before he hears a word from Peter's lips. Then he accepts every word of Peter's sermon, and upon that sermon really as His confession of faith, is baptized. That involves belief in the Lordship of Jesus Christ, in His twofold nature as Divine and human, His death on the cross and salvation through faith in Him as the sacrifice for sin, His resurrection and the resurrection of all men, a final judgment determining all destinies; and inferentially from Peter's statements which he clearly receives the personality of the Holy Ghost and of Satan!

SOMETHING OF A CREED,

after all, and very like much of the Westminster Confession! Not, indeed, drawn up as in a Catechism, and Cornelius asked if he consented thereto; but still all there, and every truth a factor in Cornelius's faith and practically one of the conditions upon which he was baptized and received into the Church. Would that all our nineteenth century converts—yes! and all our churches—held as staunch a creed as that of this first heathen convert.

Our Puritan ancestors were right. They who are to be God's representatives in the world, the revealers of His truth, the leaders of their fellows, must have convictions clear and sharp, and knit into the very fibre of their being. Men who are uncertain what they believe, beating ever about amid negations, speculations, questions, tossed hither and yon, in the perpetual mists of doubt and unbelief—these can never do God's work in the world. Men want better helpers, wiser guides; such are too much like the blind leading the blind. The Comforter was given that believers might know, not guess at, speculate about, the truth. They whom He teaches and leads will walk in the light, and will be revealers of the light. Hence originated undoubtedly away in those earliest days

THE APOSTLES' CREED.

Not that they had anything to do with the

making of it; but that the faith of those early believers must needs for their own comfort and the profit of others, shape and express itself. The Apostles held and taught clear-cut, positive doctrines, forms of sound words, a faith once for all delivered. And when we read of men's believing, these are what they believed.

Little matter, indeed, as to names. Toss them all to the winds if you like. But back of Westminster, back of Dort, back of Nicea, back of the Apostles' Creed, there stands and has stood through all the centuries the clear, unvarying testimony of the Word. It is to-day precisely what it was when Peter and Paul and John preached and wrote it. Vote it up or vote it down, write it out in articles of faith, or leave it unwritten, it will still abide through all the ages, the faith once for all delivered to the saints. Make much or little of creeds or discard them altogether, the Epistle to the Romans will abide—and if there be no other that will constitute to the end of time the Holy Spirit's confession of faith for all true believers.

3. This brings me to note another closely related characteristic of the fathers, viz., that they were not only men of the Book and men of a creed, but

MEN OF A CALVINISTIC CREED.

I hope I shall alarm no one if I venture to summon this body and our whole Congregational fellowship to follow herein their faith. For I confess to the belief that no factor of their influence was more potent or more beneficent than this. This word Calvinism is, of all theological words, the one just now in worst odour. It stands with many for ecclesiastical sackcloth, thumb-screws and straight-jackets. It suggests, popularly, dungeons and fagots. It raises chiefly a vision of a grim-visaged, pitiless Genevan tyrant gloating over the fire that burns to cinders the man who denies the Trinity and the dogma of the Divine decrees. The sooner it is blotted out from text-books and thrust out of our pulpits, the sweeter, more rational, and more Christ-like our theology.

But say what we may we cannot deny our paternity. If any thing stands proved in our Congregational history it is that the fathers were Calvinists. Most of them past doubt shared John Robinson's fond conviction that the deliverance of

THE SYNOD OF DORT,

that supreme embodiment of Calvinism—was so perfect a symbol of the faith that it would endure unchanged. Let us be careful not to mistake here. (Dexter, "History of Cong." p. 40). The fathers did not apotheosize John Calvin. They were not the men to do that sort of thing. Nor were they dazed by his extraordinary genius, and so for the time rendered unable to think and reason

clearly. Not at all. They dissented sharply from some of Calvin's teachings. They refused utterly to accept his theory of the constitution and government of the Christian Church. They accepted his views in so far only as they seemed to them the truths of God's Word. They said this man's sole aim is to expound the Scriptures and thereby exalt God. He takes the testimony of the Book and proclaims God the infinite, universal, omnipotent sovereign. His will is absolute love. Man is only a subject. Sin is the one hateful accursed thing. It has wrecked one world and it would wreck the universe, if it could work on unchecked. Man with his fallen, corrupt nature can do nothing to rescue himself from its terrific bondage. If he has help, it must come from God. Such help God has provided from all eternity in Jesus Christ, his co-equal Son. His death on the Cross as the slain Lamb of God bearing the sin of the world opens the one only way of salvation. They, and they only, who believe on Him, and who were chosen in Him before the foundation of the world, have remission of sins. They are called and regenerated by the supernatural grace of God, and made possessors of eternal life. All others are aliens from God, without hope, under condemnation, and will receive hereafter according to the deeds done in the body. Such for substance was

THE FAITH OF THESE PURITAN ANCESTORS,

with special emphasis put upon the Divine side of it. God's eternal love originated and His wisdom devised the scheme. God's purposes were to be wrought out by it. God's choices determined everything pertaining to it. So that from the beginning to the end God was all in all, working all, consummating all. "Yet so," as the Westminster Confession states, "Yet so, as thereby neither is God the author of sin; nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather established" (chap. 3 art. 1).

Substantially the Confessions of Westminster, Savoy, Saybrook, and the Boston Platform are at one in holding this ground. There can be no question, therefore, that so far as our standards go, we are still thorough disciples of the fathers—fully pronounced Calvinists. But we are not so because we wear the yoke of tradition, nor even because the blood of the men of Scrooby and Leyden beats in our veins. We are so simply and only because the one Supreme law that rules us is the law that ruled these godly sires, the law of the Book. The faith of these fathers is our faith and ought to be transmitted unimpaired to those that come after us, because it is the faith taught in the Word of God. That is what Calvinism in its real essence stood for in the old days; and that is precisely what it stands for now, and why I call you to reaffirm your allegiance thereto.

NOT BOUND TO OLD CONFESSIONS.

Do not misapprehend me here. I do not say that we are bound to tie ourselves up to the formal statements of these old confessions. Especially do I not mean that we are called to endorse the reasoning, the philosophy so plentifully interwoven with these symbols. Herein, as I conceive, is their greatest defect. They seek not only to embody the teachings of Scripture but to reduce them to a science, to draw the veil that hides the deep things of God, and let us into the mysteries of the eternal counsels. Let us by all means disavow all such wisdom of men. Let us do our own thinking and formulate our own beliefs. Let us stand clear of all attempts to lay our measuring line upon the purposes of the Ruler of the Universe, or solve the secret of His plans and methods with the lenses or the crucibles of our reason. Nevertheless, let us hold fast the truths behind these speculations. Strip the Calvinism of these old confessions of all its rigorous logic, and harsh and sometimes false philosophy, and there is unquestionably the heart of the Scriptures in it. It is easy enough to sneer at John Calvin and his doctrines; to call him a bigoted fanatic, a soulless tyrant, and to denounce his teaching as being as merciless as himself. It would seem as if the most some of his critics know of him were the story of Servetus, and that only half told. It would seem as if their chief knowledge of his doctrines were what is covered by such words as "decrees," "election," "predestination," "reprobation." I am no apologist for Calvin's intolerance. There never can be sufficient excuse for fagot and stake in the service of Christ and His Gospel. They are as diabolical used by the Protestant as the Papist.

DEFENCE OF CALVIN.

But it is only justice to remember that Calvin was the representative of his age—an age that knew no pity for unbelievers of whatever sort. Heresy was treason, and its fit penalty death. So not the Pope alone and all papal sovereigns, but all others—Henry VIII., Elizabeth, James treated it. With dungeons and thumbscrews and racks and gibbets the common appliances everywhere for dealing with heretics; with this one's ears cut off and his nose slit, and that one hung, drawn and quartered; with fires blazing, now here and now there, because of non-conformists and apostates; with Temple Bar and London Bridge bristling, ever and anon, with the heads of those denying the authority of the king over the conscience and the soul—it is not to be wondered at that such a Hebrew prophet as Calvin should smite with the bolt of fiery wrath such a false prophet and blasphemer as he believed Servetus to be. The supreme marvel is that

HE DID NOT IMITATE

those who furnished him the model, and

instead of one, send scores of victims to the stake. If he had been the Bonner, or Laud, or Philip Second some try to make him out, instead of the humble, devout, God-fearing, consecrated man he was, the record would have run thus.

Let whosoever chooses, rail at him. As Dr. John Lord truly says: "Such only show thereby their ignorance of the man and his work." What if the sun has spots! It is still the sun and rides his chariot in the skies and rules the universe of worlds. And when this cheap and popular style of criticism has exhausted all its ridicule and contempt, it will still remain that this man whom it assails stood among the men of his age, and of any age, as Mont Blanc among the Alps; that he was the foremost scholar and

GREATEST GENIUS OF HIS AGE;

that he shaped the thinking of the world for three hundred years; nay, more, shapes it still as no other man has done since Augustine or Paul; that he was the inspirer and leader of the loftiest class of enthusiasts known in modern history; and that when his assailants are buried in oblivion he will be honoured as one of the immortal benefactors of the human race.

IS CALVINISM TYRANNICAL?

3. But Calvin's doctrines, it is said, are as tyrannical as he, and this age will not tolerate them. If Congregationalism is to win the ear of thinking men, is to do a work of any power and worth in behalf of men, it must disavow and get rid of such an incubus. The world is tired of hearing about sovereignty and election and hell fire. I take square issue with all such sentiment. I affirm that if our Congregational polity is either to be loyal to its history or helpful to humanity, it must not only stand by, but re-emphasize and magnify the old faith. Unless I totally misread history, it was by and through this very quality, which some so bitterly condemn, that they were made the men for their times. That they were such, men like those who rallied around David and established him in his kingdom, men "who had understanding of the times and knew what Israel ought to do," no one familiar with what they achieved can doubt. Mr. Motley says that "to these hot gospellers more than to any other class of men the political liberties of Holland, England and America are due. (*"History of Methodism,"* Vol. IV., p. 542, 548.) Hume, Paine, Frondé admit virtually the same,—that with them chiefly originated the freedom of the English constitution. They were without doubt the introducers of a new era alike in Church and State. This came directly from their Calvinism. They believed supremely in the sovereignty of God, and in no other. He only could command the conscience. Whoever else attempted it—Pope, emperor, king, parliament—usurped His authority,

and they would not submit thereto. It was theirs to be God's "free people," to interpret the Bible for themselves and worship after whatever form they chose.

THE PILGRIMS NOT REVOLUTIONISTS.

Originally they planned no insurrection. They did not even propose to separate themselves from either Church or State. But they soon found they could neither reform the one nor modify the other. Only one course was open to them. If conscience was to be unfettered, and was to rule, they must organize themselves into a new Church. And, having done that, presently they discovered that they must go further. Religious freedom necessitated political freedom. And so they became reformers in government as well as in religion. On this side the sea their principles and their testimony bore fruit in the greatly enlarged liberties secured to the people in the English Constitution. On the other, the New Church begot a civil polity altogether new. That remarkable compact formed and signed in the cabin of the *Mayflower*, carried, as Carlyle says, "The Promethean life-spark of a mighty nation." Or, as Mr. Bancroft more exactly puts it, that was "the birth of constitutional liberty. In the cabin of the *Mayflower* humanity recovered its rights." It is no hero-worship, therefore, but the simple truth of history, to say, that, as respects the advancement of truth, righteousness, and freedom, or in a word, the best welfare of mankind, the world owes to these Puritans an immeasurable debt. Beyond all others since the Reformation, have they been the inspiring and dominating forces of the civilization which is to-day the hope of the nations.

THE GREATEST NEED OF THE AGE.

What I affirm now is that the spirit, the faith that inspired these men, viz., their lofty conception of God and His moral government, of the Bible and its doctrines of grace, is the great—nay, the greatest—need of this age. We want men for the times, and pre-eminently just such men as they were. Consider the facts. What does one see looking out into the world? On every hand the question in discussion is as to whether there be a God—a true, conscious personality, the original first cause, the intelligent and competent maker and ruler of all things. And this not as the question of the untaught, of the stupid, unreasoning masses, but the question of some of the profoundest scholars, and philosophers, and politicians, and editors, artists, poets, statesmen—the so-called leaders of reform and apostles of the world's advanced thought. And, more or less resulting from this, a prevalent and increasing spirit of atheism among the people; or, at least, a stolid indifference as to whether there be a God or not. And where this does not prevail, a rampant infidelity that scorns the Divine origin and authority of Christianity.

A DARK PICTURE.

Then how manifest and widespread the spirit of lawlessness. Thousands of men here within sight of the towers of the Houses of Parliament; more thousands still in Germany; crowding often the boulevards of Paris with their parades; and a vast and increasing multitude with us beyond the sea—to most of whom law is but another name for the policeman's club or the *gendarme's* bayonet—the brute force merely that they have unwillingly to obey. For law as a Divine thing, a something sacred, inherently beneficent, and needful to secure the best good for all, they have no regard. They think of it rather as the contrivance of the rich to keep down the poor, the ally of oppression and wrong. And in this land, as well as in France and Germany and the United States, how well we all know, there continually ferments a feeling that, like the slumbering fires of a volcano, may at almost any moment burst through the thin crust of our social order, and pour its floods of fiery desolation along our streets. And thoughtful men watching the signs of the times, the uprisings and strikes and riots, and other outbreaks of discontent, the utterances of socialistic and communistic agitators, the disposition of working men to organize to carry their ends, the general irritation and unrest among the masses, are often appalled before the

POSSIBILITIES OF DISASTER

that confront the strongest governments. Many a head besides those that wear crowns is troubled by thoughts and apprehensions about bombs and dynamite.

Then, still further, how low the standard of morals that largely prevail in trade, in politics, and in social life. How often it is true, as of old, that "truth is fallen in the streets, and justice standeth afar off, and equity cannot enter." How full of deceit the very atmosphere of manufactories, and warehouses, and boards of trade, and the club-rooms of politicians, not to say the halls of legislation. The *sacra fames auri* of the old Roman day, how mightily and universally absorbing it is now. And in this mad passion for gain how often everything that is true, fair, honourable goes down, and everything that is untrue, unfair, dishonourable goes up. Embezzlements, frauds, bribes, drunkenness, immorality, gambling, and these in high places—high enough to show the glitter of a crown—hardly less than in low, how they abound! And what is worse, how shameless often the offenders, flaunting their misdeeds in our very faces as if in defiance of public sentiment, and then boldly soliciting men's votes for the highest public trusts, and claiming to be the champions of great reforms!

INTERNATIONAL DISTRUST.

And the diplomacy and State-craft of the nations. What is it often in the last analy-

sis but either an attempt at self-aggrandisement or a struggle against it? These millions of bayonets flashing in the sunlight all over Europe, and these mighty navies with their tremendous equipments for the work of destruction and death—what do they mean but that these great empires or kingdoms or republics have no faith in each other's loyalty to righteousness, and must needs keep watch against disruptions of peace compacts possible at any hour?

Nay, more. What does it mean that a member of the English ministry heralds in Parliament, and congratulates the country, that the revenue from the traffic in intoxicating liquors in the United Kingdom in the past year has put into the national exchequer an increase of between four and five million pounds! And what does it mean that in the year of our Lord 1891, while Christian people are holding missionary convocations, and planning and praying for the spread of the Gospel and the coming of the kingdom, Christian England still persists in forcing the accursed opium traffic upon pagan China; and Christian England, and Christian Germany, and Christian America, the three great Christian powers of the world, combine to force the diabolical traffic in rum upon the dark Continent, and this in spite of protests, not only from Christian people of every name, but from the heathen chiefs themselves!

NO NATIONAL RIGHTEOUSNESS.

What does it mean? Everybody knows what it means. It means that notwithstanding all our boasts about the Christian civilization of this wonderful nineteenth century, there is not a government on the face of the earth that is to-day ruled by the principles, nor in the interests of Christianity. It means that the Prince of Evil is still, as he has been for six thousand years, the god of this world, and that there are still no truer symbols of human government than those prophetic ones of the prophet's vision—the he-goat, the bear, the leopard, the lion! Aye, and you may see them, and the dragon too, flung proudly to the breeze on the banners of the nations as their chosen emblems of power. Just as truly to-day as in the day of Charlemagne, or Cæsar, or Alexander, or Xerxes, or Pharaoh, it is the lust of empire that rules.

PURITAN STANDARDS TO BE SET UP.

Set up now these old Puritan standards. Put in the foreground in the pulpit, on the rostrum, in the editor's chair, in the halls of legislation their conception of God—that tremendous and majestic personality, all-knowing, all-beneficent, and all-powerful, who rules things by the slightest word or wish; a being infinitely good and pitiful, freely forgiving, when humbly sought, iniquity, transgression and sin; but likewise infinitely holy and just, and hence pledged to visit every unconfessed sin with

certain and dire punishment. Then join to this God's all-embracing law, denouncing sin, exalting righteousness, tolerating absolutely not an act or thought of disobedience; whose supreme behests all the forces of nature implicitly obey, whose final end toward which all things steadily and irresistibly move is the triumph of God's holiness and glory: take, I say, these two factors of that old Puritan faith, and set them up in the world as the standards by which character is to be shaped, trade carried on, business managed, governments conducted, and who fails to see how they would meet the needs of the time, and what a transformation of both private and public life would ultimately be wrought?

MACAULAY'S TRIBUTE.

Macaulay, in that well-known tribute to the Puritan character in his essay on Milton, a tribute as magnificently true as it is magnificently brilliant, says: "Not content with acknowledging in general terms an overruling Providence, they habitually ascribe every event to the will of the Great Being for whose power nothing was too vast, for whose inspection nothing was too minute. To know Him, to serve Him, to enjoy Him was with them the great end of existence. They recognised no title to superiority but his favour, and, confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured that they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory which should never fade away. . . . The very meanness of them was a being to whose fate a mysterious and terrible importance belonged; on whose slightest actions the spirits of light and darkness looked with anxious interest; who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. For his sake empires had risen, flourished, and decayed. For his sake the Almighty had proclaimed His will by the pen of the evangelist and the harp of the prophet. It was for him the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the suffering of her expiring God."

SUCH MEN WANTED.

Let such men—or, what is the same thing, let the standards that made them—bear rule, and anarchy, with its threats of torch and dynamite, would be impossible. Wage-workers would have no oppressions of which

to complain, and strikes and riots would cease for lack of cause. Business would be transacted on a real, not a fictitious basis. Panics would rarely, if ever, occur, for there would be no lack of confidence to create them. Politics would cease to be a synonym for deceit, and bribery, and demagogism. Political Economy would no longer be a mask for selfishness and diplomatic cunning. Truth would prevail, and justice and righteousness wear crowns. Ah, if we could only have a single generation of such rulership of principle, men in high places and in low planting themselves on that old Congregational platform to which John Robinson and that little company of fellow-disciples in Gainsboro' and Scrooby subscribed in 1607, covenanting before God "to walk in all His ways made known or to be made known unto them according to their best endeavours whatsoever it should cost them," mark the words—what a day of hope for men would dawn! Imagine a Cabinet Ministry, a Parliament, a Congress made up, or largely so, of men like Brewster, and Carver, and Bradford, and Winslow, and Standish, and Pym, and Hampden, and grim old Cromwell, and with him that fair-haired, ruddy-cheeked, handsome young secretary—only half Puritan, the other half freethinker and cavalier, but hating tyranny and corruption with all the fervour of his fiery soul—I mean, of course, John Milton; imagine, I say, such men as these shaping the diplomacy, determining the legislation of England and the United States! Plenty of caricatures, no doubt, of their uncouth dress and grim visages; plenty of ridicule and contempt of their whining hymns, groaning prayers and iron-clad creed. But none of these

WRETCHED SCANDALS,

so common now, about bribes and schemes for personal and party ends. Nay, verily; they would stand before the people like those splendid Maccabean heroes, whom in spirit and deed they so resembled, whom no gold could bribe, no flatteries beguile, no threats intimidate, and whose deeds of patriotic valour so glorified that closing era of the Jewish Kingdom. Or, more truly still, they would stand forth like those Puritans of a still older day—the models they strove to imitate—like Ezekiah, Nehemiah, Daniel, Elijah, Samuel, Joshua, Moses,—men whose one absorbing purpose and law of life it was to do the will of God.

OUR ONLY HOPE.

In such principles and such men lies the only hope for communities, states and nations. Labour organisations, eight-hour laws, home rule agitation, new political parties, onslaughts of the press on trusts, dishonesties, public vices and crimes, papal encyclicals, humanitarian reforms, and all that, can never break the yokes of selfishness and greed, never ensure men their rights, never bring peace, prosperity, virtue to the State

Such measures never reach the root of the matter. They smite off one dragon's head, only to find another presently starting up in its place. What the world of traffic, politics, social life wants above all else is conscience. And the only way to get that is to enthrone God and His law. Only get those old stone tablets that came down from the mount that was wrapped in fire and quaked with thunders set up in the world; only get what the finger of Jehovah wrote across them burnt ineffaceably into men's souls, and made regnant in their lives—and the problems that so vex society would every one of them be solved. For then God's will would be that "*Vera lex, recta ratio, diffusa in omnes, constans, sempiterna*," which Cicero so grandly sets forth; and that will, that law wrought out, would make heaven on earth now, just as it is to make it by-and-bye. To know and to do that will was, as I have shown, the supreme inspiration of our Puritan ancestors. And here and now, in their name—nay, in God's name—I summon you to imitate and reproduce their faith.

THE PURITANS NO DREAMERS.

4. And such men would be the men for our times as to all spiritual things. I ought not to further tax your patience, but I cannot forbear a closing word as to one or two features of the religious life of these Puritan ancestors, which I am sure would bear royal fruit if they were re-emphasized in our time. As has been seen, I think, these men of old were no mere dreamers and theorists. Every doctrine they held wore a yoke, and proved itself in the furrow. Call their creed hard and harsh if you will, but look at the kind of men it made! That is the test of creeds. Grapes do not come of thorns, nor figs of thistles. If there be any more beautiful pictures of home life, of brotherly love, of sympathy with the suffering, pity for the poor, fidelity to truth, honesty, fairness, loyalty to conscience, at whatever cost, staunch, unwavering devotion to every teaching of God's words and every interest of their fellow-men than the story of these Puritans offers, it has never been my fortune to come upon it. And when I consider what that exile from their English homes meant in the way of losses, and privations, and sufferings—and yet how uncomplainingly they bore it all!—and then add to that their indomitable purpose, their dauntless courage, their superb scorn of obstacles, their royal standards of duty, their lofty and magnificent spiritual ambition as to personal character and the service of their Master and Lord, I turn the pages of history in vain to find not their superiors, but their equals. Let me ask you to note a point or two of the record.

CHRISTIANITY MADE EASY.

Ours is notably an age of secularism. Men want a Christianity made easy. That

last word of the Master to the Seven Churches about being rich, and increased with goods, and having need of nothing, was never more applicable than now. Itching ears in many pews wanting learning, brilliancy, entertainment; itching ears in many pulpits wanting praise; the places of popular resort full, the prayer-rooms with often more seats empty than filled; family prayer unknown in many nominally Christian homes; the old covenant in behalf of the children in part disbelieved in, in part neglected as a matter of little moment; the Fourth Commandment gone in the thought of many with the old economy, and with more held with much laxity of observance; palatial houses and costly adornings, and meantime the benevolent treasuries lifting their constant cry in behalf of the vast masses of the unevangelized at our doors, and of the millions—a full thousand of them—in heathen lands that have never heard the name of Christ. More than all, a prodigious pressure to break down the barrier between the Church and the world, and not a few of the Lord's people that would be glad to see it done; how undeniably these are some of the characteristics of the Christianity of our day.

THE CONTRAST OF PURITANISM.

Over against this now I lift up this old Puritan life. The family altar with the fire never suffered to die out; the covenant which made the children of believers sharers through the parents' faith in the grace of God, scrupulously observed; the Lord's day rigidly kept and hallowed; the house of God preferred before all others; the giving as regular as the worship, and as joyful as the songs of praise; Christian stewardship indeed recognized and honoured by all; simplicity of dress, and life a part of every one's faith and practice; personal responsibility for all Christian duty profoundly felt; and, on the part of all, an earnest and prayerful longing for the establishment everywhere of the Kingdom of Christ. If a baptism of that spirit were to come upon the Churches of our polity great results would come of it to the glory of God and the good of men. For one thing this: our churches would make a mighty gain in their benevolence. Dr. Bacon says that "the first printed American sermon was preached on the sin and danger of self-love from the text 'Let no man seek his own, but every man another's wealth,'" and, furthermore, that a business man—Robert Cushman—preached it. (That was in 1621, and before the Plymouth Church had a pastor—Bacon's "*Genesis*," &c., page 353.) That was the spirit that ruled the fathers; the same spirit that led them in their poverty to tax themselves twelve pence, or a peck of corn apiece in 1636 in order to establish Harvard College; and the same spirit that sent out and supported John Eliot as missionary among the Indians

within eleven years of the landing at Plymouth.

CALVINISTIC SELF-DENIAL.

If we could get all our business men, or even all our ministers to preach and then practise sermons like Robert Cushman's; and could persuade all the members of our Congregational household to believe in and apply this old Puritan, this old Calvinistic principle of self-denial—for John Calvin in good part, set them into such understanding and application of their Bibles—his salary being only fifty dollars (ten pounds a year), and all his effects at his death only reckoned at two hundred dollars, or forty pounds—our gifts would make all our benevolent treasuries to overflow.

MISSION SPIRIT OF THE PURITANS.

But another result of still greater significance would follow. We should push our mission work with vastly increased energy, and we should do it in the most thorough and Scriptural way. We do not often think of the Puritans as having the mission spirit. But they did have it, and in a most pre-eminent degree. Bradford says that when they were discussing the question of leaving Holland, "Lastly, and that was not least, they had a great hope and inward zeal of laying some good foundations, or at least to make some way thereunto for the propagating and advancing the Gospel of the Kingdom of Christ in those remote parts of the world, though they should be as stepping stones unto others for performing so great a work." (Hall's Puritans, p. 155). And so they wrote their purpose in

THAT MEMORABLE COMPACT

in the cabin of the *Mayflower*, and did it while in mid ocean. "We whose names are underwritten, the loyal subjects of our dread sovereign lord, King James . . . having undertaken for the glory of God and advancement of the Christian faith, to plant the first colony in the northern coast of Virginia, do solemnly and mutually covenant," &c. (Morris "Christian Life and Institutions," p. 32.) This was the Plymouth, or Pilgrim, Colony. The Puritan Colony at Salem, a little later, avowed precisely the same purpose. Cotton Mather sets this down as the first of the eight reasons he gives for the Pilgrims going to America. In 1629 an Emigrant Aid Society was formed in England to promote the more rapid settlement of the colonies, and in the instructions given to John Endicott, who was to have charge of the immigrants, the great "ayme" was declared to be the "propagating of the Gospel." Accordingly we find John Eliot, in 1631, at work among the Indians, and with the whole Bible translated and ready for use among them in 1658. And at the close of that century there were more than thirty Indian churches, each with a native pastor.

We may safely say, therefore, that there was not only faith in missions, but enthusi-

asm in them in that early day. Indeed, these Puritans, one and all, carried ever in their hearts

THE IDEAL OF A KINGDOM.

Not a figure of speech, not a synonym for heaven, but a real kingdom, one day to be set up in the earth, and to embrace all peoples and bring them under the blessed sway of righteousness and truth. And to the bringing in of that wondrous day they felt that they were personally held responsible, every man, woman, and child; and they rejoiced in this high calling. Nay, I may say that this was the resplendent hope that inspired their souls, and gilded and beautified their otherwise stern and toilsome life till it wore the very hue of heaven.

The trouble with too many modern disciples is that they rarely or never think of the kingdom except as another name for heaven. It never stands before them as a real thing, a true, divine, organized government, and as such a definite end to be sought—the end above all others which is to dominate their spiritual life, and to whose literal bringing and consummation they are personally called, and for which they are personally held responsible. Not at all. For the most part they only tolerate missions. They have no enthusiasm about them and almost no concern. They would be quite willing to turn the whole matter over to some missionary society, and never hear a report or see a contribution box.

Get now this old ideal enthroned in all our minds and hearts, and let the old fire flame along with it, and how manifestly it would

TRANSFORM OUR CHURCHES.

A kingdom of God as real as that of the Queen, the Emperor William, one day to come, and to come not to one continent, nor two, but the whole broad earth, and the glory of the Lord to fill it literally as the waters do the sea, and every believer ordained and empowered to help to bring this to pass. Not Napoleon, or Charlemagne, or Caesar, or Alexander ever had a conception of empire to compare with that. Never one of them was fired by an ambition to match that. Get all our souls carrying that vision inspired and inflamed by it, as were the souls of these royal ancestors, and apathy towards missions would be impossible, and with prodigious earnestness we should urge on the work, and meanwhile storm the skies with that prayer of prayers—"Thy Kingdom come."

And we should push the work, too, on

THOROUGHLY GOSPEL LINES.

We should esteem sin, not as the infirmity of a noble nature, something to be pitied and excused, but as the essence of conscious, wilful, persistent disobedience and enmity against God, the one defiling, abominable thing which He hates and is pledged to punish. The human race

—a race not of misled children of God, eager to return, seeking after light, but a race, instead, corrupted and ruined and lost through sin, loving their own evil ways, spurning whatever light of nature they have in the world about them and in their own consciences, the slaves self-sold of the great foe of God, and hugging the chains of their bondage, therefore lost in sin and of themselves utterly without hope. The one only remedy for sin, the Cross of the crucified Son of God, dying to make it possible for God to be just, and yet the justifier of him that believeth in Jesus Christ. They who do believe, accepting Him as bearing their sin and slain to set them free, born anew of the Spirit and made possessors of eternal life. They who reject Him, unsaved in this life and in the life to come. This is the Gospel our churches need, and the world needs. The spirit of the time is not in sympathy with this; is, on the contrary, intensely rationalistic, sceptical, full of infidelity. The very air is vibrant with unbelief. Newspapers, pamphlets, periodicals, books attacking Christianity, the Bible—their name is legion. Forty avowedly infidel clubs, or meetings, I have seen it stated, in this single city; thirty of them among the labouring classes of the East-end. And scores of other societies surcharged with the same spirit. The same tendency everywhere. The books and tracts of English, French, German, American assailants of God's Word published in every quarter of the world. Our missionaries in India, China, Japan, telling us that the struggle is not so much between Christianity and Heathenism as between Christianity and Atheism and Infidelity.

THE PERIL OF THE TIME

and the peril of the Church is a Bible with its infallibility, its divineness struck out, a theology with sin minimized or apologized for, with the Cross reduced to an object lesson, with culture substituted for the work of the Spirit, with saintship made a matter chiefly of self-development, retribution a figure of speech, and the pit of perdition either filled up or spanned with a bow of hope.

Brethren, if we are to fill a place in God's plan of helping men, we must keep clear of all such teachings and go back to the old Puritan faith and the old Gospel it so grandly magnified. A world groaning and travailling in pain; the god of this world with the race still in his grasp, under his iron yoke, and all the might of his tremendous resources in himself and in his innumerable allies brought to bear to keep them there: our only hope, not the wisdom of the world, which is foolishness, but the preaching of the Cross, which is the wisdom and power of God unto salvation; and behind this certainty of the triumph of the eternal counsels, which decreed that the kingdoms of this world should become the kingdoms of our Lord and of His Christ. Here is where we must plant ourselves. If we shall do this, and stand firm and fast for the old paths and the good way, we shall honour our ancestry, we shall honour ourselves; better than all, we shall exalt God, and shall bless men. This I conceive to be the calling to which our history and the providence of God alike call us. God grant that our ears may be as quick to hear as the fathers, and our hearts as quick to obey the call!

WEDNESDAY, JULY 15.

MORNING SESSION.

THE Council reassembled at 10 o'clock in the New Weigh House Chapel, Dr. DALE presiding. The subject for consideration was

THE PRESENT DIRECTION OF THEOLOGICAL THOUGHT IN THE CONGREGATIONAL CHURCHES OF THE SEVERAL COUNTRIES REPRESENTED BY THE COUNCIL.

After the hymn had been sung,

"Jesus is God! The solid earth,
The ocean broad and bright,"

prayer was offered by the Rev. Principal CAVE.

DR. D. W. SIMON.

The first paper was read by President D. W. SIMON, D.D.

THE PRESENT DIRECTION OF THEOLOGICAL THOUGHT IN THE CONGREGATIONAL CHURCHES OF GREAT BRITAIN.

The honour and difficulty of the task entrusted to me in connection with this International Congregational Council so evenly balance each other that I am in doubt whether to congratulate or to compassionate myself. To give in a twenty minutes' paper—say twenty minutes!—a diagnosis of the present state and possible or probable future of the theological thought of churches eminently characterised by individuality and not free from a disposition to individualism, ever open to influences from all quarters and exceedingly unclannish, with short memories for the past and a great idea of being modern—what an undertaking! One word more before plunging into the subject—what I have to say will refer, of course, solely to England and Scotland, chiefly to the former; and I shall purposely avoid instituting comparisons with other sections of the Christian Church. It is the "direction"—that is, the *status quo*, so far as such a thing is possible, and the *trend* of "theological thought" of which I am to treat, not practical Christianity, not questions of church polity, not even what may more narrowly be termed religious thought; nor, as I take it, is it theology in

the full encyclopædic scope of the term, but methodical, scientific, philosophical thought relatively to the subjects usually embraced in that branch of theology commonly called systematic theology.

ANTI-THEOLOGICAL TENDENCIES.

I. The first thing that calls for notice is the pronounced and widespread distaste, not to say aversion or hostility to the theological or scientific treatment of Christian truth. Lack of interest in systematic theology is not, indeed, a very recent phase of Congregational life. If one may credit the laments raised in our periodical literature during the last forty or fifty years, it is an old characteristic. In 1871 an American correspondent of the Boston *Congregationalist* wrote: "In England there has been so little doctrinal preaching or theological teaching for the last forty years that the congregations have very little idea of the completeness or strength of the Calvinistic argument." Now, one might say, they have no idea at all! What used, however, to be lack of interest has largely deepened into positive dislike, not to say contempt. When prominent ministers refer in tones of mock humility to their ignorance of Systematic Theology, or earn cheap applause by denouncing dogma and contrasting it with life; when ministerial associations gaze wonderingly at a man who takes a deep personal interest in its study and thinks a knowledge of it necessary to true ministerial efficiency; when journalists rarely let pass an opportunity of flouting doctrine and dogma; when leading laymen exclaim impatiently, "We want practical preaching, not doctrine"; when the fact of a candidate for a pulpit having a sound knowledge of theology counts, as a rule, practically for little or nothing in his favour; and when it is easier to get a thousand pounds to build a college than a hundred to provide adequate teaching—what else can one say? The theological tone of our colleges is, I believe, higher than it ever was; but the anti-theological and falsely practical current outside is so strong that even the best students have difficulty in stemming it—the majority prefer to float with it.

It is scarcely necessary for me to adduce

specific facts in support of the statements I have made; but I will mention three: First, that during the last thirty-five years only one "Systematic Theology" has been published by British Congregationalists; that out of some 600 registered Congregational publications during, say, twenty-five years, scarcely 50 are scientifically theological; and that out of upwards of 450 discourses by Congregational ministers printed during the last five years or thereabouts in *The Christian World Pulpit*, scarcely thirty were properly doctrinal.

THREE EXCEPTIONS.

An exception may be conceded with regard to the three subjects of Inspiration, the Atonement, and Future Punishment. In them interest is still taken of the kind that may fairly be described as theological; though even there it shows decided signs of giving place to the state of unreasoned sentimental conviction which is styled "finding" or "being found by" a truth. In marked and cheering contrast to this attitude towards Systematic Theology is the growth of intelligent interest—one can scarcely yet speak of active participation, at all events, to any appreciable extent—in Biblical and kindred studies, even in those which have a thoroughly scientific character. Preaching, too, has, in my judgment, improved in intellectual quality. Doctrinal sermons, indeed, are less frequent in proportion than ever before; though more ethical, they appeal less to conscience than used to be the case. There is also an amount of nebulosity, of sentimentality, sometimes bordering on the hysterical, of tenderness towards sceptics and outsiders, conjoined with scathing severity towards assured believers and insiders, and of non-constructive criticism of orthodoxy, or what bears the name, that would make the Fathers turn in their graves. At the same time, pulpit ministrations are marked by an ingenuity and variety of treatment, a fecundity of literary and other illustrations, a freshness and grace of style, and a general thoughtfulness, that were less common a quarter of a century ago.

DISINTEGRATION.

II. But it is time I turned to what is decidedly the more important part of my theme—namely, the attitude of Congregationalists towards the subject-matter of theology. Thirty-five years ago the field was held by Moderate Calvinism of the type expounded by Pye-Smith, Fayne, Wardlaw, and last, not least, Lindsay Alexander—a system, so far as it deserves the name, which had slowly supplanted what it was not unusual, forty years ago, to speak of as "the mighty inheritance received from Howe and Charnock"—the so-called "Puritan theology." Since then our theological thought has been passing through a process of disintegration, in the course of which some doctrines have been dropped,

others modified, others transmuted. The impulse under which we have acted, however, has been only to a slight extent spontaneous; it originated in and has been guided partly by ideas flowing directly from Germany, partly by the writings of Coleridge, McLeod Campbell, Maurice, Bushnell, Carlyle, Tennyson, and Robertson, and partly by a changing evangelical consciousness. Allowing for the relative instinctiveness of our theological thinking—for, like our nation generally, we are only too indifferent to philosophical or even logical consistency—I might generalise on the movement as follows. Something like the third of a century ago theocentric Calvinism practically had passed over into soteriological moderate Calvinism, with its two co-ordinate foci, the Divinity and the atonement of Christ; since then we have been and still are working our way towards a Christocentric system, or perhaps, to speak more exactly, towards one with the two foci of the Fatherhood of God and the Living Personality of Christ.

DOCTRINE OF SCRIPTURE.

I have no time for more than a very cursory glance at the changes in detail which our doctrinal system has undergone. I must note changes because the present direction of theological thought can only be appreciated in the light of its past history: The first doctrine to be noticed is that of inspiration and as to it we are all at sixes and sevens. Alongside of an apparently intense appreciation of the religious eminence and value of our sacred books, there runs a freedom, not to say licence, of criticism which would have stamped a man infidel a quarter of a century ago. Whither away, then? Many things prognosticate that the divine relation to them will ere long cease to be conceived as either wholly or partially direct, and rather as that of a spiritual dynamic or biotic to the complex spiritual nature of their writers, differing according to the temperament, capabilities, antecedents and circumstances of the men; but not at all necessarily raising them entirely above human limitations. As to the books, speaking broadly, they will resume their original position of literary substitutes for the living word of living witnesses; which, whilst indispensably necessary and perfectly adequate to their purpose, are as far from claiming to be absolutely infallible—or, as people now say, inerrant—as were the men whom they represent. Take next

THE DOCTRINE OF GOD,

the fundamental significance of which both in the intellectual and practical life of the Church needs vigorously emphasizing. Instead of laying stress on that which distinguishes God from the creature—as, for example, on His infinitude, His transcendence, His absolute authority and claims, His awful holiness, inflexible

righteousness, and consuming anger—we dwell by preference on their essential affinities, as involved, for example, in the Divine Fatherhood, and immanence; in His love and yearning for man; and in the claims which men have on Him. The personal Trinity seems to have been practically dropped; and we have either fallen back on a sort of Sabellianism; or into the unity of Swedenborgianism; or are trying to rest in a duality of Father and Son.—little stress is laid on the personality of the Holy Spirit, even where He has not been reduced to impersonality; and His work has been nearly merged in that of Christ. Scarcely even a passing reference is now made to the theme of the Divine sovereignty on which our fathers used to touch with such awe. The Divine decrees and predestination have been exorcised; election has been metamorphosed; and were such subjects as irresistible grace, effectual calling, adoption, and perseverance to be seriously expounded, most people would either wonder what was meant, or silently mutter, “Rip van Winkle.” In dealing with *man* our starting-point is less and less distinctly the Fall, inherited depravity, guilt, and moral inability; instead thereof we dwell on his filial relation to God, either by nature or in Christ; on the good that is to be found even in the worst; on his weakness, conflicts, sorrows, misfortunes; and assert either his freedom or blamelessness for the lack thereof.

Instead of the humanity of Christ being overshadowed by His Divinity, His humanity under cover of phrases like “the Divine Man,” is in some quarters supplanting His Divinity. The relation of the atonement to God is chiefly one of revelation: Christ propitiates man, not God. To speak of the Atonement as limited, or of saving grace as general and special, would strike most as a sort of blasphemy. Coming to the *ordo salutis*, conversion has been well nigh converted into decision for Christ; regeneration into a process of spiritual culture; with regard to justification by faith, that *articulus stantis et cadentis ecclesiæ*, we are emphatically in a state of transition. In its forensic form it is almost surrendered; some are unwittingly drifting towards a view that smacks more of Rome than Geneva; and insight into its vital importance, when properly understood, is lamentably rare.

On the question of man's *future destiny*, we are in the main divided between Universalism, the doctrine of life in Christ, the Larger Hope, and various phases of a non-committal position—the sterner views commonly held a generation ago seem to have well-nigh disappeared. Other *eschatological* matters—even heaven, which preachers used to delight in depicting—awaken but languid attention. Such are the prominent features of the *status quo*. Those of us who remember the “Rivulet” and “Divine Fatherhood” controversies; the alarm caused by the views of F. D. Maurice and McLeod Campbell; the outcry about German theology

and the New Lights, or Morisonians; the professorial difficulties in the New and Lancashire Colleges; and the student expulsions in London and Glasgow; not to mention the Leicester Conference; and compare the heresy-fancier of to-day with the heresy-hunter of the past, will scarcely hesitate to apply the word revolution to the change that has come about. Few things, however, are more significant than the fact that Tennyson's lines, the quotation of which in my student days was almost enough to stamp a man a heretic—

Our little systems have their day;
They have their day, and cease to be;
They are not broken lights of Thee
And Thou, O Lord, art more than they—

now form part of a hymn in the “New Congregational Hymnal.”

SIGNIFICANCE OF THE CHANGE.

III. It will now be my duty to try to interpret the significance of the theological movement which I have described, with a view to forecasting its further direction.

1. As far as the *reaction against dogma*, doctrine, theological system is concerned, I see in it the beginning of the end, among ourselves, of a struggle with one of the most grievous perversions of Christianity that have appeared during the history of the Church, namely, the transformation of the Gospel into a body of truths supernaturally revealed; with its correlate notion, that salvation hangs on the holding for true of certain saving doctrines. This is the error which found classical expression in the words of the Athanasian creed, “Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.”

Among the manifold revolts against this conception—mostly blind—that have arisen during the last three centuries, none was more significant than that of Independency against man-made creeds. But it was not thorough enough. Our fathers also talked about saving doctrines, even though they insisted on their being such, and such only as are clearly contained in, or deducible from, the Word of God. A mode of speech determined by the error in question was not very long ago universal; it still lingers among us. I refer to such expressions as “Saving faith is the belief of saving truth.” Now at last the logic of our position is asserting itself, and though I am not at all unaware of the dangers to which we are exposed, I welcome the battle as necessary in the interest both of the spiritual life and of theological progress. It is not mere truths or doctrines, not even if they were guaranteed by a perpetual Divine miracle, that can generate and nourish Christian life, but the personal action of the personal God, rendered possible through Christ's work and through faith in Christ—faith conditioned by testimony, proclamation, preaching. Nor will theology advance unless theologians, like other scientists, constantly go back to the great objective realities with which doc-

trines and theories are concerned. Another reason, too, I feel impelled to add—namely, my conviction that the error under consideration is the chief support of the ecclesiasticism, sacramentarianism, and priestism which more than anything else hinder the progress of the kingdom of God.

HOPEFUL SIGNS.

In view, however, of the stress which is at last beginning to be laid on the distinction between fact and doctrine, of the increasing effort to get face to face with historical actualities, whatever their nature; of the marked revival of Biblical studies; of the place that is being assigned to Christian experience in the genesis of Divine knowledge; and of the growth in our land of interest in philosophy, I look forward to a day when under the inspiration of insight into the true functions of theology—namely, first to supply the believer with a reason for the faith he already possesses, and thus to add to its capability of bearing strain and witness; then of helping to guide non-believers to Christ; further, of giving doubters a reason for believing, a very different thing from giving Christ a reason for receiving non-believers and doubters; and, finally, of filling up an otherwise vacant and fatal gap in the circle of the sciences—the prevailing indifference will give place to hearty, intelligent, and active interest.

In one quarter, however, I fear a spirit is working which may prove a drag on our progress, that is—surprised though some may be to hear it—in those who claim that occupants of the pulpit shall have full right to set forth whatever seems true to them up to date. All unwittingly these Melchizedeks are falling back, as to this particular matter, into the error that what saves men is truths about religion or Christianity or God; the only difference between them, and those whom they count antiquated, being, that the truths these latter taught were believed to have been supernaturally revealed and as such to possess authority; whereas the truths set forth by the former are those which each man has to discover for himself; and are taught, after the manner of the Scribes and Pharisees, without authority. If this sort of thing become general, I see nothing for it but relapse, for the more independent into agnosticism; for the weaker sort towards Romanism. So, at all events, I read the lesson of history.

TREND OF THE MOVEMENT.

2. With a few remarks anent the meaning and trend of the changes in the substance of our theology, I will close.

One of the impelling motives of Protestant religious thought generally, and of Congregational thinking in particular, has been the need of eliminating incongruous elements from the traditional theology and of developing it into self-consistency. The Reformation, be it remembered, was pri-

marily a religious, not an intellectual, movement; and as the evils which caused it did not flow directly from the current theology, any modifications made in that theology affected chiefly the soteriological section; or, rather, that devoted to the *ordo salutis*. But the traditional theology was far from being thoroughly Christian or Biblical. It was rather like Nebuchadnezzar's image; or, to use Tertullian's words, "A mottled mixture of Stoic, Platonic and dialectic composition." The doctrine of God, in particular, was more Neo-Platonic than Christian. Now, to cut a long and deeply interesting story short, what we—not by any means we alone, of course—in our practical, rule-of-thumb way have been trying to do is, in a word, to reduce the system of thought which we inherited, or which inherited us, to more complete conformity with the Christianity of the New Testament, of the early Church, and of the first Reformers. I cannot pretend, indeed, to think that we have dropped or altered only what was non-Christian; or that all we have retained is purely Christian; but still the main drift of our theological thought may at this moment claim to be more

HOMOGENEOUSLY EVANGELICAL

than ever before. At the same time, the outlook is not without its disquieting features—some are very disquieting. Besides those to which I have already alluded, the following are worthy of note:—A certain hankering after originality or novelty, which is sometimes rewarded by the discovery of mares' nests or the revival of ideas that have proved themselves unsound; in contrast thereto, a wonderful submissiveness to the behests of critical and scientific authorities, inside and outside the churches; an inclination, on the one hand, so to naturalise the supernatural, in the history of Israel, in the life of Christ, in the origin of our Scriptures, and in the rise and progress of Christian life; and, on the other hand, to supernaturalise the natural in the ethnic religions, as to bring both under the evolutionary law according to which God is supposed to be realising the cosmic idea; the advocacy of a comprehension as regards membership, worship, and doctrine which will scarcely leave any one outside except the orthodox; a disposition to reduce prayer to a sort of spiritual gymnastic or massage; and last, not least, a tendency to co-ordinate in the work of regenerating society, all sorts of cultural agencies, with the "Gospel, which is the power of God unto salvation," rooted more or less in the conscious conversion of Christianity, from a real spiritual dynamic, into a moral and religious regulative.

Should this spirit gather force and become dominant, there will not long be much theological thought to describe, and what there is will hinder, weaken, and undermine, instead of promoting, invigorating, and establishing faith.

For myself, however, I believe that the great body of Congregationalists do and will continue to hold fast by the central realities of "the faith once delivered to the saints," and that in due course we shall take our full share in the development of a theological science which will be accepted as the corner-stone of a true philosophy of the world.

PROFESSOR LEWIS F. STEARNS, D.D.

Dr. STEARNS read a paper on

THE PRESENT DIRECTION OF THEOLOGICAL
THOUGHT IN THE CONGREGATIONAL
CHURCHES OF THE UNITED STATES.

To understand the present tendencies of theology among our American Congregationalists, we must look backward. Our history has been marked by one great theological epoch, which began with Jonathan Edwards, and lasted, with inconsiderable intermissions, until past the middle of our own century. It was a period of intense theological activity and earnestness. The New England theology, born as it was in the "Great Awakening," and nourished by a remarkable series of revivals, was practical in its aims and full of fire, of energy, of aggressive power.

THE PAST AN UNTHEOLOGICAL STAGE.

The time, however, came when the religious life ebbed, and the power of the New England theology declined. From the first it had its defects. The philosophical element in it had overshadowed the Scriptural and spiritual elements. It had been too exclusively concerned with the questions of scholastic Calvinism. The controversies to which it gave rise had turned the thoughts of the theologians away from the essential and central facts of Christianity. The preaching had grown abstract, dry, and powerless, and the people had become tired of it. In the reaction all theology fell into disrepute.

Other causes tended in the same direction. New problems of Church work came to the front. The Press outbid the pulpit in popularity. The great anti-Christian movement, which has been manifest throughout the whole domain of modern life and thought, made itself felt among us. The philosophy and criticism of Germany, the new religious problems opened up by the theory of evolution, the agnostic philosophy, turned our thoughts from the niceties of the Calvinistic system to the defence of the foundations of religion itself.

Just when the change came it would be hard to say. But the new state of things became distinctly apparent after our Civil War. Since then we have been passing through an untheological stage in our history.

DOCTRINE HAS BEEN UNDERVALUED.

Our preaching has been practical rather than theoretical, ethical rather than theological. In the sphere of religious thought we have been concerned with the great theistic and apologetical questions which underlie Christianity rather than with the problems of Christian theology. It has seemed like fiddling while Rome was burning to discuss the moot points of the Christian system while the agnostic was triumphantly declaring that the arguments for the existence of a personal God have been overthrown, and the pantheist was claiming to have proved beyond a peradventure that revelation and miracle have no reality, except in the sense that makes all thought a revelation, and every common flower that blows a miracle.

THE PRESENT THEOLOGICAL RENASCENCE.

But now, for some time past, it has been becoming increasingly evident that the time of our theological eclipse is drawing towards its close. The reaction against theology seems about to have lost its force. We have begun to see that our new conditions require not the abolition of theology, but its reconstruction. Our people, who grew so weary of a lifeless preaching of doctrine, are crying out for a true and living preaching of doctrine.

Moreover, the great philosophical and apologetical questions have been, to a considerable extent, settled. We no longer fear that the foundations will crumble beneath our feet. We have seen the scientific theory of evolution turned from an enemy to a friend of religion. We have matched the agnostic and pantheistic philosophies by a theistic philosophy which is far better. We are readjusting our Christian evidences, not abandoning Paley and Butler, but supplementing them, giving especial prominence to the great central evidence from the believer's personal experience of Christ's redemption.

REVIVED INTEREST IN THEOLOGY.

So we are once more taking possession of our theological inheritance. There is a revival of interest in the themes of Christian divinity. There can be no doubt that a new theological movement has begun. Already we have advanced far enough to be able to judge something of its nature.

This much of explanation has been needful to prepare the way for the proper subject of this paper, the present direction of theological thought among our American churches. To this I now apply myself. If much of what I say relates also to the larger movement in religious thought going on all over the Protestant world, it will not be strange. Still, our movement has its own distinctive features, and the subject will be presented from our point of view. If also my own personal equation must be taken into

account, yet I trust my purpose to be an honest chronicler will be recognized.

CONTINUITY MAINTAINED.

The determining factors in our present thought are not new. They are the principles that belong to us as Protestant Christians and as American Congregationalists.

The substance of our theology is to be found now, as always, in the great unchanging facts and truths of Christianity accepted in every age of the church. They are clearly set forth in our Congregational Creed of 1883, which, although somewhat criticised by our conservative men as not sufficiently precise on two or three points of doctrine, has never been complained of by the other side, and so may certainly be regarded as expressing our minimum of belief.

ADAPTATION TO CHANGED CONDITIONS.

We are also true to what is best in our American Congregational traditions. We do not repudiate the New England theology, our glory in the past, but are trying to adapt it to the changed conditions in which we find ourselves. There are, of course, individuals who would ruthlessly break our continuity with the past. But the great body of us have no desire to adopt alien forms of thought. We have our strong centripetal tendencies, which balance our centrifugal forces. We do not wish to forget that we are the theological descendants of Robinson, Cotton, the Mathers, Edwards, Hopkins, Smalley, Dwight, Emmons, Griffin, Taylor, or, to come down to later times, of Edwards A. Park and Henry B. Smith. So, if we speak of a "new theology," we mean that it is new only as the living body is new at each fresh stage in its growth, conserving and fulfilling the one type that runs through all its changes, and that is neither old nor new.

Thus united to the Christian and our own denominational past, we are moving forward, as God gives us strength and wisdom, trying to work out a theology adapted to the needs of the stirring, restless age in which we live. Let us look now more closely at some of our present tendencies.

We mark, first, a movement towards

A MORE SPIRITUAL CONCEPTION OF CHRISTIANITY.

It is a part of our birthright as Congregationalists to emphasize the reality and present power of the things unseen and eternal, the reigning Christ, the constant redemptive activity of the Holy Spirit, the invisible yet all-powerful kingdom of God. But in our theology these facts have not been as clearly recognized as they should have been. We have been too prone to regard Christianity as a system of abstract truths and of remote historical facts. Notions and propositions have been more to us than the great spiritual realities for which they stand; the sacred events of nineteen hundred years ago more than the redemptive facts of to-day.

But we are beginning to give the spiritual

element in Christianity its due place. We do not ignore the Divine truths and sacred history which constitute the revelation once for all given to mankind. To do this would be to cut the foundations away from under Christianity. But we see as never before that Christianity is far more than a revelation: that it is a great system of redemptive agencies, at work here and now, by which God is building up His kingdom in the world.

We are coming to understand that it is this recognition of the invincible reality of spiritual Christianity which is going to give our theology its great power in the future. This is the ground of our own deepest convictions of the truth of the Christian system. Criticism may assail the historical facts of revelation. Rationalism may urge objections to its doctrines. But the surf on our coast of Maine might as easily overthrow the granite cliffs against which it breaks as criticism and rationalism disturb the Christian realities which stand firm in the experience of the individual believer and the Church. And so in dealing with these outside. Our age is intensely realistic. It demands facts. It bases its philosophy, its science, its practice upon experience. If we can show it that there are spiritual facts just as real as the facts of the natural world and spiritual experience as certain as physical experience, we gain enormous power over it. Our theologians in their teaching and our ministers in their preaching are more and more recognizing this secret of our power. Another sign of the times, indicative of the direction of theological thought in our churches, is the

RENEWED STUDY OF THE BIBLE.

One of the most encouraging features of the theological interregnum through which we have passed has been the fact that our ministers and Christian people have been going back to the sacred volume in a spirit of earnest and prayerful seeking after Divine truth. Never in our history has there been more thorough, intelligent, and devout investigation of the Scripture. Here also we are faithful to our principles as Congregationalists. We bate no jot of loyalty to the Bible. It is to us, no less than to our fathers, the inspired record of revelation, the all-sufficient rule of faith and practice, the great means of grace by which we are brought into contact with the spiritual realities of God's kingdom, and by which the Church of Christ is maintained and edified. We draw our theology from it. We look to it to correct the one-sidedness and error of our imperfect Christian experience. The theological thought of our times aims to return to Bible, and to draw fresh draughts from fountain of life and truth.

We do not, however, regard the Bible precisely as our ancestors did. We distinguish the revelation from its record. We recognize the diversity of the books that compose it, and the progress of the revela-

tion they describe. We discriminate between its different types of doctrine. The old piecemeal method of dealing with it, which regarded each verse as complete in itself, without reference to the context or the book in which it is found, has fallen into well-merited desuetude.

DEALING FAIRLY WITH FACTS.

We are trying to deal fairly and fully with the facts brought to light by modern Biblical criticism.

I think there are few among us disposed to ignore these facts, as there are few who would construe them in the interests of unbelief. To the great body of our thinking men it is not a question whether the Bible is inspired—that all believe; but how the doctrine of inspiration shall be stated so as to express the whole truth. And we are coming more clearly to understand the great purpose of the Bible—namely, to bring the Church and the individual in all ages into vital contact with the historical facts, the Divine truth, and the spiritual power of Christianity; and so to discern what is essential and what non-essential for the attainment of that purpose. We are most of us ready to admit that false standards have been set up, that an infallibility in non-essentials has been demanded which the Bible never claims, and which, if it existed, would render it less fitted for its end. We are beginning to see that we may grant that the sacred writers were not scientific historians, not philosophers or men of science, not experts in the methods of scientific exegesis or of literary criticism, and yet may rest firm in our conviction that they were so directed by the supernatural influence of God's Spirit as to give us the perfect rule of faith and life. A more serious problem confronts us in the facts and theories of

THE HIGHER CRITICISM.

But here also we are trying to deal honestly with the facts. There is no one of our evangelical denominations in America more earnestly seeking for light on this important range of subjects than our own. We do not want to settle the questions thus presented by prejudice or clamour, or ecclesiastical authority, but by patient, scholarly, reverent investigation. That the Old Testament, to which our Divine Lord appealed in all His teachings, will ever be shown to be anything but a supernatural and inspired Book, we do not believe. But we are sure we are acting in His spirit when we give a candid hearing to those who claim that our old theories of the modes and times of its composition were mistaken. Some of our ablest scholars have accepted, to a greater or less extent, the new views. But our ministers and intelligent laymen, who form the jury that must ultimately decide the case, are more cautious, hesitating to give their verdict in a matter of such great importance till they are sure that all the facts are before them.

And while we wait for the result we rest more strongly than ever upon the proof of the divinity and truth of the Bible furnished by the experience of its redemptive power, the *old testimonium Spiritus Sancti internum*, which is ours by virtue of our Protestant descent.

REGAL CENTRALITY OF CHRIST.

Again, we are coming more distinctly to recognize the central place of the living Christ in our theological thought. It goes without saying that He is supreme in the Christian life. Our early Congregationalism went beyond all other systems in asserting His supremacy in the rule of His people and the world. But in our preaching and our theology other elements of Christianity have too often usurped His place, or a doctrine about Him has been substituted for the Christ Himself, or His prophetic and priestly offices have overshadowed His kingly.

We are, however, becoming more sensible of the fact that as the power of Christianity is concentrated in the living Christ, our King, our Redeemer: so He is to be the great theme of our preaching, the central and organizing fact of our theology. We teach no new doctrines respecting Him. Our great Unitarian controversy settled once for all the question of our orthodoxy. The modern pantheism, which preserves the Christian phraseology but really deprives it of meaning, has little, if any, currency among us. The Christian positivism which reduces Christ's divinity to His moral solidarity with God has not met with favour. We have received helpful impulses from modern German speculations respecting the Incarnation, the *kenosis*, and the need of Christ's perfecting work apart from the fact of sin. But we are less disposed than of old to speculate upon these high subjects, more willing to admit the mystery. It is the Christ Himself, in all His living, saving power, upon whom our thought is concentrated, whom we strive to hold up to men, and in whom we find the key to all the problems of religious thought.

"CHRISTOLOGIZING" OUR DOCTRINES.

The way is thus being opened for a larger and richer conception of God.

The old theology, in dealing with this subject, looked too much to philosophy, too little to Christianity. But we are trying to "Christologize" our doctrine of God, to set Him forth as He is seen in the face of Jesus Christ. It is often said among us that we are coming to a more ethical conception of God. This is true. But it is more ethical because it is more Christian, because it is not of the God of Nature, but of the God and Father of our Lord Jesus Christ. It is also said that we have corrected the old view of God, which emphasized His transcendence at the expense of His immanence, by giving due place to the latter element. This is likewise true. But we have not learned the lesson from pantheism, as some would claim,

but from our fuller and truer conception of Christianity. It is the unchristologized view of God that unduly emphasizes His transcendence. It is the view of God through Christ the Mediator which gives the other element in its proper relation to the whole truth. It is in Christ and the Holy Spirit that God comes near to us and dwells in us, and it is through this wonderful fact that we learn the reality of God's indwelling in man and nature apart from redemption. And thus also the way is opened for a far deeper and truer understanding of the great Christian truth of the Trinity.

As we are learning to Christologize the doctrine of God, so we are learning to do the same by the doctrines of the eternal plan, of creation, and of providence—especially the doctrine of the plan. Once, like Milton's fallen angels, our New England theologians

"Reasoned high
Of providence, foreknowledge, will, and fate,
Fixed fate, free will, foreknowledge absolute,
And found no end in wandering mazes lost."

Tired out by the vain effort we have come to Christ, and seek in Him the solution of the mystery of decrees and election, sovereignty and free-will. If it be Calvinistic to place God above man, to believe that the destiny of the universe is in His hands, to hold that sin exists by His permissive decree and not in His despite, to maintain that in the initiation and progress of the Christian life all is of grace, then, I suppose, the greater number of us are Calvinists. But our controversies on the philosophical aspects of these subjects are over, and differing opinions respecting them do not separate brethren or furnish tests of fellowship.

In similar language we may speak of

OUR DOCTRINE OF SIN.

We are trying to view it in the light of its relation to Christ and His redemption. We are thus kept from yielding to the temptation, so strongly pressed upon us by the prevalent popular philosophies, to make light of sin. The Puritan conscience is not dulled, but quickened by our present theological tendencies. But the scholastic questions respecting sin once uppermost in our discussions have lost their old importance. Immediate and mediate imputation, original sin, the moral status of newborn infants are not the subjects which occupy our thought, but the awful fact of sin itself. To bring to bear Christ's redemption to overcome it—this is what seems to us most important; and the theology that will do this best seems to us the best theology, even though it may not solve every theoretical problem respecting the nature of sin.

CHRIST'S SOCIAL REDEMPTION.

We maintain no less strongly than of old the absolute necessity of this redemption as

supernatural and divine. We are learning that it can be made effectual not only to save the individual, but to renovate society. Our ministers are giving themselves eagerly to

THE STUDY OF SOCIOLOGY

that they may apply the Christian solution to its problems. In our doctrine of redemption, while we are exalting the kingly office of Christ, it is not at the expense of His other offices. We hold as firmly as ever to His atoning work. The change with respect to it is not in the way of a weakening grasp upon the fact, but of an increasing willingness to admit the imperfections of the theories by which we strive to account for the fact. It is a common saying among us that the Atonement is too large to be held in the mould of any single theory. Yet I think that most of us give it a Godward as well as a manward efficacy. One of the brightest jewels in our Congregational crown is the memory of Horace Bushnell; but our best thought would not admit, unless I am much mistaken, that this brilliant and spiritual theologian said the last word on this high theme. What is called the catholic doctrine of the Atonement—namely, that Christ's death was in some true sense the objective ground of the forgiveness of sin—still commends itself to the larger number of our Christian people.

PROBLEMS OF THE FUTURE LIFE.

The whole drift of modern thought, and the pressure of the movement I have tried to describe, have been concentrated upon

THE PROBLEMS OF ESCHATOLOGY.

The conflict of soul upon these subjects through which we have passed has been no less intense, because we have known that it was not peculiar to us. The old Calvinism, which our fathers loyally accepted, left a part of mankind wholly out of the reach of Christ's redemptive grace. When the New England theology broke the iron ring of this consistent and logical system by the adoption of the doctrine of a universal atonement, it was inevitable that new questions should arise.

During the last decade we have been discussing, as the world pretty well knows, the relation of the heathen to God's grace in Christ. The old view, which prevailed during the last century, and had many advocates until quite recent times, doomed the heathen as a mass to perdition. This severe doctrine has been generally abandoned. Our discussions have not been upon this point, but upon the question as to the manner and grounds of the salvation of those heathen who are saved. The common view has been that their imperfect faith, based upon their natural knowledge of God and such elements of truth as are to be found in their corrupt religions, is reckoned to them for righteousness for the sake of

Christ, who gave Himself a ransom for all, and that so their eternal destiny is settled on the basis of the decisions of this life. The able and devoted teachers in our beloved mother theological seminary at Andover have urged the other view, common in Germany, that an opportunity is granted the heathen in the other life, between death and the judgment, to hear the Gospel and accept or reject Christ. I do not propose to enter into the merits of our controversy. So far as it has involved unchristian bitterness, we are ashamed of it. We are hard-fighters on our side of the water, and both parties have dealt heavy blows. The result of the discussion has been to emphasize the silence of the Scriptures on the subject. The majority still hold the older view, because it seems to us more in accord with the general drift of the Scripture and the principles of our New England theology. But there is an increasing willingness to admit that our speculations cannot exhaust the possibilities of God's redemptive grace, and that a point of this sort can never permanently be made a test of orthodoxy.

The much more difficult question of

FUTURE PUNISHMENT

has not been the subject of important controversy among us. But it has profoundly affected us. Our deeper conception of Christianity, our enlarged view of the infinite love and mercy of God, our stronger realization of the power of Christ's redemption, have united to give this subject a peculiar painfulness and solemnity. It has pressed not only upon our theologians, but upon all our thoughtful men and women. It is a subject of peculiar difficulty to many of our most promising students of divinity. Some among us find relief in the theories of the "larger hope" and "conditional immortality." If the greater number continue to hold in substance the immemorial doctrine of the Christian Church, it is because we cannot convince ourselves that the words of Christ and His Apostles, fairly interpreted, sanction any other view. It is with us a matter of loyalty to our Master, whose word is our final authority. Our difficulties and perplexities we cast on Him, and leave Him to show us at the Last Day how this awful fact is consonant with love and justice.

Such is the present direction of theological thought among us, so far as I am able to understand it, and, in the brief time allotted me, to describe it. The outlook is one of hopefulness. Our faces are toward the light. As we are striving for more of the power of Christ in our life, so we are striving for more of the truth of Christ in our Christian thought. And we believe that we shall attain it steadily as the years advance, till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

REV. EVAN JENKINS.

Rev. E. JENKINS read a paper on

THE PRESENT DIRECTION OF THEOLOGICAL THOUGHT IN THE CONGREGATIONAL CHURCHES.

Things theological are not always what they seem, and it is never easy to find out what they really are, especially their tendencies. Tendencies are of an atmospheric nature; they are vague and intangible, and for a time their influence is silent and unfelt. Our thoughts change, but we are not always conscious of the change, and even when we are we seldom apprehend its significance and far-reaching consequences. This is one of the difficulties with which I have to contend.

THE SITUATION IN WALES TO-DAY.

Unfortunately, it is not the only difficulty. Wales occupies a peculiar position—a position not easily understood. Some features of the situation are obvious enough. The traditional and popular theology is as clearly defined as our native hills. Many things are in a state of rapid transition; we are on the eve of great social and ecclesiastical changes which may involve a corresponding change in our religious beliefs. With the spread of the English language the people are becoming increasingly acquainted with English thought in all its phases, and in the near future the Intermediate Schools and the University Colleges will create new and strange conditions, and compel the churches to face problems which, until now, they have neglected, and with some measure of safety and comfort. The Welsh people are no longer isolated from the rest of the world, and the protection which they have so long enjoyed—whether for better or for worse—will very shortly be a thing of the past. The city walls are crumbling away. These signs of the times he who runs may read. The present direction of theological thought is quite another matter, and by no means an open secret. Hitherto Wales has been insulated by the Welsh language, and it is difficult to determine whether it is being inundated by the surging sea of modern thought. Indeed, it must be confessed that very little attention is given—by far too little—to scientific theology. The burning questions of the day, the questions that kindle the greatest enthusiasm, and call forth the supreme energy of the people, are social and political reforms. Our religious leaders, as well as the rank and file, are compelled by the necessities of Wales's peculiar ecclesiastical position to descend into the arena of political controversy and strife—a form of service in no sense conducive to profound theological study. The natural development of our intellectual and religious life is cruelly disturbed by circumstances for which we are only partly responsible. We have to resist the intrigues and

unrighteous encroachments of a proselytizing and persecuting Church—a Church which, until recently, never dreamt that the Welsh people had souls to be saved, and which even now appears to care more for heads than for souls. All the resources of a rich and privileged community are being unsparingly used against us. The position is trying and highly dangerous, our own spiritual life is imperilled, and attention is diverted from matters which are of infinitely greater importance than the disestablishment and disendowment of an unnational Church. Such is the general situation in Wales to-day—a situation which makes it very difficult to give much time and thought to theology in its later developments. There may be strong under-currents of new thought, or a multitude of latent tendencies; but apparently there is no pronounced and widespread theological movement.

Of the English churches in Wales it is not necessary that I should say much, being so much like their sister churches in England. Their orthodoxy and heterodoxy—if I may be allowed to use the words—are the same. They have to face all the perplexing questions of the day. They are exposed to the influence of the most recent discoveries in criticism and dogma. The theological literatures of England and Germany are read and studied. Some have abandoned the old views, some are completely unsettled in their beliefs; but the great bulk cling, with slight modifications, to the evangelicalism of their fathers. The ministry also is broadly evangelical and intensely practical; the importance of the ethical and social aspects of Christianity is fully recognized; and I am glad to be able to add that there is no lack of Christian charity in our midst, and that our ministers are nobly sustained in their efforts to know and proclaim the mind of Christ. However, these churches form such a small portion of the Congregational Churches of Wales that they afford no clue to the general drift of things.

A MODIFIED CALVINISM DOMINANT.

The question—or, rather, the questions—which remain to be answered are: What is the Theology of the Welsh Churches? and what its tendency? Without enumerating the doctrines believed, the theology of the Welsh churches, taken as a whole, is what I may call the old evangelicalism, or a modified Calvinism. To the multitude there is no such thing as a new theology, and when we remember that it was the old that made Wales what it is, that regenerated it in the widest sense, we readily understand the unflinching tenacity with which they cling to the traditions of the past, and their masterly indifference to every other statement of Christian truth, whether ancient or modern. When gross darkness covered the land, it was this theology that brought light and healing; and afterwards, when a wave of rationalism had almost completely destroyed its faith, quickened its spiritual life, and

once more evangelised the nation; it was the theology of its mighty revivals, and of a long and glorious succession of remarkable and princely preachers whose achievements can never be forgotten, and whose influence is still felt throughout the length and breadth of the country. The present indifference of the people to theology partly springs from their satisfaction with the old; they thankfully remember what the old has accomplished, and think that theological systems, as well as men, should be judged according to their fruits. That there exists a growing indifference to theology is beyond dispute. It was not always so. Not very long ago the Welsh revelled in theology and theological discussion; shepherds on the mountains and artisans in the workshops were all, according to their light, enthusiastic theologians. The utterances of the pulpit were watched and criticized by men who knew exactly their own minds, and where they stood; though many of them hardly knew the geography of their native county, yet they were perfect masters of “the five points” once so hotly disputed. But to-day other things monopolize attention; social movements and politics have taken the place of theological thought and discussion. Here, however, I must guard myself against being misunderstood. Indifference to scientific theology, so far, implies no indifference to religion. Wales is still fervently religious. The Gospel attracts and moulds the multitude. The ministry is a power in the land. Coming to “the present direction of thought in churches,” I can only repeat what I have already said—namely, that there is no positive and general theological tendency. Doubtless there are a few here and there who have deflected from the old track; who have, for instance, adopted the modern critical view of the Scriptures, and the subjective view of the Atonement, and what is commonly called “the larger hope.” At present they are few in number; but there may be influences at work tending to swell their ranks—I cannot say. The importance of the movement, such as it is, may be underestimated, or it may be easily exaggerated. Substantially the theology which produced their revivals is still the Theology of the Welsh Churches. There is no Unitarianism nor Rationalism in them. The divinity of our Lord, the saving efficacy of the Cross, and the need of Divine influence to change and sanctify the human heart are “things which are most surely believed” even by the most modern and advanced. In the next place,

WHAT DO OUR MINISTERS THINK?

I must confess that I approach this branch of my subject with a certain amount of anxiety; it is so beset with difficulties, and I am so much afraid of doing my brethren the slightest injustice, many of them being men of wider experience and of by far greater attainments and influence than the one who presumes to define the

nature and scope of their teaching. Let me at once say that I sincerely believe that the churches never had a larger number of capable and devoted ministers than they have to-day. There may be a few in the Welsh ministry, as there are elsewhere, who have not yet regarded a liberal acquaintance with theology as an essential qualification for their very responsible and solemn work. If there are, they are woefully blind to the needs and signs of the times. The Wales of the future will have no spheres for such men; their popularity with the thoughtless, or their fluent and fervid speech, will avail them nothing. Wales has just awakened politically and educationally out of a long and deep sleep, and these awakenings will shortly necessitate a theological revival. However, we have many reasons to be satisfied with, and even proud of, our ministry. As a rule, our ministers are alive to the needs of the age. They are well versed in the theological thought of England, Germany, and America, and the great majority of them are soundly evangelical. Ruin by the Fall, Redemption by Christ, Regeneration by the Holy Spirit, and Justification by Faith are faithfully preached. The new criticism has not shaken their confidence in the authority of the Scriptures, and the Divinity of our Lord is a fundamental article in their creed. The theology of the Reformers is mainly the theology of the Welsh pulpit. Its utterances are not so dogmatic as they used to be, the phraseology is simpler and more modern, the sermons are more practical, the duties of the Christian life receive a larger and more intelligent attention, and the great difficulties of theology are more keenly realized. The infallible dogmatism—the Protestant Popery of the past—has passed away. Especially is this the case in relation to the doctrine of endless retribution. Though it is still preached, yet it is preached with greater earnestness and with a deeper sense of its terrific import. It is no longer preached for the sake of mere effect. It has ceased to be the artillery of a coarse and empty rhetoric. Such, briefly, so far as I am able to see, is the position of the majority of the Welsh ministers; I say majority, for there are a few who have ventured to remove some of the old land-marks. They have renounced the mechanical view of inspiration, the substitution theory of the Atonement, and the dogma of everlasting punishment. This I believe, to be the exact measure of their defection; on all other points they are what is called orthodox. They certainly represent a tendency which may in the future develop into a great theological movement. I hear, even in Wales, a voice that “signifieth the removing of those things that are shaken, as of those things that are made, that those things which cannot be shaken may remain.”

A CRISIS OR TRANSITION AT HAND.

Now, I have endeavoured to give a fair account, without prejudice or personal

colouring, of the present direction of theological thought in our churches. How long they will be able to maintain that position I cannot say. Whether it is desirable that it should be maintained is foreign to my subject. One thing is sufficiently evident, the Welsh churches will soon have to face the mighty tides of modern thought. Neither their indifference nor their conservatism will save them from the searching process through which all the churches of Christendom have to pass. Their hour of trial—indeed, their day of judgment—is at hand; and may it find them not panic-stricken or careless, but with their loins girded and their lamps burning, ready to start whither He, who is the Truth, shall bid them go. The old order cannot last in its present form. The great movements, which generally begin in Germany and spread to England, increasingly affect Wales through the Press. The new heaven is already in the meal, and there are not wanting unmistakable signs of fermentation and change. The influence of such men as Maurice and Robertson—or, rather, Maurice through Robertson—and of Henry Ward Beecher, and others, may be easily detected in quarters supposed to be altogether impervious to it. The most devoted to the old cannot wholly escape the influence of the new; it is in the air which they breathe, and even when they deny its power their “speech bewrayeth them”—like Balaam, they bless when they would curse. Whether we like it or not, things are rapidly changing. The young men that go to the English and Scotch Universities do not come back exactly what they were when they went, and our own national colleges will also be important factors in the formation of the future. The day demands the greatest watchfulness, earnestness, and forbearance. The old must not be retained because it is old, nor the new adopted because it is new. A thoughtless conservatism and a thoughtless liberalism are equally bad. What we need is an inspired passion for truth, for “the truth as it is in Jesus.” Those who cling to the old views must not ignore the honest difficulties of our young and educated people, for they will be the men and women of the future, and nothing could be more suicidal than to allow prejudice and intolerance to drive them out of the churches; and those who have embraced the new must define their position more clearly—they must tell the people what it is—and be true to the sacred convictions of their own minds. Mutual frankness, meekness, and charity, with an intense desire to know the mind of Christ and to be guided by His Spirit, would certainly produce a great theological revival, culminating in a genuine revival of faith and spiritual life. The future is full of glorious possibilities as well as of great dangers; but whatever it may bring forth, I confidently believe that Christ will be glorified and men saved. I have no fear of

Wales losing its religion. I believe that it will always cling to Jesus Christ as its Prince and Saviour.

Dr. MACKENNAI, in the course of several business announcements, said that he regretted that the Rev. Newman Hall's name should have been omitted, in our programme, from the list of names of speakers for the public meeting on Friday evening. He then read the following letter, which had been received from Mr. Spurgeon's son:—

"Westwood, Baulah-hill, Upper Norwood, July 14, 1891. Dear Sir,—Mrs. Spurgeon is very grateful for the sympathy and Christian love expressed in the resolution passed by the International Council of Congregationalists. The way is very dark just now, but the light of God's love is beyond the darkness. The prayers of all are still needed, for the dear patient's condition is still very critical. Nothing is impossible with God, and our hope is in Him, saying with all our hearts, 'Thy will be done.' Please to accept the warmest thanks of Mrs. Spurgeon and of yours sincerely, C. SPURGEON.

"Rev. A. Mackennai, D.D."

REV. J. G. DOUGHERTY.

Rev. J. G. DOUGHERTY, in opening the discussion, said: Most reverend brethren of the Council,—I am very glad to be here from the Far West of the United States, and to find that we are all so thoroughly agreed—that England, Scotland, Wales, and the United States are one in theology. We have heard this morning of the direction of theology. There are evidently directions in theology. We had two sermons, I think, yesterday, one in the morning and one in the evening, and we are all agreed—that is, we differ equally in the United States and in England, and, I presume, in Wales, and we Congregationalists are so broad that we can differ very widely and still live together. I have been engaged a good deal in active temperance work with a brother who took some views in the matter of temperance that I did not, and I was denounced in public as a putty man—a term meant as one of reproach. I paid no attention to it, but I waited on my brother in private, and said to him, "My brother, you and I are after the same thing—you in one way and I in another. Now you may apply such stigmas to me as long as you please in public, and I never shall answer you. There is

"DEVIL ENOUGH OUTSIDE TO FIGHT."

So I take it, Mr. Chairman and brethren, that it is true in our theological discussions, that there is devil enough outside to fight. Although brethren may present views with which I cannot agree—views very diverse from those which are held by myself and many others—yet there is no contention. I

am a graduate of Andover Theological Seminary in the days of Professor Park. I admire that gentleman, but I do not admire his theology. I did not take it at the time, and I have seen no reason to take it since. Most of the present professors in Andover Theological Seminary are pupils of Professor Park, and, as I believe, heirs of his free and independent spirit. The changes at Andover illustrate changes that have passed over the thought of all our churches. More than thirty years ago, when I first went there, the first thing that came into my hands was a pamphlet, written by Dr. Parsons Cooke, denouncing Professor Park as a heretic. I did not think then I should live to see the day when Professor Park should be the first orthodox man in New England, and himself suspicious of some others as heretics. The direction of theologic thought in the United States that is not to be told simply by the theological seminaries and by the men in them. There is in the United States in our Congregational churches the theology that maintains itself on the Bible, on the old Bible. There are various views of

INSPIRATION.

My friends, it is something like this. When we sit down together to dinner in the house of a Congregational minister in the United States we occasionally can afford a chicken. We cut it up; different persons choose different parts, but nobody ever asks for the bones or feathers. We use our Bibles in the same way. They feed us; they substantially supply our needs; we grow upon them, but we do not feel bound to take the bones and feathers. We have our discussions on doctrinal lines. On one thing we do not disagree, on one thing we are all united, that the United States, not in its church life, but in its life in cities, in its social life and business life, in its political life, in all the phases of personal life—the United States belongs to Jesus Christ. Our theology has for its most prominent feature Christ in human life, and we are seeking, as in the old time, for the conversion of individual souls. But we are not seeking for that alone. Our thought is the conversion of individual souls with reference to the conversion of communities and nations. We want to see Christ, not simply in the life of man—one here and another there—but we want to see Christ also in the life of the entire community. And while we disagree in many things we all endeavour for the same end; we seek to make all forms and phases of life more Christian, and, if I read aright the

DIRECTION OF THEOLOGIC THOUGHT

among Christian ministers in the United States, especially in the living West, it is "Christ for the world, Christ in the life of communities." We have no hope of reaching that in any other way than the old way of bringing the living Divine

Christ set before us yesterday so clearly, bringing that living Divine Christ into personal relationship with human souls, by the conversion and regeneration of individual men and women; and we ask in the United States that that conversion and regeneration be testified to, not simply by words, and assent to a formal creed, but by consecration of life—the actual life to the real service of Jesus Christ. This, so far as I have seen, is the drift of theologic thought amongst the ministry in our Congregational churches in the Western part of the United States.

DR. ROSEBY.

I am not one of those who look with any horror upon so inevitable a thing as modern thought. Why, the most ancient man, if he speaks in the nineteenth century, must speak his own thought, and that must, of necessity, be modern. And, in the same way, I do not share, in the least, in the prejudice so commonly expressed towards German theology. There are, I believe, fifty million people who cannot help being Germans and if they are to have any theology at all, it must be German theology. There is no lack, there never has been any lack, in this world of systematic theology. You find it in the Roman Catholic Church, *totus teres atque rotundus*; you find it in the standards of Methodism; you find it, in a certain very deep sense, in Herbert Spencer. But these theologies are none the better for being systematized. What men are asking for in our age is a verified, systematic theology. It is felt that we want some further analysis of our materials before making that final synthesis which can deserve to be called systematic. A fact of nature is as divine a thing as the word of the Book. And our theory of inspiration must construct itself out of the facts of the case, historical, literal, scientific. We must not start with a foregone conclusion, with a fancy ideal of inspiration, but we must work out our system as fast and no faster than we can verify our materials. It seems to me that systematic theology must always remain in a condition of flux, always in a condition of progress, so long as our knowledge grows, because one of the books, at any rate, of God's revelations is as yet very imperfectly known. I refer to the book of Nature. So long as there are new facts to be discovered in nature and in history, so long must theology remain in a condition of flux. God's revelation is not in one book, but in many books; God reveals Himself to us in history and in nature. There is also that aboriginal revelation of God in the soul of man himself. We can never reach finality until we have read all God's books. And yet we know that in all this we are only dealing with a certain formal and intellectual defect. As a matter of fact, Christian men have never been without a sufficient

working, practical theology to enable them to discharge their duty to God and man, and they have found the road to that theology in loving fellowship with Jesus Christ.

PRINCIPAL CAVE.

When I came into this Council, I had no thought whatever of saying anything during the course of this discussion, but there is a sort of movement in my pulses, and I can only relieve myself by speaking. Now, I should like, first, to express my own thanks, and, I have no doubt, your thanks, too, for the very remarkable papers that we have listened to this morning. They were so calm, so large-eyed, so willing to give value to truth on all sides, and at the same time so singularly hopeful, that as one listened I am not surprised that I felt something of a fire, and I trust you also felt the same. What I want to say in the few moments before me I want to put exactly in my own way. All revelation seems to me to be revelation not of doctrine or of truth, but of God: it is Self-revelation. Now, do we understand—it seems to me we must increasingly understand—that we are very small vessels indeed to receive that revelation, and that, therefore, God has His own method of revealing to us stage by stage? A preceding speaker said something about the final synthesis. We shall never get it in this life at all, but that is no argument against steadily feeling our way to all the truth that in the providence of God shall be opened to us; that is no argument against receiving all

THE SELF-REVELATION OF GOD

that God is willing to give to us. As I said, it seems to me that God has a special method of helping us on. There have been times of revelation, not giving truth so much as giving God; times of apostolic power and fervour; times when, while God was showing Himself, men were receiving an inspiration that they might perceive God; it was rather an intuition of the feeling than of the intellect. Then the world, if I understand right, has been lowered back and left to itself for a time of assimilation that this revelation of God might work into our souls. Before that has gone very far there is awakened a great sense of a new need. Men feel that they have truth, but that after all it does not perfectly harmonise with other truths that they have, and they cry out for more truth. Now if I interpret aright the stage through which we have been passing in England, it has been a time when we have almost finished our assimilation of the great truth of the past, and when we are yearning for more. For me the hopeful sign of the day is, that we seem to be coming back to the time of revelation. The presence of the Spirit of God is the cry of many. We want not a new but a renewed

theology, and that, I trust, will be given to us as we steadily prepare ourselves. The fault in theological study, if I understand it, seems to be that it is often a professional study, a study where there is not profound experience at the bottom calling for interpretation, and, therefore, there is a lack of seriousness at times in our theology. Let there be fundamental experience and you must interpret, you must interpret to your intellect for very rest of mind, and then follows the theology. Now, I ventured to say, ten years ago, I believed that this flowing tide of Divine influence was coming upon us. I believe that more than ever to-day. It has come; it was once on the ebb; it has been on the flow again. It has filled heart after heart. There is nothing mechanical about this; those who were waiting have received the blessing; those who were anxious for it have found that this flood-tide has come to them, and it will flow, and it will flow on, in God's own way, by nothing mechanical, but by our putting up the prayer of our need, "Ask and ye shall receive." To me, the most hopeful sign about the papers of the morning is their almost perfect unanimity, the sense that our theology must be based upon our experience, and I trust that if we are to have, as I hope we shall soon, a renewed theology, that it will come out of the earnest and flowing spiritual life of our churches.

PROF. J. A. BENTON, D.D.

I have prepared a short paper as a kind of report from the Theological Institution on the Pacific Coast, which I represent. I do not know that I can read it, but the form of it will be explained by that fact. One thing I wish to say is, that we talk about theology as if it were a shifting, changing thing. Theology is one solid, the same yesterday, to-day, and for ever, like its great Author. Our views of theology change, because all our theology is based on some system of metaphysics; we simply change those when we change our interpretation. Our conceptions of God and our conceptions philosophical, metaphysical, these underlie and modify all things and all times, these may change and theology not change. We talk about interpreting the Bible, we say it was written by men of good sense, enlightened and inspired of God. Now, then, it must be interpreted by men of good sense, enlightened and inspired of God, otherwise we must misinterpret it. The trouble is that we begin to interpret it by metaphysical systems; we begin to apply metaphysics in all our views of theology. It is necessary, we cannot help it. We get truth through our reason; we get truth through our experience, or through the experience of the Christian Church; and we get truth from the Bible. Now, then, it depends upon the emphasis which we put upon these sources

of our religious knowledge as to what we are. If we emphasize the reason and leave out the experience, or the Bible, we are rationalists and nothing else; if we emphasize the knowledge we get through the Christian Church and experience, and leave everything else out, then we are Roman Catholics. If we emphasize revelation, or the knowledge we get from the Scripture, and absolutely leave out that which we get from the reason and the Church, then we are simply fanatics. All error comes in one of those lines, through too much human reason, through too much Churchianity, or through too much bibliolatry, if you please to say so, that is a perverted view of the Bible. One of our brethren, the other day, had something to say about the necessary cultivation of the head as well as the heart. Well, we have a great deal in our time of physiological psychology, and more and more the tendency is in that direction. My trouble with it is that it leaves out one of the most important organs of physiology applied to psychology, it leaves out the human liver.

HEPATIC THEOLOGY.

Now, if a man have not a sound, large and well acting liver what is he? You talk about the theology of Calvin as being atra-bilious, that is, having too much liver in it,—not too much liver, but a disordered liver, and too much bile. Well, that may be so, but mind you, who is the man of uplift, who is the man of high spirit, who is the man of lofty enthusiasm, who is the man of daring, of great heroism, but the man who has a great and good liver? Well, now we have the intellect, of course—we are intellectual beings, we are beings with sympathies and feelings, we are also beings of will. Where does the will lie, in us? Where does the energy of body come from? Is it of the heart or of the head? Not at all, it is of the liver. You see, at once, that this must be so, because if you get bilious or ill in other ways why, of course, you are unmanned, there is nothing of you left. To come to more serious matters, the meaning of all this is that we want a better theology of the will, and that there is nothing of us finally but what we toil for, but what we sacrifice for, but that which we exercise some kind of heroism for. Leave out our toils, our sacrifices, and our heroisms and there is nothing of us left. Now the institution I represent occupies a certain position, as I suppose, in the theological world; briefly I will state what it is. In the theological world the institution is

AGGRESSIVELY ONWARD AND SPIRITUALLY CONSERVATIVE.

It is anchored to the vital central truths of Christianity, and it knows nothing of departures from those either old or new. Instituted and mastered by Jesus Christ, who is

"the same yesterday, to-day, and for ever." Why should it strike away from the luminous path which He trod? It finds itself in the searching light and burning glory of a God of intense activities, infinite and transcendent, whose transcendency issues with His personality at a conjunction of Being whence emerges the possibility of miracle, and where for ever abides the probability of the supernatural. Proceeding from this possibility and into a larger and more beautiful development of the Christian life and the Christian Church, the possibilities are boundless for its ampler sphere of activity in the future. It finds itself in the possession of a Book, the marvel of the ages, in which are recorded the morespecial manifestations of God and the revelations of His Will most needed by our race, unto which should be given heed as unto a "light shining in a dark place." Its authors were inspired of God for their work in order that the product might be substantially, essentially, and comprehensively inerrant and authentic, and might become the sum total of that "Scripture inspired of God, which is profitable for instruction in righteousness." For much of the modern criticism of this Book of a literary and scholarly kind it is profoundly grateful. For that class of critics that rejects miracle and empties the Old Testament story of the supernatural and reconstructs Israelitish history on a rationalistic basis, out of a rationalistic consciousness, it has small respect, and must regard them as far from infallible and as emphatically uninspired. It finds its sphere of action in the midst of a degraded and sinful race. This race, as a whole, is low down—so low down that it cannot conceive how a race of any Divine origination could have gotten there without a fall; but it can conceive that from such a fall the same Divine hand that originated the race should be stretched out for its deliverance. It has, therefore, no difficulty with the doctrine of the descent of God into our humanity for its redemption, lifting it up by the sacrifice of Himself from a ruin that otherwise were hopeless.

It believes in, and works in, the reality and glory of the kingdom of God—a kingdom of which God is personally and eternally Sovereign, Lawgiver, Ruler, and Adjudicator of destinies. By this kingdom is constituted a Divine moral government, embracing all sentient creatures, to which government in the moral sphere God's providential government is subordinate, and often auxiliary, if not wholly.

Since God is a Sovereign King, in fact, and not in mere figure, His kingdom is ruled by moral law. But law is no law, and only advice, unless it have penalties annexed, and those solemn sanctions, by means of which the Lawgiver shall express His estimate of the value of the good involved in obedience, and His sense of the evil involved in disobedience. These sanctions must not

give any feeble expression of the Divine mind, but must be such in their reach and grandeur as to give a fitting and perfect expression of the Divine preference in respect to moral conduct.

It finds itself encouraged to labour for the restoration of the deficient children of disobedience who dwell on our planet, subject to the laws of this government of grandeur, because an atonement has been made by the strong Son of God, who has constituted Himself the Saviour of the world. His mediatorship involved the sacrifice of Himself—heaven and earth meeting in His person—by which was given anew, and in a more significant way, the ever-during and overwhelming expression of the Divine love of obedience and righteousness, and the Divine abhorrence of wilful unrighteousness.

The mediatorship of our Lord, in order that He might be a Mediator in truth, and not in appearance only, required for its efficacy that He should be, at once, both God and man, and that His work should take hold on both parties to the mediation, on both the Law-giver and the subject, and bring about a conciliation on one side and a reconciliation on the other—that so every ambassador of the "kingdom and patience of Jesus Christ" might for ever proclaim the conciliating grace of the Most High, and beseech men everywhere "to be reconciled unto God."

It is working on with such endowments and equipments as it has toward a future of hope.

And to this hope it clings, amid temporal hindrances and under passing clouds, because it believes in the onward march of truth, in the growth of the Christian Church, to which Christ is ever coming in His kingdom—a form of coming which some of the earliest disciples saw, as He promised them, and a form of coming which our eyes see (oh, blessed sight!), and a form of coming which the after times shall rejoice in with an exceeding great joy.

Therefore it believes in missions and labours for them. It teaches, as the Master said, that "The field is the world;" go into whatever field you can do the most good in, in whatever zone, on whatever side of the globe, under whatever skies—your skies may change, but not your souls. The race of man is one. "The earth is the Lord's and the fulness thereof;" make it so morally and spiritually, as it already is providentially.

It believes that the prospect of Church power is with the children and youth, more than with those of mature years, and so emphasizes all possible expenditure of time and skill and influence in the nurture of the young, both in the home and in the Sunday-school, and in the private class, and in every form of Bible study, as well as in the societies of Christian Endeavour, so justly popular in these closing years of our wonderful century.

It teaches, in fine, that the Gospel is the

"power of God unto salvation," not only for the individual, but for society and Government, for State and nation. No adjustment of labour and capital can be permanent which is not based on the second of the two "great commandments," from whose adoption and concord all destinies hang for earth and heaven.

Standing upon the Christian platform, each human being counts one only, and is like every other being—simply a sinner saved by grace, whatever his previous condition of lordship or servitude. Away from this platform society falls off into castes and confusions. Abiding upon this platform, with a purpose to esteem others, in some sense more deserving than themselves, and with the great Master's desire to minister rather than to be ministered unto, the parliament of Christianised man can so adjust relations that neither throne nor corporation can become an incubus, and no crushing process can go on, but all shall unite for the common exaltation of all, and so build the "City of God" on earth, as they may hope to find it built in the skies.

COMMITTEE OF REFERENCE.

DR. RAY PALMER

(Chairman of the Reference Committee) said: One of the questions in the mind of many of the Council, of the first importance, is the question whether this Council shall have succession—as to whether arrangements should be made for the continuance of the Council as an institution, or for the recurrence of similar Councils hereafter. It has seemed to your committee that that is a question which ought to be considered and digested very carefully in a Select Committee—in a very representative Select Committee—in order that the question may be brought before this body in such a form that it should be most satisfactorily discussed and the best result reached. Therefore the first duty of your Committee seems to be to provide for such a consideration of that question, in no way indicating to what result the Committee should come. Then the question arose with us how such a Committee should be constituted. We had thought that the selection of that Committee itself would be a task that would require rather more deliberation than the presiding officer or members of the Council could give. We thought that a Nominating Committee, consisting of one brother from England, one from the United States, and one from the Colonies, would be the best means of reaching the representative committee which was desired. Therefore I have the following resolutions to present:—"First, resolved that a Nominating Committee of three be appointed to make all nominations unless otherwise

ordered by the Council, and that the said committee be nominated by the Reference Committee." On behalf of the Reference Committee I move the adoption of that resolution.

Dr. MACKENNAI: I second it.

The resolution was carried.

Dr. RAY PALMER: On behalf of the Reference Committee I move: "That the committee consist of the Rev. Dr. Brown, of Bedford, England; the Rev. Dr. Henry A. Hazen, of Boston, Mass.; and the Rev. F. H. Browne, of Melbourne."

Dr. MACKENNAI: I will second that.

The resolution was carried.

Dr. RAY PALMER: The committee report the following resolution, recommending its adoption: "Resolved, that as there are many and weighty reasons why this International Council should have succession, therefore a committee of seven be appointed to consider this question and report to some future meeting of the Council." I move the adoption of that resolution.

Dr. MACKENNAI: I will second that.

The resolution was carried.

Dr. RAY PALMER: Now, Sir, by authority of the Committee of Reference, I introduce another matter, and I have in doing so to assume a double relation. Besides being acting Chairman of this Committee of Reference, it happens to me to be the acting Chairman of a Commission of the National Council of Congregational Churches in the United States of America, created to erect a suitable memorial to John Robinson, upon St. Peter's Church, Leyden. As Chairman of that Committee, by permission of the Committee of Reference, and with their cordial sympathy, I wish to extend, in the name of the Commission, and of the National Council which it represents, an invitation to this International Council to be present on Friday, July 24, in Leyden, at two o'clock in the afternoon, at the unveiling, and dedication, with appropriate services, of the John Robinson Memorial Tablet, which is in position upon St. Peter's Church in Leyden, but veiled for the present. I extend to you, brethren, individually, a cordial invitation on the part of the Commission to be present at that time. We earnestly hope that a deputation, as an official representation of the International Council, may be appointed, and by permission of the Committee of Reference I introduce a resolution: "That a deputation, to be nominated by the Nominating Committee—if it pleases the Council—be appointed to attend the ceremony of the unveiling and dedication of the John Robinson Memorial, at Leyden, on Friday, July 24."

Dr. MACKENNAI: I second that, and I would add a single word by way of elucidating a point which may possibly not have been in Dr. Ray Palmer's knowledge. The Congregational Union has appointed a depu-

tation. This request is that the Council shall appoint an official deputation. The Committee of Nomination, therefore, will consider who those gentlemen are who have been appointed by the Congregational Union and who have been appointed as representing the friends in America and elsewhere, and it will require a little more attention than could be given by the Council in possession only of such information as it has now.

The resolution was carried.

DISCUSSION RESUMED.

REV. ROBERT CRAIG.

Mr. President and Brethren,—It is sometimes said that a Scotchman takes to theology as a duck takes to the water. He has a natural interest in the subject. But judging from what Dr. Simon stated this morning the interest in theology is diminishing. I agree with him. There is not now so intense an interest in systematic theology as there was formerly in Scotland, but still we must look at the different standpoints that we occupy if we are to estimate aright the various tendencies. The subject is so large that I presume every delegate here might indicate his own opinion and contribute something to the discussion. But it seems to me, Sir, that there was great wisdom in your admirable address in avoiding the old battle-words and the stirring up of extinct controversies. I am not sure that the same compliment could be paid to the sermon last night, which had the eloquence of conviction in it, but that eloquence was expressive of those doctrines that were peculiar to the seventeenth century, and, benighted as we are in Scotland, we have learned a few things even since the days of the Pilgrim Fathers. There are some doctrines which have come to be recognized as exceedingly important, and when we are asked to name a few as indicating the principal tendencies, I would say that the

GREAT DOCTRINE OF THE INCARNATION,

to which you referred in so masterly a manner yesterday, has become a centre of interest more and more; and for this reason, that it cannot be rightly understood or interpreted unless you assert the moral nature of man. And this fact of the free agency of man is beginning more and more to be recognized in the various churches, and is exercising an influence modifying and changing, and in some cases creating a revolution, in theological thought. We cannot, I suppose, maintain the moral nature of man truly without also recognizing the moral nature of God. We pass from that readily enough to the Trinity in Unity if we pass along the same lines of Athanasian thought to which you called our attention yesterday. In addition to that there is the great doctrine of the Fatherhood of God.

More and more the love of God to mankind is beginning to be recognized by all Christian Churches. Perhaps there is no country in the world in which there is a greater danger than in Scotland of confounding two terms which ought to be kept distinct. There is great danger in the North of

CONFOUNDING CALVINISM WITH CHRISTIANITY.

A few of us, however, have protested, and maintained that Christianity is a little broader, a little wider even than Calvinism. Strong as is our reverence for the great and good men of the past, we recognise that Christianity is wider than the Pilgrim movement, and we would not like to be identified with every proposition in the Westminster Confession of Faith. If asked to tell in what direction it seems to me theological thought is tending away from that great standard, I would say that it is quite perceptible—in Scotland, at least—that there is a movement away from the main propositions of the third chapter of the Confession of Faith. Hence it would be contrary to the traditions of Independency unless this expression of opinion were made public in Conference here that there is a desire to magnify more and more the love of God for all mankind, a desire to recognize Jesus Christ as the Saviour of the world, and a recognition of the fact of the responsibility upon man for repentance—that men ought to believe everywhere in Jesus Christ when the Gospel is proclaimed in their hearing. Then I may refer to a point in Professor Simon's admirable address, which I am sure we all admired for its sincerity, its clearness, and boldness. Those who differ from him ought to have an opportunity of expressing their difference. When he said that there was a strong

DANGER ARISING FROM ASSERTING THE FACT THAT SAVING FAITH WAS BELIEF IN SAVING TRUTH,

I said that touches me, for I believe that. I believe that the saving truth of the Gospel is so related to the need of man that the Spirit of God works through that truth. After all, I do not doubt that if Professor Simon and I had five minutes' conversation (we shall probably have far more) it would simply come to this, that he was referring to abstract truth. We recognize that neither the Nicene Creed nor the Westminster Confession of Faith, as abstract truth, can ever, or did ever, save a soul. The truth of the Gospel as it is in Christ is closely related to the Divine Redeemer, and is the instrument of regeneration by the Holy Spirit, so that if the truth is presented to the mind of man, if it is accepted and pressed home by the Spirit of God, it must have a saving result. Having stated that it seems to me that the main tendencies of modern thought are in these directions, I, at least, thank God for them.

They tend more and more to magnify the love of God to the whole world, maintaining more and more that Christ died for our sins. And, notwithstanding all the reference to higher criticism, I believe that there is

A WISH TO GO BACK TO THE SOLID FACTS

revealed in the Bible, and also a wish in all the churches to recognize the Holy Scriptures as a sufficient rule of faith and duty.

REV. SAMUEL PEARSON.

THE PRESENT DIRECTION OF THEOLOGICAL THOUGHT.

Mr. President and Christian Brethren,—I desire, with the permission of the Council, to offer a few words on what the direction of theological thought ought to be, and, perhaps, will be, in our time. We ought carefully to avoid fatalism, and to guard against being caught in drifts and currents as though they were not of our creation. The direction of theology is determined by thoughtful men—*by* them and not *for* them. The clear need of the present moment is a well-understood and widely-acknowledged *standard* of thought. And that standard will be found in the infallible utterance of the Divine Christ. There are some great truths which, after nineteen centuries of Christian history, we must regard as entirely proved; and the greatest and the most influential of these is the proper deity of our Lord. Nineteen hundred years ago our Lord had only lived before the public for about three years; He has now lived beneath the white light of history for nearly two thousand years. This is a fact of enormous significance. The proofs of His Divinity have multiplied with the growing generations; and the nations stand eagerly expectant to crown Him Lord of all. The theologian must not only take this truth for granted, but he must put it in its central place. The centre of gravity has changed in our system of thought; but as yet we are partly unconscious of the fact.

THEOLOGY MUST HENCEFORTH BE CHRISTO-CENTRIC,

if it is to be a ruling force in the mental and spiritual ferment of our century. The Congregational churches have cut themselves away from many of the old standards. They do not bow to priest or king; they do not revere individual spiritual life unless it be the expression of a Divine power; they profess that the Church itself has binding and loosing authority only as it is the voice of the Living Christ; and they accept the Scriptures as their rule in all matters of faith and practice because they fully express the mind of the Divine and Incarnate Word. Thus it will be seen that all their professions drive them to seek an objective standard of Life and Truth. They cannot build on mere inward feeling as

Schleiermacher did, nor own any church as infallible, composed as it must be of a collection of fallible souls; and they are guided by the Scriptures, because they are the gradual unfolding of that Divine Will about our race which finds its total embodiment in the Life, Death, and Resurrection of the God-Man. Are they, then, prepared for the inevitable result of these provisional conclusions? Do they mean henceforth to seek the mind of the Infallible Christ, and to be guided by this alone? For infallibility is an attribute of God alone. When

DR. MARTINEAU

sought to discover in his recent book the seat of authority in religion, it was a true instinct which made him, as a Unitarian, attack the Person and Claims of Christ. And it is a true mental and spiritual instinct which makes us, as Trinitarians, defend with all our spiritual ardour, and with the life-blood of our thought, that Name which is above every name. We can be no Christian theologians unless we are prepared to die for the love that we bear to our adorable Lord. As Christ existed before all Scriptures, so, if we could imagine the Bible gone, He would exist after all Scriptures. Chillingworth's principle that the Bible is the religion of Protestants is a good working doctrine still. But the Bible is the visible record of an Invisible Mind; and it is only as through its pages we seek and find the Eternal Spirit of God that its function is performed. As Christ is the rock of our salvation, so He is the rock of our thinking. Evangelical religion revolves round Christ, who died for our sins; and Evangelical theology finds its very essence in the fact that the Word was made flesh, and dwelt amongst us full of grace and truth. The Old Testament becomes luminous in the presence of the Sent of God. We cannot regard Jesus as the mere product of Jewish thought. He is the creator of all things, and of all Divine spiritual impulses; and He is therefore the producer of all that is best in Jewish thought. He came not to destroy, but to fulfil the everlasting principles of the Divine Will as they are embodied in those Scriptures. From this point of view we regard without panic the labours of Ewald, Wellhausen, and Kuenen, as they seek to show, often crudely enough, it may be, how the Bible grew.

QUESTIONS ABOUT PENTATEUCH,

Hexateuch, the earlier or later composition of Deuteronomy, the composite character of Isaiah—these must be devoutly threshed out on the barnfloor of literary criticism. We can afford to await the due delivery of the golden grains of truth. The New Testament has its supreme value as the exposition of the nature and purposes of our Lord. The separation of the Gospels from the Epistles is not rational on the hypothesis of

Christ's Divinity. For who could understand a Divine Being within the record of three years? The life and death could only be explained after our Lord was taken up into the invisible again. Paul, with his doctrine of justification by faith alone, James, with his doctrine of justification by works, and John, with his doctrine of an objective propitiation for our sins, are chosen vessels of explanation and of thought, and without their letters the biography of the God-Man is incomplete. Thus it is that both past and future are illuminated by the rays that come from the Sun of Righteousness. The old covenant bound the soul to God by promises, penalties, and sacrifices innumerable. The new covenant brings the human heart to the Infinite Father by overtures of love that find their highest expression in the Incarnation and Atonement. The object of our faith is in Christ, who died for our sins and rose again. The authority which rules our thought is in the same Divine Person. Here it is that we shall find rest amid many controversies, the solution of many difficulties, a reason for acquiescing in much ignorance about God's purposes, and at the same time a stimulus to endless progress both of life and of truth. For who can exhaust the illimitable and unsearchable riches of Christ? New needs arise, new sins develop, new social forces are generated, new opportunities of moulding the world's destinies open, new disasters threaten, and new promises of triumph awaken our highest hopes; new views of Scripture truth flash upon our enraptured minds, and new possibilities of Church unity spread like a promised land before us. And it is in our glorified Lord and Saviour that we find every question answered and every longing of heart and mind satisfied. Theological science will take a new start amongst us when every knee in the intellectual world shall bow at the name of Jesus.

PROF. GOSMAN.

Mr. Chairman and Gentlemen,—The object of this meeting, I think, would be a sort of test of the theological barometer, in order to ascertain the state of the atmospheric environment. We have heard our American brethren, and I certainly must say that I feel that their position is not exactly that of the brethren in England; whether higher or lower I will not pretend at present to say. You have heard representatives from the colonies. Dr. Roseby is one of our own trained men, and I dare say you will see that the barometer there, according to your standpoint, is either going up or down. Now, as in the meteorological science of the day there are stations in very remote and in high places that seem to catch more quickly than those in centres of population the changes impending; so, perhaps, from these distant

stations in the Southern Seas there may be some

INDICATIONS OF COMING CHANGE

which have not been exhibited in this or any other land. I am quite sure I speak the sentiments of my brethren from the Southern Seas when I say that we are as true and as loyal to the fundamental principles of our Evangelical religion and our Congregationalism as any who represent England or the United States of America. I am quite sure that the deep, basal foundation is that to which reference has been made more than once, and which has been the basis of the Christian Church, according to my reading, in every age, although different ages have presented different aspects, and different periods have been given different missions in the way of conserving the great doctrine of the Incarnation. But I think no one can be blind or shut his eyes to the fact that there are differences amongst us. It may not be of a serious character, but at the same time it is quite sufficient to excite grave apprehensions in some minds, although others may be surrounded with an atmosphere of hope. For example, we cannot shut our eyes to the fact that at the present time there is very little definite criticism in relation to

THE QUESTION OF INSPIRATION.

We are strong in expressing our belief in the inspiration of the Scriptures; but when the question is what the Scriptures are, how many different answers may be given to the question! And those of us who believe that the Scriptures are the result of all scientific and historical investigations, and of an interpretation that is more natural and rational than that which has ruled in times past, may come to a very different conclusion with regard to the Scripture and its infallibility than do those who cling to the old system, and who hold up the same standard and profess the same faith. Then there is this question, which perhaps all other problems resolve themselves into—namely, the supernatural. Where is that to find a place in this modern age of infallible law and scientific inquiry? And if any one has elaborated for himself a theory that is satisfactory in relation to the light and intelligence of the present time, I am certain we should be extremely glad to hear it. Perhaps to find out remedies is to understand causes; and what is the cause underlying these disturbances and forebodings? In the first place, I may say that theology itself may be brought up as a witness to the changes that are impending.

COMPARATIVE RELIGION

is entirely changing the relation of Christian doctrines to themselves. Then there is the natural growth of language. Language is losing its old significance. We cannot express ourselves in

the words of the Puritans; we cannot walk abroad in their clothing or speak in their forms of speech. We must adapt our thoughts to the modern garb. I verily believe, from this point of view, as far as I can see (and from a distance we can see as far as those near at hand), that with all these revolutions and fermentations we are in a more satisfactory state with regard to theology at the present day than we were a quarter of a century ago. There is far more hopefulness; and although we have not solved the question, perhaps, of the supernatural, we are very much nearer towards reconciling science with some statements of Scripture. But the object of this meeting is not so much to give information as to the state of theology in different parts of the Empire as to discover a way by which we may be able to tolerate each other, and live in harmony and Christian fellowship.

DR. WASHINGTON GLADDEN.

Mr. Moderator and Brethren,—We are talking about theological tendencies in our various countries, and it has occurred to me that the tendency of theological thought in America during my lifetime has been in the direction of a more ethical statement of Christian truth—away from the doctrine of sovereignty toward the doctrine of righteousness. The sovereignty of God was

THE KEY THOUGHT OF THE OLDER CALVINISM.

The righteousness of God, I believe, is the central thought of theology to-day. And this change has been wrought, as it seems to me, through the operation of the Spirit of God in the world according to the promise which was given to the disciples of Christ. The Comforter, who is the Spirit of God, has been abiding in the Church in the hearts of men, leading them into the truth, and giving them more spiritual conceptions of the kingdom of God in the world; and thus the Church has been prepared to receive a higher and purer truth and a more ethical statement of the doctrines of religion. If we take the various doctrines, and the phases through which they have gone, and study the history of them in the last fifty or seventy-five years, I think we should see that the changes have been in this direction. Take the old doctrine of original sin, the inheritance of Adam's punishability, of Adam's guilt. The doctrine was supposed to conflict with the idea of the righteousness of God, that it was not right for God to inflict a penalty upon one for the guilt of another. Guilt could not be transferred, guilt could not be inherited, because God was just. It was belief in the real justice of God that led New England theologians to modify that statement. So with

THE DOCTRINE OF THE ATONEMENT.

The attempt has been made continually to bring the statement of the doctrine of the Atonement under the truth of the justice of God; but men have determined to believe that the Judge of all the earth would do right. I believe all the changes in systematic theology, to say nothing of the changes in the doctrines of the Holy Scriptures—the Calvinistic doctrines which have been changed have been changed in the interests of a purified ethical sentiment. Men are coming to understand that the central idea of theology is not force, but righteousness, and they are trying to fashion their theology in accordance with that idea; and we have reason to hope that all the changes which take place in the future will tend to magnify the righteousness and justice of God. The old notion of justice was that God would do precisely as He pleased, without any reference to the righteousness of His conduct. That was the theological notion, not the religious notion, because there was nothing in that upon which religion, devotion, faith in God could live. It was too much conformed to the idea of force. Now it is conformed to the idea of righteousness. I believe we shall go on changing in that direction, and there is no reason for fear so long as we adhere to that,

"For right is right, as God is God,
And right the day should win;
To doubt would be disloyalty,
To falter would be sin."

PRINCIPAL FAIRBAIRN.

Mr. Chairman,—I do not think you can discuss the question of theological tendencies in Congregational churches apart from the theological and other tendencies that rule and regulate the day. We constitute one part of the great intellectual and religious movement, and it is as a part thereof that the entire question must be by us considered. It is easy to magnify and to overestimate the performances of an adventurous and vagrant rhetoric; but underneath all the apparent dissolving and distributive agencies that are at work there runs what is manifestly a far more creative because a far more historical spirit than regulated the movement of the previous generation. It is necessary to say that one thing that marks the entire current of thought is this, that its spirit is through and through profoundly historical, and because historical profoundly critical. Now, mark. To say that it is historical is just to say this, that it is determined to get face to face with things as they were, and, therefore, with things as they are. Now, the movement of thought consequent on the new historical method has led to two things,—on one side, to the recovery of the Holy Scriptures, and,

on the other side, to the recovery of their great historical Person. I do not hesitate to say that our theology is marked more than anything by the recovery of Christ. Would you let me ask you to remember when we were boys what we found in the theological library? What "Life of Christ" was there? and what measure of theological literature was concerned with Him? You found Fleetwood. In many an old Scottish home I remember the reverence that was given to it, but much more often reverence of neglect than of study, and it meant not simply the neglect of the Book, but of the Person. Well, by that Providence that makes criticism, like other things, minister to the glory of God and the good of man, the entire critical movement, beginning with Strauss and ending with Renan, has compelled the Christian Church to know as it never knew before the Person, the character, and the teachings of Christ. I am not one who thinks that systematic theology is done with. I believe it is only beginning to be. But there is a vast difference between systematic theology and

AGGLOMERATIVE DOGMATIC.

You may have a system of theology in a single doctrine. We had it luminous throughout in one doctrine yesterday. More than that, the doctrine that we need, as the pre-eminent doctrine for Christianity, must be on the historical side Christocentric; on the doctrinal side it must be theocentric. As is your God, such will be your system; and you can no more read through Christ alone theology than you can read Nature through one individual fact. Mark again the cardinal fact you find in Christ. He is Son, and He involves Father, and out of His great personal consciousness comes your creative doctrine—your Father. And that does not mean that sovereignty is dismissed; it means that sovereignty is recovered. Where Calvinism in its sterner phase went astray was here. It was not in its doctrine of sovereignty, but in its doctrine of the Sovereign. The Father is a far more absolute sovereign than any monarch or any king that lives. Instead of playing sovereignty over against paternity, and paternity over against sovereignty, as two distinct and opposite things, let us distinctly say that the Sovereign is Father, and the Father is Sovereign, and if the two be not one, then neither can be. And while you get the creative principle of all systematic theology through the living consciousness of the one living Son perfect and absolute, you get, do you not? also the great significance of the historical order and revelation, that while it terminated in Him, also in Him began. I stand to plead for this—historical criticism has

GIVEN US BACK THE LOST SCRIPTURES.

Instead of saying that we had in the old doctrine a doctrine of inspiration, I am prepared to maintain that we

lost it, and turned what was meant to be a great living history of redemption into a repository of evidential texts unscientifically used, and meant only for occasional service. Through the newer criticism we get at the older Scriptures—nay, we come to see this, that the entire history that went before Christ concerned Christ; it is not a dead letter to be read as is a will and testament; it is living history that throbs with Him, that contains Him, that blossoms into Him, and that, therefore, has Him as first, has Him as last, has Him as all in all—the revelation, the manifestation of God in His redeeming power and saving might for men. Since, then, we have these tendencies, we have great reconstructive energies in our midst. We are nearer a systematic theology to-day than in the days of Pye-Smith and Ralph Wardlaw; we are nearer a true theory of inspiration than when the Westminster Confession was formulated or even when the Congregational Union of England and Wales was founded; and we are nearer it because we are nearer the old standpoint. If Luther came back to some of the men of today he would make short work with some of those theories that would fetter instead of emancipating the Spirit by revelation. I wish John Calvin would return from Geneva; he would be quite prepared to take up the cudgels on behalf of the men who are seeking to recover the Scriptures against the men who are seeking to lose them. Since God lives we can leave to Him the guidance of His people, and as His supreme gift to history was the Person of His own Son, so still His supreme gift to the Church is the living Person through whom His living Spirit speaks and leads us into new and yet eternal truth.

REV. G. BARRETT.

Mr. President,—I only rise for the purpose of uttering what I think, perhaps, may be felt by some of the Council as one word of caution. But, first of all, let me say how very thankful we, and especially the English members of this Council, are to our brother, Dr. Stearns, for that brilliant and energetic paper. I only regret that the exigencies of time prevented us hearing that paper to its close, and I trust Dr. Stearns will take care that by giving his manuscript to the reporter the Congregational Churches represented here may have the privilege of reading it to the end. The one word I wanted to say is in reference to the very brilliant paper by my friend, President Simon. In the sketch he gave of the transitional state of thought among Congregationalists, I am afraid, without his intending it, the sketch partook of something of the nature of exaggeration. I should be exceedingly sorry for our American and Colonial brethren to return to their churches with the impression upon their minds that amongst the Congregational

churches in this country, and especially amongst the younger Congregational ministers, there was no definite loyalty to the great articles of our evangelical faith. Dr. Simon's paper, I am afraid, will be quoted as being evidence that we Congregationalists are all on the down grade in this country. So far as I know anything of

THE THEOLOGICAL THOUGHT OF OUR MINISTERS

it may be characterized in two sentences—first, hearty loyalty to the evangelical faith, and secondly, the utmost freedom in criticism both of doctrine and the human side of the Bible. Many of you have read that remarkable book, *Lux Mundi*. The attitude of the writers of that book towards sacramental questions is not ours—they differ profoundly from us; but, together with the most unwavering loyalty to Christ as the Divine Son of God, with the firmest faith in His cross as the atonement for human sin, with the truest belief in all the great articles of the Evangelical creed, these men claim for themselves that freedom in all the criticism of all purely literary questions connected with the Bible which Dr. Fairbairn has just so eloquently expounded. That, I believe, is the true statement of our position in this country towards the Bible, and all that is involved in its literature and its inspiration. Just one word more. Many of us believe that the time will come—and I hope already it is come—when we shall see arising in this country not merely a destructive criticism, but a constructive criticism. I trust this Council will do something towards building up our churches and ministers in a nobler and truer belief concerning those facts, and the interpretation of those facts which underlie our Christian faith.

Rev. Dr. BROWN: With respect to the very important question as to the continuity and nature of this Council, the Committee of Nomination recommend the following gentlemen as a committee for consideration:—Rev. I. Morley Wright, of Lewisham; Rev. Charles Wilson, of Blackheath; Rev. William H. Moore, of Hartford, Connecticut; Rev. Dr. Noble, of Chicago; Rev. J. H. Toms, of Geelong, Victoria; Rev. Dr. Jackson, of Kingston, Canada.

Rev. Dr. HAZEN: I second it.

The resolution was agreed to.

DR. NOBLE.

Mr. Moderator,—In our country when we have conventions and conferences of this sort, on a smaller scale, we are sometimes in the habit of arranging mottoes and distributing them along the walls of the gallery, and along the organ loft. If it might be permitted to me to write a motto which I should like very much to see lifted up here, and right into the heart of this Council, and

taken home by each member and held up before his church, it would run in this way—"Loyalty to Jesus Christ—the highest tribute which the descendants of Puritans and Pilgrims can pay to their ancestors." In this discussion, this morning, as in previous discussions, and books, and writings, much has been made of the new attitude with reference to Jesus Christ. We have heard, this morning, of the Christocentric theology. I have no objection to a person starting from that point. I have not any objection to the starting point of the sovereignty of God. I do not care so much where a man starts from so long as he works himself out in logical sequence from the premises. There are some brethren who say what we want is a new fidelity to Jesus Christ. True. What we want in America—and, I am pretty sure, in England and all up and down the world—is

MORE OF FIDELITY TO THE LORD JESUS CHRIST.

If any man says "That is my platform," I am ready to say, "Amen" to him; but I am not willing that a man shall say Christ is his platform, and then turn from fidelity to God as his Father, and from the power of the Holy Ghost, and from loyalty to the sacred Scriptures as given to us in revelation. If we accept the Lord Jesus Christ as the centre of our system of theology, and the Lord Jesus Christ comes to us and talks about the infinite love of God, accept it in all the length and breadth of it. If He comes and talks about the sovereignty of God, and the in-ruling and over-ruling of God, accept it and be loyal to it. If He talks about the immortality of the soul, accept it and be loyal to that truth. If He comes to us and talks of a Father's House where those who receive Him are to have admission, accept that. Accept the logical situation. If He comes to us and talks of sin as I think sin was never talked of by anybody else, do not say sin is a mistake, but take that doctrine of sin, and the exceeding sinfulness of it, and recognize the disaster that is wrought by sin in the human soul and throughout the universe. And if the Lord Jesus Christ goes further than that and opens the heavens and permits some little glimpse of the joy and glory of those who are lifted into the presence of God, and also leads us to the darkness where we depart further and further away from God, accept it with all its significance, because it is what the Lord Jesus Christ has brought to us. That is our complaint, that some of the men who hold up Christ do not follow Christ in all the length and breadth of His teaching. They take the teaching of Christ's love—how wonderful, how beautiful, how a soul is exalted as it sits at the feet of Christ!—and then, instead of following out those words, they begin to interpret that love by their own theories, and begin to say it cannot be just for God to punish a sinner, and that the words of Jesus Christ when He says

“they are to depart from the Lord must have “Eternal hope” written over them. Such men are not logical; they are not consistent with their own avowal of faith in Jesus Christ.

TWO DRIFTS

are at work. There is the drift in the direction of men who 200 years ago wanted to break away from the standard which had been adopted. In an English paper, the other day, I read this strange announcement, that the Presbyterian Unitarians had been holding a conference. What is the story of that Presbyterian Unitarian body in England? The fathers of that body drifted away from the simple faith which they had in the Lord Jesus Christ; they modified, they trimmed down, brought in human reason, and they said, “We will accept so much and no more,” and to-day they are Unitarians, without any Christ and without any hope in Him. We have had some experience of this sort in America. We have seen churches which once were true to the Lord Jesus Christ drift away, until it would sound very strange if one of the papers read by our brother from Liverpool this morning were to be read in the pulpit. They would not stand that. But we know that these things which Dr. Fairbairn has been saying to us this morning are the things which we need to keep our eyes open to. It is easy to speak of liberty. I believe in liberty; I want you and everybody to have liberty; but

THE TENDENCY OF LIBERTY

will be to land any body of believers, unless there is great watchfulness, in that place where, denying the sovereignty of God and the inspiration of the Scriptures, they will by-and-by come to put Christ behind them. We are afraid of those tendencies. We are in

favour of all criticism and of the largest liberty that can be given to a man; but we want a man to have a basis of truth for which he is ready to go to the stake if necessary. I have no doubt the first two papers were admirable, but I want to be quite as courteous as our English brother who wanted to express thanks to Dr. Stearns for his admirable paper. On behalf of the American brethren I should like to express our thanks to Principal Fairbairn for the magnificent statement he has made.

The PRESIDENT: The Conference will close with a few words of explanation from Principal Simon.

President D. W. SIMON: If I had had the opportunity of finishing my paper Mr. Barrett would have found a few other things that he would probably object to, but he would also have found, first of all, that I conclude the part I had just entered upon with the statement of my belief that our theological thinking at the present moment is more homogeneously Evangelical than it ever was before; and that my paper ends with the statement of my conviction that notwithstanding features in the present position which I regard as alarming, the great body of Congregationalists do hold, and are going to hold, firmly by the central facts and verities of the Christian faith. Of course I never expected that everybody would agree with me; I should have been surprised if they had—and I have really been surprised at the amount of agreement. We necessarily differ in our gauging of the circumstances around us, and I trust Mr. Barrett will feel that after all I have been not quite as unjust as he fears in my endeavour to diagnose the situation.

The Benediction was then pronounced by the PRESIDENT, and the proceedings terminated.

AFTERNOON SESSION.

The Council reassembled at three o'clock, Dr. DALE presiding.

The proceedings were commenced by singing the hymn—

“I love Thy kingdom, Lord,
The home of Thine abode,”

after which the Rev. H. MORTON DEXTER offered prayer.

THE ECONOMY OF CONGREGATIONALISM.

The PRESIDENT: In the previous sessions I have invited members of the Council who wished to take part in any discussion following the papers to send in their cards be-

fore the papers were closed. I now venture to make another suggestion. This afternoon the subjects which are to come under our consideration are of extreme interest to us all, partly on account of the fact that the development in the organization of Congregational churches in America has varied in some important respects from the development of that organization in this country. I think it very possible that the members of the Council may wish to ask questions instead of making speeches, and if there are any gentlemen who wish to ask questions with regard to statements made in the papers, perhaps they would be good enough to send those questions up, and we will get

them answered more briefly than if they made speeches in order to introduce the questions. Dr. Quint, who has to read the first paper, is only just emerging, and has as yet scarcely emerged, from an illness by which he has been prostrated. How greatly he is honoured in the United States all his brethren know, and there are many of us in England who have come to regard him with so much respect and consideration that we rejoice in his return to health and vigour.

DR. QUINT.

Rev. Dr. QUINT, who was cordially received, said: Let me thank you for this kind greeting. As one emerging from sickness, and risking something to attend the Council, I shall have to ask the favour that you will permit the Rev. Dr. Burnham to read for me to-day, and if the paper is very dull attribute it to the subject, and not to the writer. The subject was selected by the English brethren themselves, and that it is extremely condensed is due to my friends' determination to have the twenty minutes' rule, in consequence of which it has been rewritten three times for condensation.

Rev. Dr. Burnham then read Dr. Quint's paper, which was as follows:—

THE PLACE OF ECCLESIASTICAL COUNCILS.

This topic does not include, first, the few occasional general synods of the whole body of churches, each called for a specific denominational purpose, the first of which met in the year 1636 and the latest in the year 1865. Nor, secondly, does it include the organized conferences or associations of churches meeting at stated and regular times for the promotion of mutual religious consultation, which are of three grades as to size—viz., the local conferences, including perhaps from ten to thirty churches; the State Conference, including substantially the churches of a given state, and meeting annually, the first of which was organized in the year 1826; and the National Council, made up of delegates from the state and local conferences and meeting triennially, which was organized in the year 1871. All these are modern. Nor, thirdly, does it include the local associations of ministers, whose beginnings were before the year 1640, which exist for mutual benefit, but whose lists of members are generally held as *prima facie* evidence of good standing, and are recognized in *The Year-Book*; but which associations in no way represent the churches. The topic concerns only those local councils called each by a single church for a specific purpose relating to itself, expiring with the decision upon that purpose. These have been in use almost from the beginning of American Congregationalism. Taking as the best statement of our polity the expression that

Congregationalism asserts, first, the sufficiency of each local congregation or church of believers for its own local purposes in government, worship, and discipline, and, secondly, the mutual obligations of all these churches in fellowship one with another as parts of the Church of Christ—the American Council finds its warrant, and somewhat its necessity in the second part of the definition. It is purely a manifestation and means of realizing the fellowship of the churches. "In all matters of common concernment," it was said two hundred years ago, "the churches consult together."

HOW COUNCILS ARE FORMED.

A council usually consists of, perhaps, from six to twenty churches, almost all of which are expected to be contiguous, each church being represented by its pastor and one other delegate. It is called by some one church, which selects the churches to be invited, often adding the names of a few wise and experienced persons also. The Church sends to each of these letters of invitation, called "letters-missive," specifying time and place of convening, the precise case which is to be laid before the council, and a list of the churches and persons invited. To this list the council, when convened, cannot add any church or person, even for an honorary seat. The council is absolutely restricted to the purpose mentioned in the letters-missive. It organizes, hears what is laid before it, makes examination at pleasure, deliberates, and frames its formal opinion in what is called a Result, which it communicates to the Church, and upon thus completing its work dissolves. The Result, if advisory, has force only when accepted by the party or parties convening the council, except that in some cases where the church and a minister have united in calling a council on some point of difference between them as to contract, the courts sustain the party accepting the Result of a council properly called, and deliberate as against the party rejecting it, and that without examining the grounds upon which a decision was reached. If the council is called to assist in an ordination, of course its favourable decision is completed by its proceeding to the work desired.

THE OCCASIONS

upon which councils may be called are various. Perhaps two groups include the whole. (1) Cases where a church feels that it needs advice from other churches as to matters of grave importance, and (2) when the act of a church, contemplated or otherwise, so involves the fellowship of the churches that those other churches ought to be consulted before being made responsible in the eyes of the world.

1. A church may need light and knowledge. Cases whether it is wise to occupy longer a present location, or whether the church will be warranted in expending moneys for building, or, more important,

when there are difficulties within a church which threaten its life, or cripple its prosperity, and which the advice of sister churches, being free from partisanship, may tend to remove. Or cases where the continuance of a pastorate, under the force of law inherited from the parish system, is desirable. So to a council is sometimes referred, for opinion only, the facts in a difficult case of church discipline, prior to a hearing by the church. These are sufficient to illustrate the class of cases in which a church, at its own option, seeks for advice. There is no obligation resting upon a church to convene a council in such cases, but many churches have found it a great benefit thus to obtain the advice and sympathy of sister churches. A weak church often finds material help in the strength of some more powerful one. The advice of churches by their representatives carries much more weight than the advice of individuals.

2. The other class is that in which it is held that fellowship requires the assembling of the neighbouring churches in council upon some particular act proposed, without which a church would be lacking in due regard to that fellowship. These are cases where those other churches have direct interests and responsibilities.

THE REQUIREMENTS OF FELLOWSHIP.

(a) Any number of Christians proposing to organize a church can do so independently, but they do not thereby come into the fellowship of the Congregational churches. They come into the fellowship only by inviting a council of neighbour churches to examine their confession of faith, their covenant, their rules, and the general fitness to be taken into fellowship. This is a necessity. For it is clear that they cannot be enrolled without it, and, further, that it would be wrong to hold the other churches responsible for a church of whose character it has no knowledge.

(b) If a church proposes to ordain a pastor it convenes a council to examine into his fitness, advise the church if necessary, and, if deemed proper, extend to the new pastor the fellowship of the churches. That a church may theoretically ordain its own pastor independently has been many times said, but without the formal recognition of such a pastor, after sufficient examination, he is not recognized by other churches; and that upon conviction that these churches ought not to be held responsible for the standing of a minister, whether pastor or otherwise, about whom they have never been consulted, and of whose opinions and character they have no knowledge. The National Council at Chicago, in the year 1885, renewed the declaration that the standing of a minister finally depends upon the decision of a council called specially for the purpose. Such a council should, of course, be selected from the churches in the neighbourhood of the church and person con-

cerned, who may be supposed the more readily to understand all the circumstances of the case than those at a distance. Although such a council is necessarily small in numbers, yet the whole body of churches acquiesces in its decisions.

(c) The standing of any minister or church is in the same manner subject to investigation by a local council called for the purpose. In such a case the council would be called by some church in the neighbourhood of the party or church affected, after admonition or complaint. This is very rarely done, as such a case usually works itself clear without such proceedings.

THE CHURCH MUST CALL THE COUNCIL.

(d) A church is always actually or constructively essential to calling a council, the apparent exception, that of individuals desiring to be recognized as a church, really not being an exception. In fact, in most cases it is now customary to actually organize the church, and then as a church call a council for recognition. But individual members, with an apparent exception to be noted, however much dissatisfied with any action of their church, cannot call a council. The peace of the churches is not thus to be disturbed, nor does any appeal lie in the council system from any act of a church to other churches. Each church conducts its own affairs according to its own judgment, and a council is not required except where the responsibility of other churches comes in.

(e) An apparent exception to the rule that a church must be a party in convening a council lies in what is called an *ex-parte* council, and in one particular case. That is, where a member of a church claims that he has been unjustly excommunicated, and thereby deprived of his fellowship with other churches, he may ask his church to obtain the opinion of a council of churches. If his church unreasonably refuses, he may call an *ex-parte* council, stating the fact of his grievance, and that his church has unreasonably refused to join in calling a council; and the churches in such council have a right to examine the case, and decide whether they will continue to fellowship him, and, if so, advise some other church to receive him as if in good and regular standing. For without such recommendation no church can rightfully receive an excommunicated person, inasmuch as to do so would be an interference with the discipline of the local church. The council cannot reverse the act of the church, but it declares whether its churches will, nevertheless, fellowship the aggrieved person.

(f) It is obvious that a church may avail itself of its power to select a council whose churches shall sympathize with some peculiarities of the inviting church. In any division of theological opinion, for instance, a council may be selected which shall sympathize with doctrinal novelties of a pastor-elect. In limited sections

of the country such cases have happened. To obviate this evil there is a growing custom in these sections of making up councils substantially by the list of churches in the Conference to which the inviting church belongs. This gives

A PURELY TERRITORIAL COUNCIL.

and one of which no complaint can be made. The National Council has asserted that the churches of any locality control their own fellowship, and has suggested to the local conferences to consider whether it is wise for them to assume the decision of fellowship cases, so far as the recognition of churches is concerned. In the Eastern States no action appears yet to have been taken; in the Western States some modifications exist, but they do not belong to the subject of this paper.

(g) This system of local councils may seem complicated to those not accustomed to it. But, really, it is very simple. A church needing light invites the neighbouring churches to advise it; or a church proposing some act, like that of an ordination, which involves other churches in the question of fellowship, invites these other churches to act upon the question. The subordinate points of legal difficulties peculiar to American law, and which in some cases make councils a kind of tribunal, are merely incidental.

(h) Whether if the system of local conferences of churches had been in use two hundred and fifty years ago, the system of councils would have been adopted is a question of speculation. But permanent conferences were, in the dread of Presbyterianism, absolutely impossible. The council, being purely temporary, called for a single purpose, each in composition varying from every other, avoided the danger of that permanent power which might gradually have grown up in our permanent territorial organizations of churches, however much their constitutions might have abjured such power. On the other hand, the council gave coherence to the fellowship of the churches in a practical way by calling groups together on occasions of fellowship, helpfulness, and mutual responsibilities. It prevented isolation of churches. The strongest and largest of our churches lovingly respond to the call of the feeblest and neediest; and in the council the feeblest church is the peer of the greatest.

THE PRESIDENT: Dr. Quint wishes to add a word or two.

Rev. Dr. QUINT: Mr. President,—I am ready to answer any question. A man does not live by bread alone, and I have grown stronger every day in the inspiration of the brethren. I would like to add one thing to supplement what brother Ross has said, but there may be a little misapprehension as to the liberty of our churches at home. So far as he went he gave a correct view entirely. He is a thorough scholar in the matter, but

I want to say this—that our churches are achieving their liberty over the parishes and religious societies. There was a time under the decision of the Massachusetts courts, in which the Church had no powers whatever. Not only had the parish the right to confer with the church in the choice of its pastor, but it absolutely nullified the action of the church and called a man whom the church unanimously rejected. And the Court sustained the right to do so, and when the church left the parish, it deprived that church of even its communion ware and left it with one person who remained behind as the church. That day, I wish to say, is passing. I wish to put it in this way. Gradually the religious society of a parish is losing all its power. Thirty years ago I had the honour to begin that matter. I was cautioned against it very strongly by the lawyers, but I insisted in various publications that there should be a change. The system is changing in this way; while the religious society or parish is made up very largely of persons not members of churches, who had that power, we have achieved legislation recently in the Eastern States, and the Western ones did not need it, for they were formed on the purer lines mentioned by Dr. Ross, owing very largely to him. We have achieved legislation in this respect. The church which I joined when I was a boy was organized in 1638 in New Hampshire, and refused to obey the edict of church membership as a rule in town matters, and was received without it. That town was organised by the pastor whose grave I tried to find in Bunhill-fields, for he was buried, having come back here and died. We have his picture. That old church had a parish, but that parish has lost its power now. Four years ago in Massachusetts we had an Act passed, after a great deal of effort—and I had the honour of being somewhat instrumental in the passing of that Act—by which any church, whether connected with the parish or not, can secure corporate power by its own act under the general law, and become entitled to do all its own business, cutting itself loose from every society and every parish, calling its own minister, and being supported by its own freewill offerings, or in any other way it liked under the Act. Four years only before this great Council was to meet we achieved that independence in the State of New Hampshire, not by law, for the Court's decision was with us; but in Connecticut and in Vermont we have achieved it, and we come over here to-day to thank God with clean hands, and to tell that the churches in New Hampshire have emerged from that bondage of the old parish, and have come out into the liberty of the children of God.

THE PRESIDENT: May I ask Dr. Quint a question? It is customary to call a council in order to confirm the appointment of a

pastor. Is it generally true that the church cannot part with its pastor unless a council concurs in the decision?

Rev. Dr. QUINT: That is one of the matters which I mentioned as subsidiary under the legal troubles in Massachusetts, in New England. It was held by the Courts that under the parish system a man lawfully settled over a church and parish became entitled to all the revenues. They could not make any change, they could not cut down his salary; he was entitled to a life settlement. Therefore, it was said, if he refused to leave there could be no separation unless the parish should ask him to join in a council as a tribunal, and allege one of three reasons—gross immorality, essential change of doctrine, or gross neglect of duty; and the Courts decided again and again that drunkenness was not gross immorality.

The PRESIDENT: May I ask another question? It is not very uncommon in this country, in cases of trouble, to refer the question to the arbitration of friends outside the church. In all the cases of that sort with which I have been familiar, both sides undertake to accept the decision of the arbitrators. I had an impression that when a mutual council is called in America, the decision is advisory and is not absolutely binding.

Rev. Dr. QUINT: It is not binding unless in those cases which are mixed in with legal matters, such as a contract. Then it is.

The PRESIDENT: I suppose the result is usually accepted when there is a mutual council?

Rev. Dr. QUINT: It is almost invariably accepted. Dr. Dexter and myself have been on more councils than any other two men in America, and we never knew one of the results yet rejected.

The PRESIDENT: May I ask whether, if a Congregational church declines to call a council in installing its minister, it would have a very bad time with other Congregational churches in the neighbourhood?

Rev. Dr. QUINT: It is only thus: if the minister is ordained at the time, he would not be recognised as in the fellowship, because they would not have had occasion to pass judgment upon him. If he was a minister previously in good standing and on our rolls, and a member of some of our bodies, and the church could not instal in the sense in which we mean over there, that is, by a legal Act, but if he should be invited to come only for a year or two years, being of good standing, it leaves him and them in as good standing as ever.

Dr. REVEN THOMAS: I would ask Dr. Quint whether it is not a great deal better, both for ministers and churches, that this council system, as it now is in New England, should continue and prevail.

Rev. Dr. QUINT: I think so most decidedly.

Dr. REVEN THOMAS: I would also ask whether he ever remembers in his long history any council that has ever done any minister any gross injustice.

Rev. Dr. QUINT: I have never known a single instance, but I have been in councils again and again where we have saved ministers who were a little indiscreet or imprudent. I have known them to be productive of great good in healing dissensions in churches. I have never known one in my own experience to result in evil.

Dr. REVEN THOMAS: Then I understand your conclusion is that, both for ministers and churches, the council system is not only desirable, but that it is eminently beneficial.

Rev. Dr. QUINT: That is my decided conviction, and the National Council of Chicago distinctly passed a vote that the occasional council—the council called for the occasion—was to be the final arbiter.

Mr. ALBERT SPICER: May I ask this question: To what extent are laymen represented on the councils in the United States?

Rev. Dr. QUINT: Man for man.

Mr. ALBERT SPICER: How far are the Congregational churches and councils in the United States run mainly by ministers?

Rev. Dr. QUINT: On the Ecclesiastical Council the minister is not invited merely because he is a minister; it requires the vote of the church to accept the invitation. It says, "We ask you to be represented by your pastor and delegate." Unless they vote for him he has no power to attend. Very frequently laymen are the moderators of the councils. Wise men are in these councils as laymen, and they take an important part in framing the result. There are always some laymen, or laymen on the committee which frames the result invariably as a matter of practice.

Rev. R. A. REDFORD: In the case of a church leaving, has the parish any power to set up another church of itself?

Rev. Dr. QUINT: The parish is a secular body, and we have nothing to do with it. If it wishes to organise a new church it has to call a council. The church withdraws from the parish, takes its own property; it cannot take the parish property. The parish is a secular body entirely outside. The church withdraws, and has nothing to do with it.

A DELEGATE: Have you ever known a church to reject or submit with reluctance to the decision of the council?

Rev. Dr. QUINT: I have heard of one church that refused, a week or two ago, to accept the result of the conference on a matter regarding an individual. It was one of those cases where—Well, I won't say what I was going to about it.

The PRESIDENT: I have to put this ques-

tion—Do the councils ever resort to what we call a union or local association?

Rev. Dr. QUINT: No.

The PRESIDENT: Do the churches avail themselves of the advice of the council, or is there a general fear that, by appealing to the council, you will surrender your independence?

Rev. Dr. QUINT: They avail themselves very freely.

Rev. Professor NEWTH: Will Dr. Quint kindly tell us in what way the civil authorities constrain the church to support a minister?

Rev. Dr. QUINT: They constrain the parish or society with which the church is connected.

Rev. Professor NEWTH: It is on the contract?

Rev. Dr. QUINT: There is a contract and, so long as church property remains, it is holden for support. If there are any invested funds, and the parish has them, they are holden for support.

Rev. Dr. NEWTH: May I ask Dr. Quint whether he considers that altogether an unmitigated evil?

Rev. Dr. QUINT: No, there have been some advantages. It is only a question whether the church should be free and independent. In my church at Boston, my deacons and myself devised a plan by which the congregation, meaning all those who help to support the ministers in the manner prescribed by the church, shall take a vote on the occasions of calling a minister, but shall have no legal power. But we also got power to adopt a rule by which the congregation may select three persons to be added to the Business Committee of the church for consultation. We hold that the congregation should be recognised as to its opinions, those who have to contribute the money, while the church retains its legal power. This system is the one which we advocate very strongly—recognising the congregation.

Rev. Dr. NOBLE: I should like to ask if Dr. Quint would be willing to say that the difficulty of the things contemplated in the questions asked would be very rare, and whether there are only a few instances where legal questions have come up between the parishes and the churches?

Rev. Dr. QUINT: I have known quite a number of law cases in the matter in which verdicts have been given against the society or parish. Our law books in Massachusetts and New Hampshire are full of them.

Mr. W. CROSFIELD: May I ask you to explain the meaning of both society and parish? We have got a little mixed.

Rev. Dr. QUINT: We say the parish is the territorial body, and each voter voted in matters secular regarding the employ-

ment of the minister, or taxation for the purposes of his support. The society was generally formed of individuals taking the place of the parish; but it was not the church which was the corporate body which the law recognises as essential to holding property. When I speak of congregations, I speak of something a little different. Every person who contributes by pew rents, or in any other way, is a member of the congregation, technically so called, worshipping in that place. And while it is not an organised body, unless called together for special action, to get an opinion from it, or to add to the numbers of some committee or other, yet, at the same time, that congregation is a body worthy of recognition.

Mr. CROSFIELD: There may be in the parish Episcopalians, Methodists, and others.

Rev. Dr. QUINT: There may be atheists, unbelievers, everything under heaven—I do not mean there are in our parishes—but you remember our forty-five churches in Massachusetts were driven out as churches by Unitarian ministers being placed there by the votes of those parishes where the people were gathered in from rum shops and everywhere else.

The PRESIDENT: I think I must close this in order to protect time for the other paper. We are much obliged to Dr. Quint for having answered these questions, and I think what he has said will lead some of our brethren to inquire a little more carefully and thoughtfully into the organization of American Congregationalism.

EFFECTIVE ORGANIZATION OF CONGREGATIONALISM.

DR. A. HASTINGS ROSS.

Rev. A. HASTINGS ROSS, D.D., read a paper on "The Effective Organization of Congregationalism," with special reference to the "parish" in its relation to the churches in America.

Mr. President, Brethren,—Differing in language, nationality, and minor matters as we may, we stand in this International Council united on a common faith and polity. We, together with the Baptists and others, believe in "an apostolic system, in which every local church was free, self-governed, autonomous, and resting upon a holy brotherhood of believers"; and, consequently, we hold that local "churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship; may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the Gospel throughout the world."

But it has been recently asserted, on both

sides of the Atlantic, that this polity, which is called interchangeably Congregationalism and Independency, cannot organize, consistently, into associations, unions, and councils; that there can be no organic fellowship in labours, but each church may say to the rest: "I am Independent; I have no need of you"; and that "the model of a church, as furnished by Congregationalism, is that . . . of a solitary building surrounded by a high wall shutting it out from all adjacent edifices." Our topic is, therefore, the key to the future of our polity; for it is as clear as the sunlight that, if Congregationalism cannot be organized, and effectively organized, it must disappear. We affirm that it, in principle and in practice, involves organization on four distinct lines, which we state, but which we have not time to develop in full.

LOCAL CHURCH ACTIVITY.

I. *Organization on the line of local church activity.*—This includes whatever is effective in government, worship, and labour. Each church can organize to suit its own environment. It may choose a "presbytery" of elders to administer its government, as did the primitive churches. And it has been said that "the New England deacon is the exact counterpart of the old world Presbyterian Elder." Our President also affirms that "the diaconate in modern Congregational churches has come to be in many, perhaps the majority of cases, a board of 'elders' . . . They are really 'elders' or 'bishops,' and the pastor is the presiding elder or presiding bishop." There is no departure from our polity in this, as such board of officers is responsible to the church electing it and to no other body; but there is efficiency in such administration. Under its lead or without it a church manages all its affairs, temporal and spiritual, its discipline, worship, and work. "The organized church is the completest earthly realization of human brotherhood," and the Divine depository of ecclesiastical activity and power. It determines its own creed and worship, using, as it may elect, the baldest service or the most elaborate liturgy. It builds over against itself, evangelising its own neighbourhood, until church touches church throughout the world. It is complete in Christ, dependent on no other organization, or power, or order; sufficient, were all other churches dead.

Holding this view of the local church against the world, leaving their country for a wilderness that they might set up churches of this order, the New England fathers unconsciously introduced a parish system which subverts this independency of the churches, in a limited degree, on which we are called to dwell. Everywhere else Church and State were then united, and the leading colonies in New England, beginning in 1631, limited the right to vote and to hold office to adult male members of Congregational churches. This law led

soon to restrictions on organizing such churches. Thus a town and its established church were in some respects identical, the same voters acting in a double capacity, in one thing as a church, in another thing as a town. "Not only was there a church wherever there was a town," says Palfrey, "but the church was the nucleus about which the neighbourhood constituting a town was gathered. It was not till after several generations that the towns released themselves from the ecclesiastical element that belonged to their original constitution; and down to the present century, in most of the towns of Massachusetts, the proceedings and records of the municipality and of the religious congregation continued to be the same." Hence, "a meeting of the whole body of freemen in a General Court (or Legislative Assembly) was the same as a convention of members of the churches. Thus, when the General Court took cognizance of ecclesiastical affairs, it was but the whole body of the church legislating for its parts."

HOW THE PARISH SYSTEM AROSE.

Out of this state of things the present so-called parish system was evolved in this way. The Plymouth and Connecticut colonies from the beginning, and the Massachusetts Bay and the New Haven colonies after about a generation had passed, very sparingly admitted men to vote in town meeting who were not members in the Established Churches. Thus, the church and town began to be separated, there being a few who could vote in the town meeting who could not vote in the church meeting. They could vote, on the call of a pastor, the salary to be paid, the building and repairing of the meeting-house and manse, and on assessing the whole expense of worship on the inhabitants of the town; but they could not vote on the admission, discipline, and dismissal of church members or in the election of deacons. The town, as such, had the whole temporal business of the church exclusively in its control, while the Church, as such, had the spiritual concerns of the town exclusively in its control, save that in the choice of a pastor the church first gave its vote, and the town then voted to concur or not to concur, as it saw fit. If a church were united and constituted a majority of the freemen of a town, this complicated arrangement gave little or no trouble; but if the church were divided or constituted a minority of the freemen of a town, a disagreement might dead-lock the choice of a pastor. Later on, when men began to be released from church rates and other churches than the Congregational began to be recognized, there came the farther separation of the parish from the town, as the town had been separated from the church, until the organised parish society, distinct from the church and from the town, came into existence as a relic of the union of Church and State. This parish, or ecclesiastical society,

inherited from the town the right to concur in the call of a pastor, to fix his salary, and to transact all the pecuniary business connected with the church. This parish system is still dominant in our churches in America, but nowhere else. It is not a part of our polity, but an abnormal growth, which, as our honoured but translated leader, Dr. Dexter, said: "We have not yet ceased to have cause to lament." It has in it still the possible evils depicted by Cotton Mather, in 1719, in these words: "Yet there grows too much upon the inhabitants, who are not yet come into the communion of the churches, a disposition to supersede the law and override it. Many people would not allow the church any privilege to go before them in the choice of a pastor. The clamour is, 'We must maintain him.'" Therefore "the churches do sometimes by their vote make a nomination of three or four candidates; for every one of whom the majority of the brethren have so voted, that whomsoever of these the choice (of the town or parish) falls upon, it may still be said, 'The church has chosen him.'" The Supreme Court of Massachusetts, in 1820, said: "The only circumstance which gives a church any legal character is its connection with some regularly constituted society (or parish)." "As to all civil purposes, the secession of a whole church from the parish would become an extinction of the church." Confirmed in 1830, this decision still stands; but our churches in America are beginning to break away from this outgrowth of the union of Church and State, and to come into closer conformity with those in other lands. As each church is complete in itself, it cannot be dependent upon even a parish society for the management of its secular business; for the body which owns the property and holds the purse, if partly or largely composed of others than the church members, impairs, to say the least, the integrity of that church.

ASSOCIATED EVANGELIZATION.

II. *Organization on the line of associated evangelization.*—A church does not live for itself alone. Much work is common, and can best be done by co-operation. There is nothing in our polity to prevent co-operation in all common concerns. Hence "Congregationalists have from the beginning stood in the front rank as respects educational, benevolent, and missionary operations." Our Free Churches have developed and conducted, in different ways it may be, the most gigantic enterprises, expending annually for benevolences full six million dollars, through channels some of which are almost a century old. No other polity collects and expends so large a sum for benevolences from a like number of churches and members; in doing which the churches act directly or indirectly through chosen representatives. And the closer the responsibility the better.

ADVISORY COUNCILS.

III. *Organization on the line of associated advice in occasional councils.*—There is no authority in advice, but, instead, the recognition of independent equality. Any effective organisation of our polity includes this associated advice. For it has been asserted that our polity denies to ministers "the benefit of trial by jury," that it does "not permit them to defend themselves before a court where the accused and the accusers may expect equal sympathy," that a minister's opponents are his judges," and, consequently, that it is "utterly at variance with the dictates of equity and good order." On the contrary, our polity opens to any one aggrieved, whether member, minister, or church, and to parties in controversy, as swift and favourable a hearing as can be found anywhere, in mutual and *ex-parte* councils, before which all parties have equal rights and privileges. Nowhere else does one have a fairer trial; and the result of the council becomes the sorest condemnation or the credentials of good standing. Resort to such councils is especially demanded in questions of ministerial standing. To them one may appeal who has been unjustly deprived of such standing in any association of churches. In such appeals to associated advice lies the solution of the hardest problem in our polity—the right adjustment of independency and security, the needed protection from heresy conjoined with the liberty of private judgment.

THE FELLOWSHIP OF CHURCHES.

IV.—*Organization on the line of church fellowship.*—The communion of saints abides, when work and advice are no longer needed. But fellowship is reciprocal, and so cannot be forced. To enter into an association the churches must be agreed. To stay in the sweet fellowship they must remain agreed. To admit a minister into standing in such associations, both parties must desire the fellowship, as, also, to abide therein. If a minister or church be unjustly excluded from this fellowship, redress may be found in a council of churches, as already said.

Now in and through these local associations of churches in every country, fellowship on equal reciprocal terms has already been organized. And in virtue of ministerial standing therein, relief may be extended to disabled ministers, in obedience to the law of Christ: "Even so did the Lord ordain that they which proclaim the Gospel should live of the Gospel." On no other foundation can this ordinance of Christ be carried into effective operation; on this, it can be.

Then above these district or county associations and unions we have the State and provincial bodies, and above these the national, and in this year of grace the first International Congregational Council. And thus, without loss of liberty, with a sacred regard for our constitutive principle, in every step of our development we exhibit the union for which Christ prayed.

Congregationalism is thus organized on every line of Christian endeavour, of local church activity, of associated evangelization, of associated advice, and of church fellowship and ministerial relief; and every element of the organization is ablaze with liberty. And so effective is this organization that it has been made the foundation on which the Pan-Anglican Synod, the Methodist International Conference, and the Presbyterian Alliance are built. Its principle has been put into the constitution of the Alliance in these words: "But it shall not interfere with the existing creed or constitution of any church in the Alliance, or with its internal order or external relations." And a leading Presbyterian has said of it: "The councils of the Alliance have no legislative authority, either original or appellate, and therefore can only discuss and recommend, but for this very reason their moral weight is immense."

PAPAL AND CONGREGATIONAL ALTERNATIVES.

The dawn is thus already bright. The principle for which our Congregational martyrs—Dennis, Coffing, Thacker, Barrows, Greenwood and Penry—gave their lives, has the potency and promise of the future in it. For only two polities exist that can, in harmony with their principles, give a united Christendom,—Congregationalism and the Papacy. The one puts all authority in the reigning Pope, infallible, possessed of "the full power of feeding, ruling and governing the whole church;" the other makes the local congregation of believers the sole depository of ecclesiastical power and the unit of free fellowship. The one is ecumenical despotism; the other ecumenical liberty. Which of these shall prevail, both the word of God and man's love of liberty leave no doubt. But the primitive polity must prove its fitness to prevail. It must show not only efficiency but also comprehension unto unity. Our great opportunity is upon us. We must present an organization effective in guarding purity in faith and life; effective in conducting missionary, benevolent, and educational matters with economy; effective in granting redress to those who have been wronged in discipline and fellowship; and effective in uniting into one all churches that build on Christ. The polity we hold possesses already this effective organization, together with liberty. Is it too much to say that, having come from God, this polity will, in due time, unite Christendom, as Christ prayed?

DOCTRINAL TERMS OF ADMISSION TO CHURCH FELLOWSHIP.

DR. AMORY H. BRADFORD.

Rev. Dr. AMORY H. BRADFORD read the following paper:—

Should those who desire to become members of Christ's visible Church, and so testify to their devotion to Him and the ends

which He sought to realize, be required to assent to statements of doctrine of any form whatever; and, if so, what form? This paper has nothing to do with the doctrinal formula presented for acceptance to ministers, or to those called to positions of administration. The first step toward an intelligible answer to the inquiry is to learn what is the existing usage concerning the admission of members to local churches. To obtain this information two courses were open—one to take the utterances of representative Congregationalists, and the other to make investigation among the churches. Both methods have been adopted, with the following results. In Great Britain and the world there is no higher authority on this subject than the honoured and accomplished President of this Council. He may be taken as a competent witness concerning English Congregationalism. In his manual he says: "Nor is it consistent with Congregational principles for a particular church to draw up a creed and require its acceptance by candidates for membership. A Christian church is not a private society, whose regulations can be modified by its members at their pleasure, but a society founded by Christ Himself, and intended by Him to be the home of all Christians. Nothing, therefore, should be required of an applicant for membership but personal faith in Christ: this may exist, and there may be decisive evidence of its existence, in persons who have no clear intellectual apprehension of many of the great truths of the Christian Gospel; it may exist, and there may be decisive evidence of its existence, in persons by whom some of these truths are rejected. Men come into the church not because they have already mastered the contents of the Christian revelation, but to be taught them" (186). He says, that doubtless many have been kept out of the church on the ground of their religious opinions. "But in England, the Congregational tradition has been sufficiently strong, even where Congregational principles have not been clearly understood, to prevent Congregational churches from drawing up a formal creed, and enforcing its acceptance as a condition of communion. When such a creed has been once adopted and enforced . . . the church is no longer under the immediate control of the living Christ. Its freedom and its independence are lost. It is governed indeed not by the decrees of an external council, but by the decrees of the dead" (187). "It is not by enforcing a theological test as a condition of communion that a church can protect itself from heresy. Its only protection is the presence of Christ, and the illumination of the Holy Ghost" (188).

EXISTING CONGREGATIONAL USAGE.

In order that there might be no doubt concerning the usage in England, letters were addressed to a number of representative ministers asking the following ques-

tions: "Does your church make acceptance of articles of faith a condition of church membership?" "If you do not condition church membership on the acceptance of certain doctrines, what are your requirements?"

Robert F. Horton, Joseph Parker, A. Goodrich, Henry Allon, Samuel Pearson, A. Mac-kennal, Robert W. Dale and Charles A. Berry responded, all saying that their churches make no doctrinal tests for membership. These seven eminent and honoured pastors are fairly representative of Great Britain. The right of a church to require assent of those uniting with it to a formula of doctrine is not recognized among English Congregationalists.

In the United States usage is largely different. Dr. Dexter says: "The public admission of members who have been received by vote usually takes place just before the communion service, when the new members give their public assent to the Articles of Faith and Covenant, as they are read by the pastor. . . . The signature of every new member to the Articles of Faith and Covenant in the book kept for that purpose should follow, at the first convenient moment. [*"Congregationalism,"* p. 185.]

That this passage does not exactly voice the sentiment in the United States at present will be evident when the responses to the above questions from eminent American ministers are examined. The following report that assent to articles of faith is required by the churches of which they are pastors:—

E. P. Goodwin, First Church, Chicago; A. F. Sherrill, First Church, Atlanta; C. F. Thwing, Plymouth Church, Minneapolis; W. H. Davis, First Church, Detroit; F. A. Noble, Union Park Church, Chicago; W. M. Taylor, Broadway Tabernacle Church, New York; and the Park Street Church, Boston.

The following ministers report, Yes, with qualifications such as, "in substance," or "conditionally," or, "practically," which means in all cases, as my letters show, that while a formal acceptance may be asked it is distinctly understood to be only formal:—

S. H. Virgin, Pilgrim Church, New York; C. H. Richards, Central Church, Philadelphia; R. R. Meredith, Tompkins Avenue Church, Brooklyn; F. T. Bailey, State-street Church, Portland; J. B. Thrall, First Church, Salt Lake City; George L. Walker, Centre Church, Hartford; T. E. Clapp, First Church, Portland, Oregon; T. T. Munger, United Church, New Haven; Alexander McKenzie, Sheppard Memorial Church, Cambridge.

Those who responded "No" are:—

H. A. Stimson, Pilgrim Church, St. Louis; A. H. Heath, First Church, St. Paul; J. G. Vose, Beneficent Church, Providence; A. J. F. Behrends, Central Church, Brooklyn; E. A. Lawrence, First Church, Baltimore; H. M. Ladd, Euclid Avenue Church, Cleveland.

A closer inspection of these letters shows that Drs. Virgin, Richards, Walker and Clapp explain that rigid acceptance of a creed is not required, but only for "substance"—which may mean much or nothing; while the churches in the Salt Lake City, Plymouth in Minneapolis, First in Detroit, Union Park in Chicago, United in New Haven, Sheppard Memorial in Cambridge, Tompkins Avenue in Brooklyn, all receive members by the Apostles' Creed. The Church of the Pilgrims, Brooklyn, R. S. Storrs, D.D., pastor, does not require assent to the Articles of Faith when new members are received, and yet all are asked if they have examined those Articles and propose to abide by them.

Probably the majority of the churches in the United States require formal acceptance of statements of doctrine. Of those who do many present only the Apostles' Creed, and the number is rapidly increasing who ask only assent to the Covenant, which embodies always something like the early Confessional symbol—faith in the Father, in Jesus Christ His Son, and in the Holy Spirit. The formula for reception of members proposed by the National Council Commission contains only the Apostles' Creed, and that formula may be presumed to indicate the tendency in the churches of the United States. The following is the summary of

THE USAGE OF EVANGELICAL CHURCHES

concerning doctrinal conditions for the admission of church members:

The Presbyterian Church of the United States requires acceptance of such conditions of its ministers and officers, but not of its members.

The Baptist churches of the world receive members who give credible evidence of having experienced the new birth.

The Episcopal Church confirms those who submit to its canons, and who assent to the Apostles' Creed.

The Methodist Church receives members on credible evidence of a change of heart.

The Congregational Churches of England make no doctrinal test, but assume that those whom they have reason to believe are honest will not seek church membership unless they are Christians.

A majority of the Congregational Churches in the United States require assent to doctrinal symbols from those wishing to enter their membership. The reason for the usage in the American churches is not difficult to find. The custom appeared soon after the beginning of the present century, about the time of the Unitarian controversy. Originally, no doctrinal tests were required in New England. The most authoritative witness on this point is Cotton Mather, and he says, "The churches of New England make only vital piety the terms of communion, and they all with delight see Godly Congregationalists, Presbyterians, Episcopalians, Antipedo-Baptists, and Lutherans, all members of the same churches, and all sitting

together without offence at the same holy table."—*Rat. Dis. Intr.* p.4.

Again, "To the relation of (the candidate's) own religious experience is added either a confession of faith of his own composing or a briefer intimation of what publicly received confession he chooses to adhere to."—*Ibid.*, p. 88.

Again, "It is the design of these churches to make the terms of communion run as parallel as may be with the terms of salvation. A charitable consideration of nothing but true piety in admitting to evangelical privileges is a glory which the churches of New England would claim to."—*Ibid.*, p. 99.

DOCTRINAL CONDITIONS AN INNOVATION.

The first church that I have found to require public assent to its Articles of Faith was that in Fitchburg, Mass., in 1808, and even concerning that the pastor, Dr. Worcester, wrote:—"It was never designed to exclude any from our communion who appear to be made really subjects of experimental religion."—*Life of Samuel Worcester*, p. 279.

Park Street Church, Boston, was organized in 1809, with a strict creed to which subscription was required from those desirous of entering its membership. In the years immediately following, nearly all the churches which did not become Unitarian raised doctrinal fortifications around their doors, which it was fondly believed would be sufficiently strong to resist the invasions of heresy.

From Apostolic times there have been Confessional symbols expressing faith in Father, Son, and Holy Ghost, but doctrinal conditions of admission to the churches are an innovation, having been introduced in the early years of the present century. They are a result of what is known as the Unitarian Controversy. In a strong and terse passage on this subject, Dr. Calkins (*Andover Review*, March, 1890, p. 251) says: "After their vineyard was plundered and trampled they put up the bars. And they put up the wrong bars! There are impenitent sinners who can adopt with perfect sincerity the most tremendous tests that can be desired of orthodoxy in opinion. What was wanted was a rigid enforcement of the old rule that 'no person ought to make a profession of religion and join the church without experiencing a change of heart, and the churches ought not to receive any person into their fellowship, whether he has been a professor or not, unless they are satisfied in a judgment of charity that he has been born again.'"

Turning from history to the Scriptures we find them silent concerning the whole subject. The day on which three thousand were added to the Church no Confessions were in existence. What is said of the duty of confessing Christ has no relation to membership in a visible society. Paul's reply to the jailer at Philippi told the inquirer how to be saved, not how to get into the church, and

might be followed by those who would reject all existing creeds. When the rite of baptism was administered candidates confessed faith in Jesus Christ; but that was all. Later the symbol was extended to include faith in the Father and the Holy Ghost. St. Paul wrote to the Romans, "Him that is weak in the faith receive ye, but not to doubtful disputations." The only examples of discipline mentioned in Scripture are for immorality. The confessions of the early Church were simple and vital. A convert was never expected to accept a formula of doctrine distilled from the Scriptures by a process of speculation possessing all the virtue of inspiration without the name.

TWO ARGUMENTS FOR DOCTRINAL CONDITIONS.

Having considered the usage of the various denominations in the matter of creed subscription; having found that there is absolutely nothing requiring it either in the Scriptures or in the tradition of the Church; we are now ready to ask what can be said in favour of the custom—for we fully allow the principle that if any usage proves itself to be for the advancement of the Redeemer's Kingdom it has the only evidence it needs of the approval of God. If a truth makes men better, it is of Divine authority, however it is transmitted. All good things are not in the Scriptures.

Two arguments are urged in favour of doctrinal conditions of church membership:

1. They preserve doctrinal soundness. But this assertion is without foundation. It has usually meant "sound" according to Calvinistic standards; but the Presbyterian and Baptist Churches, which never required creedal assent from individual members, have been more successful in retaining their Calvinism than the Congregational Churches. Indeed the Oberlin Council explicitly threw overboard the name "Calvinistic" and substituted "evangelical." The Baptist Churches have creeds neither for ministers nor for laymen, and they are the most intensely Calvinistic of all the denominations. The machinery which was devised to protect Calvinistic orthodoxy is driving it from the churches.

2. Again it is said that because all members have a voice in the government of Congregational churches therefore they should be kept homogeneous by a common creed. Once more the weakness of machinery appears. The Baptist Churches, without a creed for minister or layman, have been united by the mighty spirit of evangelism which makes their history read like that of an almost continuous revival, and they are if possible more loosely organized than Congregational churches.

The only arguments that have ever been advanced in favour of doctrinal conditions for church membership prove exactly the reverse of what they are adduced to prove. "It is not by enforcing a theological test as a condition of communion that a church can protect itself from heresy. Its only protec-

tion is the presence of Christ and the illumination of the Holy Spirit."—Dale p. 188. Are such conditions desirable? The answer is unqualifiedly in the negative, and for the following reasons:

SEVEN ARGUMENTS AGAINST.

1. The custom of making doctrinal conditions for admission to the church is a violation of the spirit and letter of Scripture. Paul says that those who are "weak in the faith" are to be received. John says, "Whosoever loveth is born of God and knoweth God." Christ Himself said, "This is life eternal that they might know Thee." A doctrinal barrier at the church door destroys the very idea of a church, which is that it is composed of those who are born of God. John says the test of the new birth is love. "Whosoever loveth is born of God." Jesus says, "By this shall all men know that ye are My disciples, if ye have love one toward another." But certain American churches say, "All men shall know that you are Christ's disciples by your intellectual opinions concerning Trinity, Atonement, Decrees and future punishment." It is said: "We make a distinction between our church and the church universal; we do not claim that acceptance of our views is necessary in order that men may be saved, but only that they may be in our denomination." That presents the still sadder spectacle of a few people separating from the universal church on purely human grounds. If the Church is divine, it is one; if it is human, it has no more sanctity than any other society or club. Societies which claim the right of separating from the rest of Christ's body can be called churches only by courtesy. The Church is composed of all the saved.

2. To compel those who desire to confess Christ to assent to a Confession of Faith is to bind them by "the decrees of the dead"; forbid that they shall be led by the living Christ, and make progress in knowledge, and growth in spiritual life impossible. A man becomes a Christian under the influence of the living Spirit; is convicted of sin by the same Spirit; is regenerated by the same Spirit; is to be sanctified by the same Spirit; but he is told that unless he can bend his mind so as to make it accept certain theological dogmas which were written by men long since dead, he cannot enter Christ's Church. The dead hand in the State is terrible enough; the dead hand in the Church makes vitality and progress impossible.

3. If Christ organized the Church then He has determined the conditions by which it can be entered. Therefore we are reduced to this dilemma: Either there is no Divine Church, or there should be nothing conditioning membership in it which does not condition entrance to the Kingdom of God. In the teaching of our Lord the Church and the kingdom are identical. He made entrance to the kingdom to depend on the new birth. The door into the Church and

into the kingdom are one and the same, and the society which closes doors which the Master left open by that act separates itself from the Divine order.

4. Doctrinal conditions of church membership should not be required for admission to the church because knowledge of the truth needed to intelligently assent to them is the fruit of the Christian life. To ask a new-born Christian to subscribe to articles of doctrine is as absurd as to expect an infant to tell the history of its parents, the motives which determine their action, and why they love him, before he can be recognised as a member of the family. This paper does not belittle doctrine; but it does maintain that anything more than the consciousness of sonship must result from the growth of the divine life. Little life means little knowledge of truth; large life and a rich experience necessitates a large, generous and vital creed. The Bible is not the same book to the new-born Christian as to him who by meditation, prayer, and still more by living, has grown to realize that it meets the universal needs and aspirations of humanity. Doctrinal statements, if worth anything, are packed with the results of the long investigation of mature Christians. Moreover, the profoundest truth cannot be put into hard-and-fast language. Its expression will be as varied as the natures of those by whom it is voiced, and to whom it is addressed. John says, "Everyone that loveth knoweth God." The clearest visions of truth are reserved for the *pure*, who shall see God, and the *loving*, who know Him. There are heights and depths of doctrine which the intellect cannot explore, which love alone traverses; which can be expressed only in the language of love, and recognised only by the loving. Divine revelations cannot be congealed into dogmatic forms; their utterance is never in carefully balanced and nicely adjusted propositions. All this is ignored and violated when a series of doctrines concerning the Bible, God, man, duty and destiny, are presented, and acceptance of them demanded as a condition of church membership from those whose love has already proved their union with Christ. Says Dr. Dale, "Men come into the church, not because they have already mastered the contents of the Christian revelation but to be taught them."

5. Requiring assent to doctrinal statements cultivates dishonesty. Even if the creeds presented are unmixt with error, those who subscribe to them say that they believe in statements which are the result of the patient thought of the best minds of all the Christian centuries, and that they cannot say truthfully until they have been taught by the Spirit and the experiences of life. The infinities and eternities are explored every time a new creed is composed. Moreover, the most emphasis in doctrinal formulæ is never on the practical and easily comprehended duties, such as love and service, but on what is to be done beyond the

grave, and what is planned in the secret counsels of the Godhead. "These truths do you solemnly profess and believe?" The candidate is expected to say, "Yes." Now, what does that mean? It means that at the door of the church one has been asked to tell an untruth. Only by a process of casuistry, utterly unlike the sincerity which becomes a child of God, has he convinced himself that it is right to say he believes. He should have said, "I do not know." Thus by the church a Christian is given a lesson in insincerity. If he may profess what he does not actually believe, why may he not do something wrong and hide that? The influence on a young life of being induced to say what he is not sure that he means is fraught with vast peril. "Do you love God?" "Do you love to read your Bible?" These and similar questions are pressed; then emptied of their contents; then evaded; then a formula of doctrine is treated the same way; and at last, when this jugglery is ended, a man is reminded of the solemnity of the obligation which he has taken, and that he has made a vow which can never be withdrawn. A more cunning system for promoting intellectual dishonesty could hardly be devised. The Christian, of all men, should be transparently honest, and the church, instead of winking at duplicity, should always require absolute sincerity.

6. Doctrinal conditions for church membership misrepresent Christianity. The Master said that He came that the people might have life, and that they might have it more abundantly; and the evidence of life is always something vital—St. Paul calls it fruit; but the doctrinal test makes ability to accept the results of the intellectual processes of others the essence of the Christian religion. At that point difficulty begins. Churches require assent to creeds; in many respects their articles differ, and those who cannot make fine discriminations say: "Well, all cannot be right, and probably none are." Intellectual belief cannot be compelled. It is a result of life. Thought is coloured by hereditary bias and training. To expect those who are Arminians by nature to subscribe to a Calvinistic creed is to ask an impossibility, and to demand it is to require a falsehood. If doctrinal formulæ are essential, and opinions are not a matter of choice, then there is a gulf between multitudes and true religion which can never be crossed. Such preposterous claims have hindered the progress of the kingdom more than anything else. They misrepresent our Lord, who came to thrill humanity with Divine life, and not to teach a new system of theology. His pathetic reproach to the Jews was not that they refused His doctrines, but "Ye will not come unto Me that ye might have life." The Master says Christianity is a life: many churches say it is ability to subscribe to a creed. Which is correct?

7. Doctrinal tests of church membership are not desirable because they bar from the

Sacraments and other means of grace many who most need them, and who give the best evidence of being Christians. The Sacraments surely have more than a formal efficacy. Those who partake of the Holy Communion in the right spirit are brought into a vital union with Christ. In all ages Christians, whether they have celebrated the Lord's death in the spirit, or using the bread and wine, have realized that the Supper satisfied a real hunger of the soul; and those who have been sealed to God in baptism, especially after they have reached maturity, seldom escape the influence of that holy rite. The Sacraments, however, are so administered that the world thinks of them as the property of the Church, and in many, if not most, churches they are openly declared to be reserved for church members. Many truly realize their own sinfulness, and trust in Christ as the Saviour, who would like to be in fellowship with all of the same faith, and yet they cannot say that they believe in what is written in the creeds. In the doctrine of inspiration as taught them, or the Trinity as they hear it expounded, or in a particular theory of the Atonement, they do not believe, but they show by every Scriptural evidence that they have been born of the Spirit. Because they are not Calvinistic or Arminian, because they hold to a moral influence rather than a substitutionary theory of the work of Christ, they are denied the benefit of the Sacraments and the protection and inspiration which always attend association with those who are truly His followers. Our Lord's exhortation about causing the little ones to stumble is as much in need of emphasis as when first spoken. It is painful to acknowledge, but it is true, that many not now in our churches would be members of them if they were a little less honest. They must be sincere; they cannot say that they assent to the creeds, and consequently the doors of the church are closed. "That man is a Christian, and he ought to confess it," was once said in my hearing; but why did he not confess it? His own explanation was this: "I cannot say that I believe in — doctrine." It was replied, "Assent to that will not be insisted on." "Perhaps not by you," he said; "but if I become a member of your church I shall be understood as accepting what I do not believe, and that would not be honest." The doctrine had no necessary relation to the spiritual life, although it is prominent in many confessions of faith. This is but one example; thousands of others might be given of those who are denied admission to the churches, not because they are unwilling to obey God and yield to the leadership of Christ, but solely because the spirit has not led them to see things in the same way that some of their neighbours see them.

To presume to deny the privileges of the Church and Sacraments to those who, having the spirit of Christ, are not able to

assent to certain human interpretations of truth, is to assume responsibilities which were never authorised by our Master.

CREEDS DIVIDE, LIFE UNITES.

The Church of Christ is the body of Christ. It is a living body. Connection with a living organism can never be realised by a mechanical contrivance. When life touches life the two become one. Doctrinal statements, however true, are only human mechanisms. They have no ability to generate life. A machine in co-operation with a man can fashion another machine, but without life it can do nothing. All who accept the living spiritual Christ are transformed into His likeness; and who has a right to dictate to any one in whom Christ dwells what he shall believe or do? Did not St. John say, "Ye have an unction from the Holy One, and need not that any should teach you"? If He made only an obedient spirit the condition of discipleship, what right have narrow, provincial, selfish and ignorant men to raise other conditions? Questions of doctrine have always been causes of contention and division, and the more inscrutable the mysteries the more positive have been those who have felt that they were called to protect Providence from the speculations of His creatures. Christendom is divided into sects chiefly because men differ about what they think God does in infinity and eternity; and most creeds are the expression of those thoughts. Life unifies. Christ is the vine; Christians the branches. Imagine one branch saying to a bud, "Before you presume to grow another inch answer certain questions. Do you believe that this tree is an oak or a maple? Was it planted ten years ago or twelve? Did some one decide on its planting a century since, or did it grow from seed which had fallen by the way?" The new-born bud makes no answer, but simply grows where the life pushes it. To ask questions about doctrine of those in whom Christ dwells is an impertinence. If the life is there it will make its own forms and develop according to its own laws. The important thing is to be sure that the heart is given to God, and that the mind and will are under the guidance of His Spirit. When that is assured all else can be left—nay, must be left—to the Spirit, who in His own time and way will lead into all truth.

SUMMARY INDICTMENT.

Doctrinal conditions for church membership are in process of passing away, and must entirely disappear before the Spirit of God can do His perfect work, the truth of Christ be clearly understood, and the life of Christ have full power on all for whom the Saviour died.

No clearer expression of the Scriptural teaching on this subject has been given in recent times than the following from one of our oldest and most honoured theological seminaries: "The aim of every creed for admission to church membership should be

'to make the terms of communion run as parallel as may be with the terms of salvation.' The baptismal covenant is first of all a personal one. The baptismal creed should be in the first person. If we duly consider the apostle's 'word,' on which the first church was organised, we see that any person who can say, intelligently and sincerely, 'I accept Jesus Christ as Saviour and Lord,' has a creed long enough and full enough for membership in Christ's Church. The door of the church ought to swing wide open to every one who can say this. There are other and better ways of preserving the purity, order, and discipline of Christ's Church than the one of excluding Christians" (*Andover Review*, Vol. II., p. 71).

DOCTRINAL SCHEDULES IN TRUST DEEDS.

REV. THOMAS GREEN.

A paper on this subject was read by the Rev. THOMAS GREEN, M.A.

The topic assigned to me is named "Doctrinal Schedules in Trust Deeds."

The objects we are to speak of are frequently regarded with great veneration. They are theological miniatures which are intended to represent in microscopic form what certain persons, who have subscribed some money, take to be the principal features of the Christian faith. They are made by skilful, professional people employed by the subscribers; and both the artificers and the donors are most frankly to be credited with the greatest sincerity and with the very best intentions. They believe that they believe all they say; and feeling its value they very much desire that other people not at present born should also believe it, and they construct the little portrait as a means for bringing about this important end.

How much there is in this that is worthy of the highest commendation! For example, perhaps one of the worst things that could befall the Church would be indifference to the welfare of the succeeding age. Almost anything is better than the idea that the maintenance of the truth is a matter of haphazard, and may be left to chance. What we hold, and the manner in which we express it, are of the greatest importance both to ourselves and to those who came after us. It is as much the duty of this age as it was of the very first age to preserve in its purity the truth once delivered; and the conviction that this duty rests upon us is of the highest value, whatever forms, more or less open to criticism, it may from time to time assume.

METHODS OF TRANSMITTING THE FAITH.

There are many ways in which the Christian community has sought to be faithful to its trust. In the earliest ages oral communication alone was available for the

transmission of truth. After a few years came the written word, though for long ages it was the ear and not the eye that was almost exclusively the avenue of communication. Cheap paper, printing, and the art of reading are modern revolutionary innovations, which the Church never had at her command through the period of her fiercest doctrinal controversies. As material strength increased, doctrines were promulgated by persecution, the doctrines for the most part being the adoption of carnal policy to serve the purpose of human ambition. The great written creeds of the Church, the leading "doctrinal schedules," were the offspring of dark conflicts, in which there was the maximum of passion, the minimum of faith, and no love at all. As the character of the age varies, so does the method of transmitting the faith. Our contemporaries are restrained from persecuting, at least in the grosser forms; but the illimitable self-conceit of many zealous Christians remains in all its unhallowed deformity. They attempt the imposition upon their successors of their own limited knowledge by the straight-waistcoat of a rigid little formula, because dungeons and stakes are no longer available. It is to be feared that many modern Christians have no more reliance than had popes and inquisitors upon the self-maintaining power of truth. As grim forms recede, and the clanking of their chains grows faint in the distance, others take their place of less forbidding aspect but of very questionable shape. And while this process goes on we are met by the claim, made by unflinching dogmatism, that whatever may be said of past methods for securing the permanency of the truth, now at last the very bull's-eye of accuracy has been hit, and no one need trouble to aim any more. In spite of this perpetually recurring and perpetually failing infallibility, each age will adopt what seems most suitable to itself. It is not surprising that written documents have been in great favour, but we may be glad that much of the passion for rendering all dogma permanent by pen and ink has, like preceding devices, passed away, and much is losing its hold. Confessions, articles, and creeds are not regarded as favourably as they used to be. Acts of Parliament for enforcing uniformity in religious opinion, do not now commend themselves to the Christian conscience. We will not say such methods have been productive of no good; but we are convinced that in so far as they are at present employed they are fruitful of harm. They in effect set forth that the Divine Teacher has ceased to instruct His Church, and that if we would know His will we must travel back to the most ignorant ages of His Church—if we would enjoy His light we must walk backwards towards the darkness. It may be said that they guided many into the right path. No doubt they did; as the dim lantern may show the path when the sun

is overclouded. The people who manufactured the

CREEDS HID THE TRUE LIGHT.

Human compositions usurped the place which was given to the Divine Word, to be the lamp of our feet and the light upon our path; and it is no defence of this tremendous fraud to say that the poor little artificial glimmer did just manage to keep the path visible. What splendid progress might have been made if men had permitted the Word to have run to and fro, and to have had free course and been glorified, instead of creating clouds of superstition to conceal the sun. Creeds have been compared to strong-walled castles, built for defence by earnest stalwart men in times of trouble and alarm. We need not hesitate to admit that they may have proved a shelter for the timid or the feeble, and may have repelled the foe. But castles were converted into centres of tyranny. They frequently became the prisons of those who defended them. Such has been the history of the creeds. They are no refuge for the perplexed. They are no shelter from the artillery of modern warfare. They are interesting memorials of an age past away. They are obsolete for the conflicts of to-day. We regard them with a certain amount of gratitude and even of affection; but very fallible men called them into being, and men not at all more fallible, and very much better taught, are engaged in burying them, and in urging upon the world obedience to the Word of God.

THE FAITH NOT THE FORM.

As Independents we are always anxious to gather up the lessons of the past, and these lessons are often those of warning. A truly conservative spirit is not that which indiscriminately exalts the past above the present. It is that which learns from the past what to avoid as well as what to follow. Divine truth exists to-day under conditions different from those of the Middle Ages. We do not want and we cannot have the old conditions back again. We have a different critical apparatus and we require different formulæ. Supposing the creeds *have* done all that is claimed for them, it does not follow that we should require acceptance of them now. The Free Churches who believe in the Living Presence, in constant development, in the light that shines more and more unto the perfect day, should tie themselves to no Pope-made, Council-made, or Union-made indenture. No doubt each separate denomination exists for the express purpose of maintaining and diffusing a certain form of faith. But our characteristic as a denomination is to be as little of a "denomination" as possible. We care everything about "the Faith"; we do not think it can be secured by "the form." To accept phrases is not to believe truth. We think that if mankind had the Bible in their hands, and a moderate

knowledge of Church history in their heads, with a fair field and no favour, the convictions we hold as to the doctrines of the Christian Faith, and as to the highest form of Church life, would gain the prize in the arena of reason and of truth. We therefore need no stereotyped symbols to make the future safe; and we think those who encumber themselves with a mass of such things are constrained to do so because they are conscious that the Spirit of God and the open Word influencing the unfettered mind of man would lead in other paths than theirs. We have no such fear for any convictions of ours. We want the truth and nothing but the truth, and if by freedom and industry, and fearless but always devout and reverent search for truth, we should be led to other convictions than those we now hold, we should welcome them with thankfulness as fresh gifts of light. It is not for us—whatever other sections of the Christian Church may do—to tie ourselves and our successors by rigid formulæ, lest the freedom and the faith which have been our glory should correct some of our present conclusions.

We must never forget that trust deeds, schedules, and creeds are merely human productions. They are nothing more. They are not above criticism. They are

NOT ENTITLED TO A PARTICLE OF AUTHORITY.

The Church that put them together has an equal right to take them to pieces. As contributions of earnest men to theological literature they are far inferior in value to many other publications. To make them the voice of God, as in effect is done by the Church of Rome, or to invest them with the authority of a semi-inspiration, as is done by the Establishment, is an offence against revealed written Truth, and is an oppression upon mankind.

The question that immediately concerns us is—How far are we, as Protestant Evangelical Independents, guilty of following a bad example? We must plead guilty, I am afraid, to a very considerable extent. We are getting better; but it is assumed that there is room for improvement, or why should the subject find a place in our proceedings?

It would be a work of great labour if, indeed possible at all, to ascertain the doctrinal terms of the trust deeds under which we live. Now and then these documents come up in the law courts, and it is well known that hundreds exist which certainly would not be made to-day. Ministers are not required to sign their acceptance of schedules, and in the Case of the vast majority of Churches neither minister nor people trouble themselves about them. But such is not a satisfactory state of things. It leaves us open in a degree to the charge, "Wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same

things." The clergy of the Establishment have

NO RIGHT TO DISCUSS THEOLOGY.

They hold their position by virtue of the most solemn declaration that they have reached certain conclusions. We rejoice in the splendid host of learned and devote men in the national Establishment whose magnificent contributions of criticism have placed the whole Church under immeasurable obligation. But it is none the less true that in strict honour much that these brethren have produced they had no business to write at all. They treat as open questions those which, when they entered upon their sacred office they accepted as closed. It is the same want of strictness in kind, though not in degree, which ministers amongst ourselves perpetrate who, under doctrinal trust deeds, raise controversies which those deeds were intended to foreclose.

ONE CLAUSE WOULD SUFFICE.

I venture to submit that our doctrinal schedules should be reduced to one clause, and that it would be enough to put our buildings in trust "for preaching the Gospel of the Lord Jesus Christ." We must have buildings, and to this extent must have endowment; but our principles are radically opposed to the endowment of opinion. Such endowments have been and are the curse of the Church. The question is, to a great extent, a question of money. Elaborate schedules are made, not in the hope of maintaining truth, but for fear of losing property. If men will not give, and especially will not make bequests unless they can see what, for long years to come, is going to be done with the money, so much the better. We should aim at the extinction of all post-mortem power that is wielded through mere material, artificial, law-made instrumentality. The dead are not to rule the living by any other means than their wisdom and their goodness. Let a man's soul go marching on through the age as long as it has living power, but do not let us make it a mummy, and then treat it as if it were alive. Let any man being dead yet speak if he can make men hear, but do not compel us to listen to a hollow ghastly echo, in which there is no living soul. If dead men could hear us, as we are foolish enough to hear them, we would respectfully say to them, "the bricks and the mortar are not yours but ours. Even your own body belonged to others, the moment the breath had left it, and they dealt with it as they listed. The particular views and sentiments that it pleased you to hold are to be dealt with in the same way. No one knows whether they are your views now. We shall maintain or shall bury them as our judgment and conscience may direct."

Complicated clauses through which it is sought to perpetuate a body of doctrine

exhibit a want of faith, and minister to unbelief. The

MOST MISCHIEVOUS UNBELIEVERS.

are in effect those who most loudly proclaim the immortality of Truth, and at the same time betray by their anxiety the conviction that it would soon expire if it were not for their little artifices. We wonder it does not occur to them that as they know the truth so well, so exactly, and even so infallibly as that they can formulate it for all coming ages. The truth must have been very well kept up to the present time, and no new formula can be needed. If the truth is the same as of old, and has been maintained in its integrity by means of ancient symbols, then nothing can be needed but endless repetition. If the truth has not been so maintained, then there is little hope that the new certificate will be effective. The history of doctrinal clauses is the history of doctrinal development. It is also the history of spiritual progress, but of progress constantly arrested by the receipts and prescriptions of ignorant empirics. When men formulate their doctrines, and endeavour to enforce them on posterity, or to bribe posterity to accept them, it is not because they have great faith, but because they have little in the things they profess. A brief comprehensive formula is the sign of a deep and of a wide faith. A complicated, puzzling, metaphysical one indicates a shallow and a narrow faith.

And further than this, an elaborate manifesto accepted by Christian churches, inflicts a deadly injury on the community, inasmuch as it checks that industry and that spirit of inquiry, without which there is no fidelity to truth. Why should we seek to keep the torch of truth well trimmed, when it is already and for ever done for us, and we are simply to let it alone? The stagnation of mind, the awful lapse into infidelity which prevails wherever Popery holds sway, is conclusive evidence that indolence in religious inquiry is fertile in spiritual desolation.

SCHEDULES AND SCANDALS.

The most discreditable scandals from which our Independent Churches have suffered, have been connected with doctrinal schedules. Happily, though anything but angels visits, they have been "few and far between." Whatever else they have kept, they have *not* kept the peace. They have puzzled the brains and the hearts of many good men. They have furnished the occasions of going to law before unbelievers. They have tempted the enemy to blaspheme. They have given a powerful handle to the most conceited, ignorant, and mischievous members of the Church, and they inflict an infinite injury on the orthodoxy they are supposed to defend.

The individual character of the Church is hidden, and its development prevented, when you have a binding set of articles.

The Church in such a condition knows itself to be an image of iron made according to a recognised pattern, and it acts, or rather it poses, accordingly. It may be very solid and highly statuesque, but it is not alive.

ONE OF THE HAPPIEST SIGNS OF THE TIMES

is the desire for Christian union, accompanied with the conviction that uniformity of creed and of Church polity is impossible. The desire for union in spirit exists more deeply than it has ever done hitherto. On every hand there is an exchange of amenities, and of professions of Christian regard. The phenomenon is very marked and very hopeful. Those who have had no idea of dealing with opponents but by persecution are abandoning their old modes of action. They are doing this partly as a matter of policy, but no doubt also in a great degree because their hearts and understandings are better taught. And Christian men are discovering that they can co-operate in philanthropy without fear of mutual theological contamination. Even priests and Levites no more go down to Jericho on the selfish, supercilious side of the way. They are not willing to leave the victim of robbery and violence to the sole attention of the good Samaritan. They offer a little wine and a good deal of oil, and they contribute to the twopenny donation. It is no longer true that they "have no dealings" with the Dissenters. Hence it seems a fitting time for us, who have always been leaders in the effort for Christian sympathy and for co-operation amid unavoidable differences, to

TAKE A NEW DEPARTURE,

and to make manifest our faith in the lasting vitality of divine truth. The union of Churches involves charity of sentiment, recognition of spiritual fellowship, and mutual respect in spite of differing interpretations. But this implies that each branch of the Church is itself a coherent unity, otherwise it does not know where the common ground ends and the differences begin. To have this coherence in perfection each separate Church—the Church being the unit of our whole system—must be itself harmonious and undivided. To have a heavily-loaded doctrinal scheme under a Church is a most dangerous arrangement. The invention not infrequently explodes with disastrous effect, and to the destruction of the edifice it was expected to defend, and to the great delight of the foe. The more we can keep from these unlawful and treacherous weapons of warfare the better. They are carnal; they are State-churchy; they are not spiritual. Our peace and our strength will increase in proportion as we abandon them. There will be one cause less to provoke resentment; one chance less to stir up strife; one dog less to take by the ears. The men who would retain these things are the very

last who have the right to speak of their veneration for the past, and their reverence for the fathers.

WHO ARE THE HEROES

our excellent brethren revere? The great Reformers, undoubtedly. It would have been bad for these Reformers had our friends been their contemporaries. They would have tried to silence them, and to put them to death. Augustine, Savanarola, Luther, Calvin, were men who endeavoured to do away with old doctrinal schedules and to introduce better ones, and they were told that they would ruin religion and destroy the Church. The Reformers were innovators, and it is too bad of those who claim to be the successors of the Reformers to protest against all innovation. Those who were never conservative come in a few years to be quoted as the great authorities of conservation, and men who profess to be followers of the prophets pursue precisely that course of conduct which made so many of the prophets into martyrs.

Unless a man makes "clauses for himself, and repeats the operation two or three times in the course of his life, he will always be in danger of having a creed that does the things that it ought not to do and leaves undone the things that it ought to do. It will include dogmas that have become doubtful, and will omit some that are of the first importance. So with a Church. It should *grow* both in grace and in the knowledge of the Lord. If it does this its modes of expression cannot be unchangeable without being incorrect. Let individuals and Churches make and avow whatever their conscience may approve, and let them be proclaimed as widely and as frequently as the zeal of believers may desire, but to enforce them upon succeeding generations, denying to those generations the right the imposers have exercised themselves, is not to be tolerated, even though blinded "babes in Christ" should decline to pay for anything else. What we should endeavour to stand by is not this or that man's portable abridgment of all the eternal verities, but the truth as it is in Christ Jesus in all its glorious scope, in the unfathomable depth of its wisdom, and the illimitable width of its love.

THE PRESIDENT: I omitted inadvertently to ask Dr. Hastings Ross a question, which, on account of several questions, I feel bound to ask. How many churches in the United States install their pastors?

REV. DR. A. HASTINGS ROSS: It seems quite needful that our English brethren should have this question answered to understand exactly the status in America. In New England only 54 per cent. of the pastors of churches have been installed, or are now installed, by the last year book, by council, and 46 per cent. are uninstalled by council—nearly one half of the pastors in New England are,

therefore, uninstalled by council. If you take the pastors of the whole United States only 30 per cent. of the pastors are installed, and 70 per cent. are uninstalled. You see by these figures that installation, however it originated—and I believe it had its origin in political rather than in ecclesiastical influences—is passing away among the Congregational churches of the United States.

REV. DR. A. H. QUINT: I should like to ask one question; the distinction is not always clear. How many pastors are ordained by council and how many not—originally?

REV. DR. ROSS: I suppose that nearly all, though not quite all, of the pastors are ordained by council. I know a few that have been ordained by an association of churches. They are nearly all ordained by council, but that does not make them pastors of the church.

THE PRESIDENT: I am sorry to find that we have no time for discussion upon these two interesting papers. I must call upon Mr. Moore to read his paper on "Church Statistics."

CHURCH STATISTICS.

REV. W. H. MOORE.

The following paper was read on this subject by REV. WILLIAM H. MOORE:—

The annual gathering and publishing of the statistics of Congregational ministers and churches began in the United States, in a very rudimentary way, as early as 1802, and from that time has been growing in compass and importance. The circulars now issued annually call for information, more or less generally, upon the following points.

The name of each minister in regular standing, the full date of his ordination, his post office, and his occupation.

The names and terms of licences of candidates for the ministry, and to what bodies they are responsible.

The name of each church; the full date of its organization, the town in which it is located, the district body of churches with which it is connected; the name of its preacher and his relation to the church, whether pastor or not; and if pastor, whether by council or not, and when said relation began.

The name of the clerk, and his post office; and also the post office of the preacher and the church.

How many members the church had January 1, and of these how many were males and how many were females; and of the whole how many were absentees; and during the year preceding January 1, how many were added on profession, and how many were added by letter; also, how many

were removed by death, how many by letter, and how many by discipline, or otherwise; also, how many adults were baptized, and how many infants were baptized.

The number of families under pastoral care.

The name and post office of the superintendent of the Sunday-school; the whole number belonging to the school on January 1; the average attendance during the preceding year; and, also, for the same period, the amount given for charities, and the number from the school who joined the church on profession.

The number of active members, and also of associate members, in the Young People's Society of Christian Endeavour.

The charities of the parish for the year preceding January 1, in a statement showing how much was given for each of the national Congregational benevolent societies and kindred objects, and the amount given for all other objects; also the amount of charitable legacies paid, the amount of parish expenses, the names of any candidates for the ministry raised up in the parish and ordained during the year, and any other events in the parish worthy of note.

Also, once in five years, the value of the house of worship and its adjuncts, and the year of its erection; the value of the parsonage; the amount of other property owned by the Society; its indebtedness, and the salary of the preacher.

These items are collected by the statistical secretaries of the state bodies of churches, published in their minutes and distributed to each minister and church, the cost being included in the expenses of the body, towards which each church is invited to contribute yearly, at the rate of so many cents for each church member.

The secretary of the National Council collates the statistics of the state bodies of churches and issues them somewhat abridged in the "Year Book," a copy of which is sent gratuitously to each minister and each church. The cost involved is included in the expenses of the National Council, towards which each state body of churches is invited to contribute, at the rate, at present, of a cent and a half yearly for each church member.

The state minutes, and the "Year Book" also contain valuable summaries of statistics, and these publications are found in the offices of our benevolent societies, and in the studies of our pastors, within hand-reach, and showing evidence of frequent use.

THE GROWTH OF THE SYSTEM.

If those without experience regard this array of questions as formidable, and likely to encounter so many obstacles, natural and moral, especially as related to thousands of churches, that the results obtained may be expected to be so incomplete and inexact as to be of little value; let it be remembered

that the system has been a growth; and that, as it has moved forward, an adjustment has been going on between it and those whom it concerned. At first the items were few, and could be given readily. Others were added at intervals as occasion required; and the appearance from time to time of some new question did not hinder seriously the filling of the circular.

VARYING CONDITIONS MUST BE RESPECTED.

Further, it is plain that if statistics are to be gathered they must respect the varying conditions of the churches. A schedule quite sufficient before the formation of our national societies for home and foreign missionary work, and before the introduction of Sunday-schools would be altogether inadequate for these days. Indeed, no schedule should be considered a finality, either as to the number or character of its questions. The Christian Endeavour movement has been registered only recently in our circulars, and we must hold ourselves ready to take note, if need be, of other and future manifestations of the Holy Spirit who will be ever adapting Himself to the necessities of the Kingdom of Christ.

It is to be observed, also, that this annual communication with the churches affords incidentally a convenient and inexpensive opportunity for presenting any question on which occasional or stated information is desired; that the variety of statistical matter published wins favour; that reporting becomes easier by practice; and that the difficulties of the service diminish as the years go by.

STATISTICAL SECRETARIES.

The success of these annual collections depends largely upon the statistical secretaries of the several state bodies of churches. These men should be chosen for their known fitness; should be fairly compensated; and should be continued in office so long as they give satisfaction. As neither the secretaries themselves nor those who appoint them, can use any authority to forward their work, they must count upon getting only such reports from the ministers and churches as can be secured through the channel of mutual goodwill. They need an imperturbable good nature, an indomitable perseverance, a quiet enthusiasm, and an assurance that, so long as they do their work thoroughly, they will be honoured for their fidelity, and will render an important service to the cause of Christ.

We do not claim that our statistics are exhaustively either accurate or complete; but an examination of them in our Year-Book for the last thirteen years, will show that they are steadily improving in these respects, and are of great value.

PRACTICAL USE OF STATISTICS.

Let us review these items with reference to their practicable uses.

The information as to licentiates throws light upon the questions—To what extent the denomination is raising up ministers to supply the growing demands of our churches, our literary institutions, and our home and foreign missionary work, and from what sections of the country relatively they are coming.

The information which shows in regard to each of our more than four thousand six hundred ministers, when his ministry began, where he is, what he is doing, and that he is in regular standing, is of manifest advantage to the men themselves, and is of constant and important use to the denomination, besides affording a wholesome caution to the churches in regard to employing any man whose name and standing are not thus certified.

The data in regard to each of our more than four thousand eight hundred churches, showing where it is, and naming its preacher, and clerk and Sunday-school superintendent, and their post offices, put all the churches and their officers in practicable communication with each other, and with all who have occasion to address them.

The date of organisation fixes the chronological position of the church, helps to identify it in case of change of name, and suggests the observance of anniversaries and the celebration of other historic occasions.

FACTS AS TO PREACHERS.

The facts in regard to the preachers serving the churches, show what proportion of them have been installed by council, and whether that relation is gaining or losing ground; and also the average terms of service, and whether they are growing longer or shorter; and, incidentally, what proportion of the churches are served by licentiates, by unlicensed laymen, by women, or by preachers of other denominations, or of no denomination; and how many churches for the time have no stated preacher.

FACTS AS TO MEMBERSHIP.

The facts as to the total membership of the church enable us to determine its actual and relative size, and also what percentage it is of the congregation and of the community; and, if compared for a series of years, show whether the church is growing or not; and, in either case start inquiries which may be profitably considered.

The enumeration of males and females tends to secure accuracy in the reported total membership; gives some criterion of the financial ability of the church, and also indicates the spiritual condition of the parish, inasmuch as, in general, the more wicked the place the smaller is the ratio of men to women in the church; and further, as our churches, as a body, have twice as many women as men, such inquiries confront us as these: Why does this disparity exist? How far are we responsible for it?

How can we apply the Gospel so that as many males as females will accept it?

ABSENTEES.

The inquiry for the number of church members who are absentees, that is, who have moved away from the community in which the church is located, demands the attention, in this migratory age, of every pastor and church. The welfare of all interests involved requires that these absentees, when practicable, take letters and join the churches where they now reside; and such are the temptations of absentees to neglect this duty that it should be pressed upon them not only by the churches to which they belong, but by the churches where they are now living. So far as these several parties are remiss in this matter harmful results will follow.

Reporting annually on this subject tends to give us the facts for each church and for the denomination, calls attention to the extent of the evil, and shows the necessity of continually withstanding it.

ADDITIONS AND REMOVALS.

The information as to additions and removals by letter, especially if the facts for a period of years are brought together, shows whether the drift of population is into, or out of, the parish, and also the rate of gain or loss.

The reports as to removals by discipline give us impressions as to the extent to which that duty is observed in the churches.

The reports as to the baptism of adults show what percentage of those who come into the church on profession receive baptism on their admission.

The reports as to the baptism of infants enable us to judge how generally this ordinance is observed or neglected, and to show what is the percentage of children baptized yearly for a thousand church members; and by comparing these facts for a term of years, to show whether the ordinance is gaining or losing ground among us. If we find that the ratio of children baptized to a thousand members is declining, and if, on inquiring for the cause of this decline, we are told that it is not so much a change of views as to the ordinance as a diminution of the birth rate in the families in our churches; then it may be asked whether such diminishing birth rate suggests any ethical inquiries for our consideration.

The annual reports of the church as to the number of members added on profession and the number of members removed by death, especially if collated for a term of years, afford an important test of its spiritual vitality, and show whether or not the heaven is leavening the lump.

STATISTICS OF FAMILIES.

The annual enumeration and reporting of the families in charge, involves a wholesome

inventory of pastoral and parochial responsibility, suggests inquiry as to whether the number of such families is increasing or not, whether they receive proper spiritual attention, and whether other families not under the care of any other church should not be added to the list; and tends to keep in mind the importance of enlarging the area of cultivation, as a guarantee of the prosperity and usefulness of the church.

The Sunday-school has been an institution in our parishes for over seventy-five years, and long ago earned for itself the name of the nursery of the church. Originally intended for the young, it is now understood to be for all, adults as well as children, who can be gathered into it; and those schools are most commended which enroll the largest percentage of the inhabitants of the parish; and, other things being equal, those schools are likely to be most useful whose average attendance reaches the largest percentage of the enrollment; and, as the school trains for Christian service, the amount it gives for charities, and the number from it yearly who join the church on profession, are tests of its efficiency. The questions on these points secure important information, and conduce to the improvement and usefulness of the school.

SOCIETIES OF CHRISTIAN ENDEAVOUR.

The answer to the question as to the Young People's Society of Christian Endeavour shows how rapidly this new organisation has spread in our parishes, and how many thousands already swell its ranks and suggests to those who are cautious about sanctioning new movements, whether this is not a God-send to the spiritual forces of the church, which, rightly used, may prove of exceeding value.

In this connection, we inquire, if, as a denomination, we are careful to emphasize the benefits of household religion, including daily family worship and the baptismal covenant, and also of the Sunday-school and the Society of Christian Endeavour; and further, if we adopt and take advantage of the prevailing sentiment which favours the admission into the church of converted children at an earlier age than formerly, whether in the best use of all these auxiliaries, it should not become our strenuous and hopeful aim to secure the conversion of our boys while they are boys, and their establishment in Christian living and in church standing, before the temptations of early manhood overtake them, and whether we may not thus equalise in number the males and females in our churches, and secure the great blessings which would result therefrom.

QUESTIONS AS TO THE CHARITIES.

The questions as to the charities gather information showing whether the church gives anything or not, and if it gives,

whether a mere pittance, the church and pastor giving less than he alone ought to give, or whether it gives in some fair degree according to its ability, and how much of what is given goes for miscellaneous objects, and how much for denominational purposes, and whether in the distribution of this part of the money, the church aids only one or two, or all of the affiliated denominational enterprises, and whether this whole common work of the denomination is steadily and well supported from year to year.

The item in regard to the amount of charitable legacies not only gives valuable information, but affords fruitful suggestions for whom it may concern.

The answer to the question on parochial expenses not only shows how much the parish spends for itself, but enables us to tell what is the proportion between the parish expenses and the charities.

The question as to young men of the parish ordained to the ministry turns attention to the record the church is making on that subject.

The question calling for other items of interest during the year gives an opportunity to put into our annals brief notes of whatever is considered worthy of special mention. The questions coming once in five years, relating to meeting houses, parsonages, and other parish property, and to indebtedness, and the salary of the minister, furnish items which have various historic and practical uses, and are sure to be examined with attention, especially by candidates for vacant parishes.

It is manifest that the answering of the questions of this schedule tends to put a church and its officers upon a wholesome self-examination as to their fidelity and success; and also that the collation of these reports for a period of years, as for a generation or more, suggests valuable lessons to the parish.

HOW THEY AFFECT THE PASTOR.

No man is likely to be so much affected by this reporting as the pastor. If the record is a good one, he thanks God and takes courage. If the record is a poor one—parish in debt; charities very small, or nothing; no children baptized; Sunday-school enrollment much smaller than the number of church members; the percentage of absentees large; discipline neglected; none added on profession; and the church burying more members than it receives; and if this is the character of his reporting, not only for one year but for a succession of years, while during the same period neighbouring parishes are enjoying general prosperity, he has cause to inquire with an aching heart how far he is responsible for the state of things about him, and whether, by any means in his power, as by changes in the matter, manner or quantity of his preaching, or by more and better family visitation, or by more of direct personal effort with sinners, or by

getting his best people into more earnest prayer and co-operation with himself, or by holding a series of special services with the help of neighbouring pastors, or of an accredited evangelist, he can secure improvement, and progress, and fruitfulness in his parish.

In this connection it is worthy of note, that churches looking for a pastor scan the records of ministers in their several fields of labour, as given in these annual statistics, to learn who have proved themselves efficient, and in what respects, and who have not.

These statistics in the state minutes and in the Year Book also illustrate and

both reason and revelation, requires us by both to furnish ourselves for the intelligent apprehension and discharge of our duty.

If any object that such enumeration may be used to foster personal, local, or denominational pride, it may be answered that so far as such abuse is incidental to such a work, it is no valid argument against it.

On the contrary, it must be confessed that these figures, when carefully studied with reference to our ability, rebuke our self-conceit, humble us in view of our shortcomings, and arouse us to make a better record, and thus become to us a means of grace.

INSTANCE OF CONNECTICUT.

PROMOTE THE FELLOWSHIP

of the churches, for thereby each church submits its annual report to the inspection of all the other churches from Maine to Oregon, and the state bodies likewise pass under mutual review for the commendation of what is excellent, and for the friendly criticism of what is deficient.

These publications also make it possible and salutary for each state body of churches, and for the denomination at large, not only to study the annual exhibit, but also by the summaries of years, to note the changes which are in progress, the fluctuations of prosperity and adversity, and such gains and losses as actually occur, and in what portions of the entire field they are most manifest.

Moreover, the comparison of our statistics with those of other denominations will show our relative growth and efficiency, and will suggest what we may learn from each other for the better advancement of the kingdom of Christ.

Such collection and diffusion of religious information accords with the practice and meets the favour of all the large Protestant bodies in the United States, and the national decennial census is giving increased prominence to the religious statistics of the country. That we are not over-doing in this respect is plain, if we consider with what patience and thoroughness, and at what expense, scientific bodies, business corporations and governments, gather and classify the data necessary in their several fields of effort.

OBJECTIONS.

If any object that such gathering and use of statistics is unscriptural, in view of God's displeasure with David for numbering his people, it may be replied that David's offence was in the spirit and purpose with which he ordered the census, so that the case fairly understood is no argument against obtaining such knowledge for proper uses. Further, that on another occasion, God Himself ordered a census of His people, and that several enumerations of them are on record; and that the Bible is by no means void of the statistical element appears in the Books of both Testaments, especially in Numbers, Ezra, Nehemiah, the Acts, and the Revelation; and, finally, that God, who gave us

Take for instance two items from the statistics of Connecticut, which for the last thirty-two years, 1859-1890, have been gathered with special care. During this period, its churches have grown in number and in membership and in their charities; and they stand well when compared with our churches in other parts of the United States. In this time, they have advanced in number from 285 to 306, and now report 59,037 members; they added on profession 58,749, and have made an actual gain of 11,884 members. But in these thirty-two years, on a yearly average, 98 churches, or one third of the whole, with 11,754 members, have not added one soul on profession. The only food for complacency in such a record is in the fact that in these later years, the number of churches going through the year without additions on profession is diminishing.

In this same period the charities of these churches, counting only the gifts of the living, have amounted to \$1,165,553 64 dols., a large sum indeed, and the result of a steady and growing interest in benevolent work; but when averaged upon the church members, all it amounts to is less than a cent and a half a day for each of these church members, which is manifestly no proper measure of the ability of these servants of God, nor any goal at which they should be content to remain in charitable giving.

A convincing test of the value of this system of statistics would be given if it were entirely suspended. Then we should have no general document certifying the standing of our ministers, nor any certainty as to the number and membership of our churches, either in the country at large or in the several states, nor any reliable basis on which to apportion and elect delegates to this International Council; but should be involved in an ignorance becoming ever more dense and baleful, in which optimists and pessimists alike would blunder and flounder in helpless incompetency as to any adequate knowledge of the condition of our denomination.

In concluding the presentation of this subject I offer the following resolutions for adoption:—

Resolved—1. That the collection and publication of the statistics of our churches and

ministers under an adequate schedule of items is essential to their highest efficiency; inasmuch as it furnishes information which incites them to accuracy, thoroughness, and fidelity in the work of the Lord.

Resolved—2. That we exhort those bodies of churches which have such a service to make thorough use of it for the common good.

Resolved—3. That if any bodies of our churches have had no adequate service of this sort hitherto, they are hereby fraternally invited to make trial of this more excellent way.

The PRESIDENT: With regard to the resolutions at the close of the paper, the best course would be to refer them to the Committee of Reference, who will consider

whether they should be submitted to the Council.

The Resolutions were so referred.

Rev. Dr. NOBLE: There is one question on this subject that I should like to ask.

Rev. Dr. MACKENNAL: The resolutions have been referred to the Reference Committee. Dr. Noble can send what he has to say to that committee. If he does not wish to do that, an opportunity will be furnished him when the Report of the Reference Committee comes up, to say anything to the Council that he may wish.

The PRESIDENT brought the meeting to a close by pronouncing the Benediction.

PUBLIC MEETING.

In the evening a largely-attended Public Meeting was held in the City Temple, under the presidency of Rev. J. G. ROGERS.

After an opening hymn—

“Lift thy song among the nations”—

prayer was offered by Rev. R. BALGARNIE.

Dr. MACKENNAL said: Mr. Rogers appears before you this evening in a double capacity. He is one of the Vice-Presidents of the Council, and the President has appointed him to take the chair at this meeting. He had been previously appointed to speak upon the subject which has been assigned to an Englishman in the proceedings of this evening.

THE PLACE OF CONGREGATIONALISM IN THE MAKING OF ENGLAND.

This explanation of his double personality is the only part of the evening's proceedings which he will not be perfectly well able to take upon himself.

REV. J. G. ROGERS.

The CHAIRMAN: Christian Brethren,—I may at once remove from your minds the impression that my friend, Dr. Mackennal, may have produced, that I am going to monopolize the entire proceedings of the evening. I have quite enough to do without endeavouring to interfere with the two brethren who are to address you on the work of Congregationalism in America and in our colonies. Before I commence to speak, however, I have only to say that taking the chair is not a function to which I am ordinarily accustomed, and, consequently, if I lack any of that peculiar dignity which is supposed to attach to the Chair, I hope you will attribute it to want of familiarity with its duties. I only wish that I had been in a better condition to meet you to-night. I have been unable to be at the

Conference to-day, but I sincerely hope in some way or other I shall be able to get through the duties of this evening. Let me only further say that it has pleased an All-wise and All-gracious Providence to deny me the faculty of reading, and therefore I cannot undertake to do what my brethren may possibly do; and as I shall not be able to read you must make such excuse as you can for that want of finish which reading might give. I have to speak to you to-night on

THE PLACE OF CONGREGATIONALISM IN OUR NATIONAL LIFE.

In speaking of the influence of Independence on the political life of the nation our thoughts naturally—indeed, almost involuntarily—turn to the Civil War. Oliver Cromwell is its hero, and that not merely because of his extraordinary military genius, but still more because of the remarkable qualities which distinguished him as a statesman, and, indeed, the true representative of the great Radical party, known to history under the name of Independents, who exercised the deciding influence in that protracted struggle for English liberty. On

THE CHARACTER OF CROMWELL

himself there have been great fluctuations of public opinion. It may be hoped that under the guidance of Dr. Gardiner, whose unrivalled mastery of the facts, even to their minutest detail, is united with a judicial spirit which is exceedingly rare, it may settle down to an estimate which will be accepted by historic students generally. Cromwell displeased so many parties, uniting even the most bitter foes in a common opposition to himself, that it is not surprising if he has been severely and often very unfairly judged. Even among Congregationalists there have been ardent members of the Peace Society, like a former Chairman of the Union, whose name is still held in

honoured memory, who have deprecated the honours paid to him as calculated to encourage a martial temper. So far as there is such a result, it is to be regretted; but the fact remains that the deliverance of the nation from despotism in Church and State was largely due to that military genius which in that life-and-death struggle carried the flag of liberty to victory, despite the apparently overwhelming forces arrayed against it. Military experts alone can decide the exact position which belongs to Cromwell as a general. But even the most untutored civilian can recognise the rare power shown by this plain Huntingdon yeoman, first in creating an army out of the most unpromising materials, and then in handling it with such conspicuous skill and courage as to scatter again and again that proud chivalry which at the outset treated its psalm-singing opponents with contemptuous disdain.

THE SECRET OF HIS POWER.

Had Cromwell been only a dashing chief who knew how to avail himself of the enthusiasms, or as they would generally be regarded, the fanaticisms of the ardent zealots who constituted his army, there would be no reason for us, who are interested only in the principles at issue, to dwell upon him and his achievements. But the power of the great Ironside over that extraordinary body of men which he had collected under his standard and disciplined to such perfection was due mainly to the fact that he shared the feelings by which they were inspired. There were in the ranks, as there always are in such confederacies, numbers who carried his ideas to consequences he would not have accepted—men who had nothing of that calm and penetrating judgment which regulated his ardour even in its most passionate moods, or had passed the dividing line which separates enthusiasm from fanaticism. But among them all there was not one whose action was based more entirely on religious convictions and more deeply rooted in them, who had a simpler faith in the guidance of God, or a more profound sense of entire dependence upon Him, or who had a loftier conception of the preciousness of each individual man as one redeemed by the blood of Christ. Strange sentiments these to have a place and assert a power on the battlefield; but throughout the whole of the meteor-like career of the Ironsides—that strange company so unlike all the conquering armies of the world beside—they were the dominating power, and the illustrious leader himself was, of all others, the most entirely subject to their sway. Whittier has admirably hit off the character of the struggle in a single verse—

“There Puritan and Cavalier

In shout and psalm contend,

And Rupert's oath and Cromwell's prayer
With battle thunders blend.”

The world had seen no such soldiers as those who turned the tide of battle at Marston, or dealt that crushing blow to despotism at Naseby, or rolled back the tide of reaction at Worcester. On this side the Atlantic we have had no successors to them. If we are to find them, it must be in those descendants of the men who fought the battle of American Independence, and who at a later date maintained the unity of the great Republic by the same blow which broke, and broke for ever, the fetters of the slave.

INFLUENCE OF IRONSIDES.

It is not within my province to inquire how far the Ironsides answered to their own profession, how long the original impulse continued and retained its purity, how soon the alloy of other motives debased the pure gold, to what extent there was an admixture of baser elements even from the beginning. I am not entering into minute narrative, but seeking only to form some general estimate of the influence which these men, representatives of the Independence of the day, introduced into the national life. There is no less profitable occupation than that of special pleader for a party. Every party has its defects as well as its virtues, is sure to commit great mistakes, even though it may perform some noble achievements. Our fathers were no exception to this rule. In such fierce struggles as that in which they had to play their part, the combatants on both sides are incapacitated by the very conditions of the fight from recognising any virtue in their opponents, and are in danger of exaggeration on their own side, which distorts and injures the principles for which they are contending. Each party was one-sided and slow to admit that its antagonist had elements of strength and wisdom with which the nation could not afford to dispense, and each had, as is sure always to be the case, the defects of its own noble qualities. Among the Independents were many who were not really of them, whose professed allegiance to their cause was a mere piece of worldly policy, who not only failed to reach the high ideals of the school, but in their secret heart, and probably also in their private talk,

DESPISED AND CARICATURED

them, and whose vices inflicted all the more injury on the cause with which they seemed to be associated because of the high claims put forth on its behalf. Nor were there only hypocrites who prostituted holy names to base and selfish ends—there were honest men who had but an imperfect apprehension of the principles for which they were contending, who could not let liberty have its perfect work, out of whose hearts the old leaven of intolerance had not been purged, who could not understand that their mission was not to make all men Independents, but to make all men free.

No one more truly or pointedly sets this forth than Milton, but his rebukes were too often addressed to deaf ears. The lessons of liberty are not easily learned, and it must sorrowfully be admitted that even among the men who did such illustrious service at the great crisis there were comparatively few who had learned them in all their completeness.

Is it surprising that they were so slow of heart to believe? They were learning a new Gospel—a Gospel which set at naught the traditions of all the centuries, and was opposed to some of the strongest instincts of the human heart—instincts which are not extinguished yet. There is no need to apologise for any inconsistency on the part of men who, despite them all, were true champions of liberty. Even in this age, which boasts of its tolerance, it is continually seen that men who talk most loudly find it hard to practise the tolerance they profess. Our wonder is, not that our fathers had learned so much, but that they had not learned more. Far be it from me to seek out apologies or excuses for them. They need none. But it would be just as unwise to deny that they had not entirely shaken themselves free from ideas whose supremacy had hitherto been undisputed.

Whatever their errors and imperfections,

THESE MEN DECIDED THE ISSUE

of the great civil war, and they did it, not only in opposition to all the strength of an old monarchy and proud aristocracy, but despite the hampering and hindering influences which very early began to develop themselves in the Parliament of whose rights they were the defenders. Doubtless they were the extreme men, and they were regarded with mingled aversion and dread by those who prided themselves on that virtue of moderation (as they are pleased to call it) so dear to multitudes of English hearts. Of course, many of these timid ones early deserted the party of progress. The story is an unvarying one, repeated to-day as in past centuries. Every victory of reformers detaches a certain number from their ranks. But the desertions were not so injurious as the half-heartedness, the cowardice, in not a few cases the treason, of some who remained behind. The calm narrative of Dr. Gardiner enables us to realise far better than the rhetorical and highly-coloured records of more partial writers the difficulties of Cromwell and his friends. The greatness of the man stands out all the more conspicuous when we thus see the conditions under which his work was done. Granted such conditions, and any sane man might well have pronounced success impossible. A general hindered by a divided council of war has a difficulty; but a general watched by a Parliament, divided, honey-combed with factions and steeped in intrigue, with many of its members more jealous of their own army and its commander

than apprehensive of the victory of the king, would seem, indeed, to have an impossible task before him. Cromwell was as skilful in his statesmanship as he was brilliant in his strategy and dauntless in his courage.

He entered public life as an Independent, and his consistent adherence to the principles he from the first maintained gave him the power he wielded over the destinies of England. If I were to single out one quality of his for special notice as the secret of his strength it would be that his policy was

"THOROUGH."

In this he was like the one strong mind on the opposite side. Compromise is a favourite English expedient. In truth, it is a characteristic English weakness. It is written large all over our history. It mars the completeness of many of our institutions. It has implanted a sentiment in English hearts which hampers all forward movements. And yet we boast of it as though it were a virtue to emasculate principles and fail in our loyalty to truth. Strafford and Cromwell alike were free from it. The first saw that there could be no terms with the young liberty. Cromwell would have none with the old despotism. He had a fixed principle, and he followed it. Hence his strength and his victory. His Protectorate was brief, and he left behind him no successor. Hence the notion, common to all who do not look below the surface, that his life was a failure. The Monarchy was restored, and with it the Established Church; and so it might appear as if a short though brilliant victory had been followed by a complete eclipse. But the more closely we examine the facts and more clearly will it appear that the struggles of the seventeenth century, whether in the Legislature or on the battle field, had not been waged in vain, and that the victory did not remain with the party of absolutism and reaction. The first stage in the conflict closed with a crushing defeat for the king who aspired to be a despot and the Primate who aimed to become head of a dominant hierarchy. Of that victory Dr. Gardiner says: "The Presbyterians had done their work; they had overthrown the Monarchy, never, in the sense in which Charles understood the word, to rise again in England. In accomplishing this they had called forth an army which had translated their phrases into action, and the virtual head of that army was a statesman as well as a soldier. Whether Cromwell and the Independents would succeed where the Presbyterians had failed in establishing a Government which had the elements of endurance remained to be seen; but at least they had recognised that England was called to work out her own destiny without respect to Scots or Irish or the Continental powers. It had been the statesmanship of the Independents which had culminated in the departure of the Scots

and the surrender of the King. In gaining the custody of Charles's person England had in truth entered into possession of herself."

THIS ESTIMATE OF THE VICTORY

achieved by the Independents is all the more valuable as coming from a dispassionate historian, who studies facts in a scientific temper, and without bias on either side. What it really means is that the men who refused to make any compromise, who shook themselves completely free from the glamour of old associations, and who, with a clear insight into the actual conditions, saw that for England the only alternative to the establishment of Charles's despotism was the utter and final rejection of his rule, were those who won for the nation her liberties. Whether it was necessary, whether it was either expedient or right to take the life of the king, are questions it is not possible to discuss here; but it is fair to remember that it was an act to which the king himself largely contributed by a course of persistent faithlessness, which at last produced the conviction that his life was incompatible with the safety of the Commonwealth. It is frequently said that the execution was a blunder as well as a crime, and that this blunder practically nullified the victory which the Independents had won. Mr. Frederic Harrison takes a very different view, and he is certainly not prejudiced in favour of our ecclesiastical system. He regards the Act of January 1, 1649, as the dividing line between the old rule and the new.

"Parliamentary government, the consent of the nation, equality of rights, and equity in the law,—all date from this New Departure. The Stuarts, indeed, returned for one generation, but with the sting of the old monarchy gone, and only to disappear almost without a blow. The Church of England returned, but not the Church of Laud or of Charles. The peers returned but as a meek House of Lords, with their castles razed, their feudal rights and their political power extinct. It is said that the regicides killed Charles I. only to make Charles II. king. It is not so. They killed the old monarchy; and the restored monarch was by no means its heir, but a royal Stadtholder or Hereditary President."

If this be true, the share which Congregationalists have had in the making of the England of to-day is neither insignificant nor unworthy. The enthusiasm of progress which has marked the last half-century, and which is so conspicuous to-day, is a legitimate product of the spirit which they infused into the nation. During the period which intervenes between the Revolution of 1688 and the passing of the Reform Bill, the germs which they had scattered during the time of the Long Parliament were as a seed growing secretly. The hindrances to its advance were so many and so serious that its survival

might well have been judged impossible. Sometimes, as in the closing part of Queen Anne's reign, it seemed as though reactionary forces must be fatal to it, but it outlived their violence, and soon began to give signs of new life. In the remarkable movement of the last half-century, it has, on the confession both of friend and foe, been an important element. It is of course only one of many forces, some hostile, some friendly, which have been contributing to make this country the home of freedom and its monarchy the type of constitutional government. It has been not untruly said that in England we have a monarchy with Republican institutions. To the establishment, the development and the strengthening of these Republican institutions Congregationalism has largely contributed. The important service it has rendered in this department is due, not to any political tenets which it professes, but to the inevitable

INFLUENCE OF ITS FUNDAMENTAL CONCEPTION

of the spiritual independence of man. Among religious systems this would seem to be its differentiating point. As every man is to give account of himself to God, so he has rights of conscience with which no power either of Church or State will have a right to interfere. Men become Christians, not because of their birth into a nation or their place in some ecclesiastical society, but by their own personal act. A State Church thus becomes an impossibility. It is conceivable that the State might endow Congregational societies, were they so far to lose their faith in God and in the power of His truth as to ask or to accept this aid; but for them to unite in one community, which should be the national Church, would be to contradict their fundamental principle, for in their view a church is composed only of men and women who have separately and individually given themselves to the service of Christ. A nation can become a church only as all its members answer to this character, but even in such case the obligation to maintain Christ's absolute sovereignty in His Church would render it impossible for them to convert that Church into a political institution. The dangers, therefore, which politicians apprehend from the undue development of ecclesiastical influences become imaginary where the Church is simply concerned to maintain the supremacy of the Lord Jesus Christ within His own domain. It must be the desire of all true Christians that the law of Christ should govern the rulers as well as the ruled, but in this is no suggestion that the ministers of the Church should dictate the policy of the nation. The Stuart kings, especially Charles I., were willing to uphold the authority of the Bishops, in the hope that, as their great predecessor expressed it, the Bishops would tune the pulpits, and that the theme would

be the "Divine right of kings." Their hatred of Separatism was a natural and instinctive antipathy, since there is nothing so fatal to their cherished doctrine as that message of spiritual liberty, which it is the peculiar duty of Congregationalism to proclaim and work out.

Matthew Arnold was fond of insisting on the unwarranted intrusion of Nonconformist preachers into parishes where they had no right at all. The clergyman was there as the representative of the State, which had charged him with the solemn responsibility—belonging to the spiritual guide and teacher of the people. As he put it, he is the one minister of Christ in the parish who did not invent himself—who could not help existing. He is not asserting his ordinary self by being placed there; he is placed there on public duty. This is not quoted for the purpose of showing that Erastianism can be as arrogant and exclusive as the most pronounced form of high Sacerdotalism. Mr. Gace does not advance more preposterous claims on behalf of the priest than does the prophet of culture for the State functionary, and there is no trace of bigotry in the champion of mediæval superstition which has not its parallel in this amiable Latitudinarian of the nineteenth century. I refer to sayings which have only been preserved from deserved oblivion by the exquisite charms of the style in which his thoughts are expressed only because he has quite unintentionally revealed, the secret of the strength of Congregationalism, as well as of other forms of Free Church life in this country. It is men who do not speak in the name of the State, but in the name of Jesus Christ alone, who are what they are in obedience to the Divine necessity which constrains them to preach the Gospel, who deny the right of any human Government either to commission or to forbid them who do the true work of God in any country. Far be it from me to insinuate that there are not numbers of such men among the clergy of the Established Church who are as faithful to their own sense of duty while exercising a ministry in that Church as are we who feel ourselves constrained to remain outside. What I do say is that it is that loyalty to conscience, that humble obedience to the heavenly vision, that response to a Divine call recognized by a true Christian bishop such as the late Dr. Lightfoot, but treated by Mr. Matthew Arnold as an assertion of the ordinary self which makes a man, in whatever community he is found, an able minister of the New Testament.

As with the minister, so with the people. The characteristic feature of such a Churchman as would answer Mr. Matthew Arnold's ideal is well portrayed in the epitaph on the tomb of a sexton of a village church:

"He trod the paths his pious fathers trod,
And loved established ways of serving God."

A very respectable and worthy man, doubt-

less, but the strong men who do the world and the Church great service do not love established ways. The man who first launched his boat, or canoe, or raft, did an immeasurable service to humanity, but he left established ways. Columbus, when he haunted court after court, praying for help that he might go forth on the unknown paths of ocean, was deserting established ways, but in doing so he gave us a new continent. The steam-engine has revolutionised the world, but the man who nurtured the idea and brought it to perfection had no respect for established ways. In religion, more than in anything, is there room for freedom and independence, and the men who are to render noble service must be men who themselves feel and obey the Divine necessity.

WHERE THE STRENGTH OF DISSENT LIES.

Mr. Arnold was not slow to recognize some of the noblest qualities to be found in Dissent—its sturdy maintenance of principle, its robustness of character, its care for preaching. He fails to see to what extent these qualities are the product of Dissent, and does not perceive that in urging Dissenters to submit to the State Church he was urging a sacrifice as fatal as that into which Delilah beguiled Samson. Their strength lies in the maintenance of their independence. They have dared to resist the coercion of authority, whether in Church or State, and to that is to be attributed the influence they possess. It requires some exercise of thought and some resolution, and it argues some force of character for a man to take his place in the ranks of Dissent. There are numbers of convinced Churchmen, just as there are numbers of professed Congregationalists, who are not convinced. With this latter class I am not dealing at all now. For reasons of their own they attach themselves to our congregations, but they do not hold the principles of Congregationalism, and consequently do not exhibit the action of its principles. It is of those who hold the Nonconformist position from deliberate conviction, and of them only, that I speak. My contention is that what Matthew Arnold imputes to them as a fault is their virtue, and is the root of those high qualities which he admits them to possess. To suppose that our fathers were men of crotchets about Church government and discipline, and that because of these they separated themselves from the State Church and broke up the religious unity of the nation, is to do them a gross injustice. Whether they were right or wrong in their contention, it was one which touched the very essence of the religious life, and there was true heroism in the courage with which they maintained it. The same resolution and courage are not required of us to-day. To-day the theory which Mr. Gace has made so offensive in his endeavours to make it clear to the

understanding of children, excites only ridicule or indignation in the minds of the wisest and best supporters of the Establishment; but it was the prevalent view at the time when our fathers dared to separate, and so proclaimed their freedom from the authority by which the Church had hitherto been governed. To be a heretic—that is, to have a position outside the Catholic Church—had been a sign of disgrace; they voluntarily assumed the position. They accepted it as a duty, and regarded it as a glory. That meant depth of individual conviction, absolute indifference to any weight of human authority which might be against them, courage in defying public opinion, and strength in resisting all the blandishments of the world. The nobility of their procedure, and the moral qualities it manifested, were independent of the particular theological or ecclesiastical views they held. They were Calvinists; they had the Puritan conception of morals and of Christian worship; they rejected Bishop and Presbytery alike; and as these were the outward conditions which were most visible to men, it was supposed that these were the essential points of their teaching. But underneath them all lay their conception of the Christian life and the Christian Church, their belief that each soul had its own individual relations to God, and that only they who had for themselves entered into fellowship with Christ were members of His Church, and that in that Church His august authority was supreme and alone. That is the unchanging principle of Congregationalism. Mr. Arnold calls it “the asserting of the ordinary self.” They regarded it as a determination to “obey God rather than man. Calvinism was the creed of these first separatists, and it did much to make them the strong men they were. But it was not the central truth of Congregationalism. It is not of the essence of Congregationalism at all. The essence is the perfect liberty of the servants of Christ. Its creed may perhaps best be expressed in Paul’s word, “I live, yet not I, but Christ liveth in me.” They exercised their liberty in receiving the teachings of Calvin. We follow them by exercising ours, and they lead in another direction. That does not imply dishonour to Calvin or our fathers. It means only that like them we desire to be loyal to Christ.

I am not going beyond a few minutes more to stand between you and my brethren who are to follow. But I want to ask,

WHAT HAS CONGREGATIONALISM DONE

for this nation? Not to speak of its religious work—and that is a great work—the contribution of Congregationalism to the religion of England is no small thing, and I do not mean to say simply because of the magnificent buildings which are erected, like that in which are assembled; and I do not mean the number of ministers that it has sent into work, and

who are preaching Christ from Sunday to Sunday. And I do not even mean the thousands upon thousands of Sunday-school teachers whom it employs for the purpose of leading, the young to Christ. I mean all that; but I mean more. I mean that, apart from all these things, in giving to the world the illustration of a religion which asks no help from man except what man gives out of his own love to God, it has done a great and a noble work. You have only to look at the nations where there is no Free Church, where all religion is established, in order to realize something of the service that Congregationalism, quickening church life everywhere, and seeking itself to be an example of what is earnest and noble and good, has done to the nation at large. Yes, the Established Church in its very quickening to-day has reason to thank God that Nonconformity never died out of the land. The special work which I think Congregationalism has done is the

TRAINING OF THE MIDDLE CLASSES.

I do not for a moment intend to say it is the religion of the middle classes. If it was a religion only for one class I think it would fail miserably of its true mission. But, as a matter of fact, its influence has been largely felt in the middle classes. If I am asked why those middle classes do not act more powerfully upon the poorer classes, why they do not show more of missionary and evangelistic spirit, my answer is very simple. Up to the present century, and to a considerable time in this century, our fathers were too much cowed by the conditions in which they were kept, and too anxious simply to secure the tolerated existence they were allowed, to concern themselves very much with missionary work in the nation. They were afraid even of attracting attention. But we are learning the lesson. The Congregational churches of England mean to have their share in all the work that is to be done for the poor of the country. Still, the middle classes have been to a large extent affected by it. What our power was amongst them, and what their influence was in the country, is indicated in the celebrated saying of one of our most bitter political opponents. Lord Beaconsfield, when he passed the Suffrage Bill of 1867, boasted that he had “dished the Dissenters”—that is, the Dissenters had the power of the middle classes, and the middle classes were the backbone of the army of Christ. I know our middle classes have neither the grandeur of an aristocracy, nor have they the pathetic aspect of a democracy. There is nothing about them that appears very interesting to a journalist. On the contrary, he is rather disposed to think that they are the types of dull and decorous respectability and of unsanctified prosperity. That has been largely the idea. I am not going to say they are without their faults; but I want you to consider for

a moment what England owes to them. All over this country are the proofs of the energy, enterprise, and industry of the middle classes. Visit our village home of manufacture, there is the power of the middle classes. If you look at that great mercantile marine which whitens every sea with the sails of its fleet, that is the creation of the middle classes. If you look to our gigantic system of credit which has done so much, at all events, to increase the material prosperity of the nation, that is the work of the middle classes. And these men, during the brief period when they had power, were not always as selfish as they are sometimes represented. I do not say they were not selfish; even the democracy has its fits of selfishness. Alas! ministers of the Gospel are not perfectly free. Selfishness is the sin that besets human nature, and I do not say the middle classes were free from it. But look at the measures that cover our statute-book, passed under their influence, for the emancipation of the slaves, for the opening of our commerce, for the extension of education, for the introduction of the great principle of religious equality, for the removal of those invidious distinctions which have separated sect from sect. It is quite true that their measures have not all been complete. If you want to know why they have been incomplete you have been taught just lately. Some of our leaders were content, if not anxious, to make them incomplete. And I ask you to remember the tremendous force of opposition against which every measure for progress and reform has been carried on during the last half-century. When you have done that you will understand something of what England owes to the much-maligned middle classes. But I frankly and fully recognize this great fact. We are entering upon a new era. We have a new species of work before us. We have new sorts and conditions of men to whom to appeal. Will Congregationalism do the work? I hear some people say that it is failing. It is not Congregationalism that is failing because a few Congregationalists fail. Why, if we all failed, Congregationalism would still live.

THE SPIRIT OF JOHN ROBINSON.

Is it necessary to show how much courage and determination were necessary to assist principles so unpopular and to maintain a position assailed by so many forces, acting from different sides, and often a bitter antagonism to each other? No better illustration could be found than that supplied by the man whose name was long used as a reproach on those who were regarded as his followers. It is instructive to note how anxious John Robinson was to disclaim the name of Brownist. Under any conditions, indeed, he might have been anxious to get rid of the idea that the Separatists were only setting up the flag of a new leader, and that as the sects of Corinth were eager in proclaiming themselves followers of

Peter or Apollo or Paul, so this new sect of the seventeenth century was prepared to unfurl the flag of Robert Browne. They were not the followers of any man, they sought to be only the servants of truth, and to set forth truth which had too long been obscured by the ambition of princes and the arrogance of priests. Men who had shaken off the authority of the Catholic Church and the English State were not likely to yield a servile submission to Robert Browne. Besides, the man himself had not proved worthy of the respect which might have been and would have been accorded to a daring and consistent teacher. He was a discontented agitator, not one of those enthusiasts who are themselves possessed by the idea they seek to inculcate. "He was not," says the learned and candid historian of the New England Churches, "of the stuff that martyrs are made of." Being so, it was not possible that he could be equal to the demands on a leader in such a crisis. The prelates who did not spare humble men like John Copping and Elias Thacker were not likely to tolerate their more powerful leader. So Brown quarrelled with the little company of Englishmen at Middleburg, of which he was the pastor, and then, setting a fashion which has been imitated by others, "submitted himself to the order and government" in the Church of England, and settled down in the comfort of a benefice. Again to quote Dr. Leonard Bacon, that does not imply that he recanted his opinion or made any profession of repentance for what he had done; it was enough that he submitted. He had not even the decent self-respect which prompted Judas to hang himself; but, like Benedict Arnold, he took care not to lose the reward of his baseness. Well might John Robinson, in that memorable address of his, whose true, brave words sound so stirring to-day, disclaim the name of Brownist! The spirit which he thus sought to foster has ever been characteristic of Independents. They are ready to give honour to whom honour is due, but they call no man master on earth. They love and revere the memory of the standard-bearers in the great conflict of the past, and most of all those who were not afraid to lead when the followers were few, and when the world was in arms against them, and when the scaffold or the dungeon was the probable reward of their boldness and fidelity. But they do not accept the most venerated of them all as having dominion over their faith. One is their Master, even Christ, and to Him, as the Master, they stand or fall. This

REFUSAL TO ACKNOWLEDGE HUMAN AUTHORITY

in matters of faith must tend to develop a certain strength and robustness of character in everything, and it is this which has made Nonconformity so potent an element in the national life. Its strength had been

chiefly found in the middle classes. It has often been reproached with a lack of interest and zeal in the work of the Church among the poor; but that reproach indicates a forgetfulness of the conditions under which until of late years it has existed. Its life, extending even into the present century, was one prolonged struggle for existence. The Toleration Act legalised it, but for nearly a century and a half after it was passed there was no concession of civil right, and ever and anon there were indications of a desire to take away even the modicum of liberty that was granted. Churches existing under such conditions, barely tolerated, and regarded with a watchful jealousy, betraying a desire to pass into active opposition, were not likely to engage in any great evangelistic enterprises. They lived on as private societies, concerned for the spiritual welfare of their own members, and leaving the work of national religion to the Church which had accepted its solemn responsibilities, and which could hardly brook their existence by its side. Their policy was probably too timid, and it certainly brought with it evil to themselves, but it was forced upon them, not voluntarily accepted. As a fuller measure of liberty has been secured they have taken their proper place in the service of the people, and to-day there are none more anxious to give full proof of their calling of God in the attendance of their labours on behalf of the needy, the sinful, and the perishing.

Let us not now fetter our Congregationalism with restrictions which God has not made and which man has no right to make. Let us not be afraid to look new ideas in the face, but let us be free to welcome and rejoice in them. Let us throw ourselves into every movement on behalf of the weak against the strong, and the oppressed against the oppressor, for the sake of the poor and the suffering, and the ignorant and the needy everywhere. Let us do that, and God will raise us up men, and God will give us the victory.

CONGREGATIONALISM IN NEW ENGLAND AND THE UNITED STATES OF AMERICA.

REV. E. M. FULLERTON.

REV. BRADFORD M. FULLERTON said:—

In McMaster's "History of the People of the United States from the Revolution to the Civil War," it is said of the New England farmer of 1784:—"In politics he was a staunch patriot: in religion he was a Congregationalist." As a general fact it may be asserted that the patriotism of early New England and the Congregationalism of early New England were almost quite conterminous. And the mere potent germs of the commercial, industrial and educational, and of the social, civic and spiritual life of

the United States originated in New England.

In 1884 James Russell Lowell assumed the presidency of the Birmingham and Midland Institute in Birmingham, and gave an inaugural address on "Democracy." That date almost precisely marks a hundred years during which democracy in America had been having its way, and had developed from the thirteen original States with their six cities, 827,844 square miles, and a population of less than 4,000,000, to about three times as many States, with 286 cities, a territory of over three million square miles, or nearly as much as the whole of Europe, and a population of over 50,000,000.

The spiritual history of a people is its most important and vital history, for it affords the most satisfactory insight into causes both human and divine. The nearest approach to anything like adequateness of view now possible, is to get a correct ecclesiastical and spiritual history of a nation.

However, no man nor score of men can exhaustively detail the history, or the philosophy of the history, of the formative period of 200 years in any great nation's life. Twenty-five years will often serve to supersede standard histories, and in a considerable measure set aside their theories. And yet "the things that cannot be shaken" will "remain." The place of Congregationalism in the making of New England and the United States of America has been at least that of

THE MOST IMPORTANT FACTOR.

It had the composite mission of pioneer and guide, of mentor, and of chief architect of the State. Eliminate it from our life and the residuum would not be at all the New England and the United States that we now know. Strike out of universal history either that element which Congregationalism has been, or that great modification which it has introduced into American life, and it would be as if the mass of some great planet like Jupiter were to be greatly changed. The planet would have to adjust itself to a new life. The solar system itself would be revolutionised.

It would be impracticable, if not superfluous, to sketch out here a mass of annals. Their story would only illustrate the pioneer-ship of our polity in forming the nation and in welding the bands that have bound it together. They would teach us concerning not only the ante-revolutionary experience of the United States, but its stormy advance from confederation to constitution; with respect to its wide, energetic and rapid development south-westward, westward and north-westward for two hundred years; and with regard to its consummate grapple and wrestle with civil war only a generation ago; that the influence of our polity was asserted and felt as that of a wise and faithful counsellor and monitor. They would demonstrate against every objection that this

polity was the master-builder of New England, that its spirit has wrought more mightily than any other in the formation and expansion of the nation; and that it has had unrivalled influence in the evolution of the great dominant states of the old and new west.

Let us understand that in examining it we are not dealing with an ism. The isms have made the eddies in the stream of history, philosophy, social progress. Let us also be fully persuaded that our churches are not in schism. Democracy is not in schism among the political forces of the world. Congregationalism always has been the nearest approach to the simple church life of the apostolic age. In America it has been the reservoir of much of the vital force of the other religious bodies. It was to a large extent the origin, and always has been an essential component of American civic life.

CONGREGATIONALISM v. PAPACY.

There are precisely two logical systems of church polity that have had prominence in the Christian world; two kinds of ecclesiastical and spiritual jurisdiction; two methods in which the divine life in men has been recognised and dealt with—I mean Congregationalism and the Papacy. Congregationalism often has given too loose and careless a recognition of this divine life, and yet has been actually influential in many a period and form of civilisation, when even its name has been unacknowledged and unknown. It always has expressed the struggle upward of humanity as a whole; the Papacy, the endeavour of a part to control the entire remainder. The former issues forth from essential Christianity; the latter impairs and spoils "the simplicity that is in Christ." The former is morally and spiritually expressive and expansive; the latter is repressive and constrictive. For the Roman Catholic Church consists of a viceroy of God on earth, an obedient hierarchy and a blind following. Its millions have not hitherto been thinking millions. It has frowned on individual liberty of thought. But Congregationalism is liberty of thought. It is diffusive, like the atmosphere. It often is felt where it is not named. It aims at the goal of a total humanity at its best; this, neither the Papacy, nor, in general, any prelatical or Presbyterian church can do; for it cannot allow the inconvenience of permitting free scope to the individual man.

It has been claimed for Congregationalism in America that it gave rise to the town system, and thus, and otherwise, was the inspiration of our democracy. Everyone knows that in theory all the members of our churches are equal; that they have equal rights to their individual opinions; and that each person, whether he is narrow or broad, enlightened or ignorant, meek or obstinate, has *carte blanche* to agitate in favour of his own views, even to the extent of revolutionising the policy of his church.

Nothing can hinder him but the decisive and persistent refusal of his brethren to yield to his efforts. The votes of a Congregational church are counted rather than weighed.

I do not insist that it was the origin of the town meeting. Recent students of history have shown that we must date that remarkable power back of the cabin of the *Mayflower*, and even of old England itself, to the forests of Germany. Nay, more, it is held that our forefathers, led by the New Testament, tapped the great Aryan fountain farther back than the German forests. In taking and using in simple confidence the forms of the Bible they unconsciously reproduced certain methods of the past. The town meeting is Homeric. It is Athenian. It is Roman. It is Swiss. It is old English. New England Congregationalism was not its spring.

However, the idea of the church meeting gave it a substantial impulse. Nowhere else outside of New England has the town meeting been evolved to such perfection, and had such a truly controlling effect on the State. And its potency in America was due to the haven of the Congregational polity. Church meeting and town meeting were to a large extent identical. The town formerly was the ecclesiastical society, and by its votes regulated the financial affairs of the church. The democracy of the two bodies was one and the same thing. Certainly Congregationalism was

THE GREAT STIMULUS OF DEMOCRACY.

For in spite of occasional practical defection from Congregational purity, theoretically it was wholly democratic. Many persons hold, indeed, that the Congregationalism of early New England was a Presbyterianized Congregationalism. And it is a fact that the chief men of Massachusetts Bay were practically aristocratic. Yet that Ipswich pastor, who of late years has been called "the first great American Democrat," early showed in a treatise that "democracy is Christ's government in church and state." Of the pilgrims of Plymouth it has been written that "in pursuit of religious freedom" they "established civil liberty; and meaning only to found a church, gave birth to a nation; and in settling a town founded an empire." Perhaps the most famous sentence that ever fell from the lips of that great democrat, Abraham Lincoln, was one in which he summarized the essential meaning of our late great war in the few words that "government of the people, for the people, and by the people, might not perish from the earth." This has been the spirit of Congregationalism; a spirit of democracy always latent in humanity. If in some instances and at certain times there were practical departures from that spirit, theory then, as always, was for ever upsetting practice. Even in the cases in which the fathers may not have meant to foster a pure Congregationalism.

"they builded better than they knew." The outcome of their polity could only be to produce and foster democratic institutions. For it evoked their principle where it was latent. In America it had an unhindered way. There, unconsciously, but almost unerringly, it appropriated such institutions of the past as would serve for vehicles of democratic ideas and of the simple church life of the New Testament.

THE FOUNT OF EDUCATION.

It has often been shown, too, that Congregationalism has been pre-eminently the fountain of educational influences. I need not rehearse for the thousandth time the story of the early founding of Harvard or of Yale, nor unfold the facts about the beginnings of scores of other younger educational institutions of all grades. A recent editorial in a Boston newspaper suggested to a president of one of our colleges the topic of an address given a few weeks ago to the oldest Congregational Club in America. That topic was: "The Denomination which Educates." In justification of the application of this description it was brought out that the Congregationalists in America have seven theological seminaries, have had a hand in founding between forty and fifty colleges, have established either academy or seminary for girls within easy reach of every church of their order in the land, and now maintain eighty schools in the South and thirty-one in the West. In foreign lands they keep up fourteen theological schools, sixty-six colleges and high schools for boys, fifty-six similar ones for girls, and eight hundred and eighty-nine common schools. They are quite in the lead in the modern enthusiasm for the higher education of women. A few years ago I heard a Unitarian speaker declare that the Congregational denomination was undoubtedly the foremost intellectual power on the continent of America. His assertion has never been challenged. Candour and fairness are not likely to hasten to challenge it. She has been the prolific mother of more institutions of learning than any of her sisters. In fact, it is largely in emulation of Congregationalism that the other sects have of late been bestirring themselves in educational directions. Some of them, indeed, have seen the impossibility of a continued survival unless they would take the cue that Congregationalism gave them. Even the Roman Catholic Church has yielded to the necessity of the case, and is founding institutions of higher learning with an unstinted and lavish expenditure of money. The President of far off Fargo College answers the sceptical demand, "Why do you Congregationalists of North Dakota want a college?" by replying, "Simply because we are Congregationalists." Somehow the want is in the blood.

THE LEAVEN OF OTHER POLITIES.

It is not forgotten, moreover, that Con-

gregationalism in America has greatly modified all the other polities. Congregationalism means individual liberty. A recent appointment to the Chair of Dogmatic Theology in one of our leading Presbyterian Seminaries was that of a man who held conservative views on all questions of slavery, reforms, morals and theology. He always admirably showed the courage of his conservative convictions. It was truly American and Congregational for him to say, as he did at an alumni dinner of the seminary a few weeks ago: "If we cannot have orthodoxy and liberty, let us have liberty without orthodoxy."

There is a vast amount of Congregational individualism in the lay and clerical membership of the Presbyterian, Methodist and Episcopal churches. We all understand that it sometimes almost runs mad in our own churches. However, a very appreciable degree of it is rarely absent from the churches of other denominations. Its total absence from them is becoming less and less common every day. The Episcopal rector in America is very likely to rebel against a rigid construction of the canons. The Presbyterian minister feels quite as free as his Scottish brother. The Methodist preacher is very often known to decline the place to which he has been assigned by his presiding elder, and to remove from that elder's jurisdiction. It is true in general that canon, rubric and rule, in America, have to submit to a very gingerly enforcement. Congregationalism has not conformed to the other polities, but they have been greatly influenced by it. It has actually modified them. It has not been modified by them, although it has learned from them. It was never so free as it is to-day. The spirit of liberty in it has always, on the whole, been dominant. That spirit has been diffusive and contagious. Even the Roman Catholic Church does not do and cannot do in the United States, by way of repression, what it always, at some time, has done elsewhere.

Congregationalism has been to Americans a constant object lesson of

THE THEORETICALLY IDEAL POLITY.

There have been great importance and authority in this. All endeavours indeed, to put its ideal into practice have borne the mark of human imperfection, yet the ideal has always been sufficiently visible to float before the minds of men. And it has commanded their respect. Although no concrete reality has precisely embodied it, yet it has not failed to reveal itself even through the imperfections of the actual. It is conceded that the democracy of the Republic has always shown crudeness, inconsistencies, and even weaknesses. However, for its simplicity, liberty, and humanity, it has been clung to and venerated more and more. As the years run on, those who would give it up are a vanishing and almost vanished faction. Congregationalism, likewise, has

had its infelicities. The administration of it has often been very raw. At times it has been inconsistent with itself. Not unfrequently it has wrought by a policy which has insured painful constriction, and has thus risked defeat and almost annihilation. But its ideal has saved it; for it is spiritual democracy. This fact has had an increasing significance and power. Its ideal has had a large part to play in the production of American civilization as it is. And unless all signs fail, the denomination will so adjust itself to a noble leadership of the future as to have an unrivalled place in the ultimate Christian civilization of our land.

NO NONCONFORMITY IN AMERICA.

It is greatly worth while to weigh the fact that in America it has not had to contend against the notion that it was a Nonconformist Church. Indeed, in some states, it was itself originally the establishment. There is no such thing as Nonconformity in New England, or the United States. The Puritans of Massachusetts Bay were of the Church of England, but were despised. The Plymouth Pilgrims were not merely despised; they were outcasts. But in America both despised Puritan and Pilgrim outcast enjoyed the self-respect that belongs to manhood. Contrast the social dignity and power of Puritanism as it has become crystallised into the various denominations in America with the comparative ignominy that has been heaped upon Nonconformity in England. The Old English Nonconformist once become a New Englishman was no longer tempted or driven to take a skulking attitude. Nonconformity in the eyes of Conformity seems to be a betrayal of weakness; although in itself it is likely to be actually an evidence of life and strength. It is contrasted with another thing that is socially more highly respected. Something vulgar attends the Nonconformist in the minds of churchmen. What an advantage it is if the highest forces of light in a country, forces educational and social, are at one, and always have been at one, with the force religious. In America there are no despised dissenters. No man feels himself to be an outsider. The New England minister was and is probably a gentleman and a scholar. He is likely to have the education and the genial graces of well-mannered men in Society. Throughout the whole history of the United States the task of the Congregationalist has been far easier than that of his Nonconformist English brother. The natural evolution of his principles has had no social or governmental obstacle in the way. While his English brother has been struggling for that recognition by the University which he is now getting, and been fighting to win that immense political influence which he now is wielding, he has had plain sailing in these respects all the while. He thus has had greatly the advantage. Precisely because he has, New English history is the

greatest glory of England. It was a good and wise Providence that isolated the phenomena of English Puritanism and Separatism in a Boston, New Haven, or Northampton village street, and gave them there a chance for normal development. For there they could slough off their crudities and singularities, and take on, unhindered, the culture of a cultured age. To select an illustration not every day employed in denominational gatherings, it may be noted that the genius of a Hawthorne and an Emerson, who would have been nothing without ancestral Puritanism, vindicates the Providential wisdom which guided that isolation.

SERVICES TO THEOLOGICAL LIBERTY.

Congregationalism, it should be claimed, has developed and asserted immense spiritual power; a power far above its numerical strength. And this has been due to its polity rather than its doctrine. Its continental energy as the inspiration of democracy, its unrivalled educational force, its significant modification of other denominations, and the authoritative force of its ideal, are to be ascribed to its system of ecclesiastical life. It suited the national organization and growth. Had not the other denominations been modified by its genius they would speedily have found themselves in the way of an irresistible progress. It is distinctively a Christian polity rather than a creed. Its influence is differentiated from that of other churches more in the particular of ecclesiastical government than in anything else. The ideas of independence and communion which have been cherished and held together, have wrought mightily in the United States.

At the same time Congregationalism has freely sought for the truth. It has not hesitated to try to be a discoverer in the field of theology. It has pushed investigation, and undertaken to make positive advance. There has been a great deal of fearlessness and energy in the New England Theology from the early times. Speculation has not been forbidden. There has been much new and revolutionary thought. It has been one of the glories of Congregationalism that it has stood for liberty in theological thinking. If it has ever ceased to think it has stagnated. If instead of pressing on towards discovery, it now and then has turned aside to theological controversy and acted merely on the defensive, it has lost ground. The free churches, and notably the Congregational, have made nearly all the theological progress that has been made.

THE PILGRIM NOT THE PURITAN TYPE.

It ought to be conceded by this time, it seems to me, that the spiritual type of the Pilgrim character rather than that of the Puritan, has been coming to the fore for many years. It is sometimes said that the Puritans were men of large abilities, but

that the Pilgrims were mediocre. It also has been said that Puritanism still gives the tone to American life. But let us note the essential strain of aristocratic feeling in the Puritan, and compare it with the more practical democracy of the Pilgrim. The Puritans of Massachusetts Bay sought freedom, indeed, but sharply looked out for the main chance, and thought much of their proprietorship, and of the opportunity of acquiring wealth. But the Pilgrims founded their colony on the idea of family life, and prized the highest ideals above everything else. The Puritan was a dominating personality; the Pilgrim was milder, yet bore himself with a "simple dignity and straightforward reasonableness which won respect." The men of the Bay, indeed, were better educated; but the plain men of Plymouth were good thinkers. In civil affairs the Pilgrim ideas have prevailed; the early ideas of the Bay belong to a discredited system. The Puritan, indeed, swallowed up the Pilgrim colony; but the Pilgrim spirit has now permeated the state; has abolished the asperity and the statutes of Puritanism; has been potent in the founding of new states for many years; and is mighty in the counsels of the nation. Descendants of Puritan and Pilgrim alike yield to the Pilgrim type of character as to a mentor.

And the present and probable power of Congregationalism is

THE POWER OF SIMPLICITY.

The Massachusetts "Convention Discourse" of 1846 had the text, "The simplicity that is in Christ." "All excellence is simple." See Homer, Shakespeare, the Psalms, the Sermon on the Mount, How simple are the eternal arrangements of the world! What simplicity there is in the everlasting principles of righteousness! How simple is the idea of humanity; the idea of democracy! And how simple are the socialism and the individualism of the Gospel! And these are the two factors of Congregationalism. They are factors whose necessary co-operation is but just begun to be recognised, and yet on whose co-operation hangs the welfare of the future. Congregationalism, sometimes unconsciously, but in that case better than it knew, has stood in history for these factors in human life, and in America has had the opportunity, as nowhere else, to push and utilise them. Its task is not yet completed. Its full glory has by no means come.

FOR INDEPENDENCE AND UNION.

More than any other factor, the force of Congregationalism underlay the struggle for American independence, and cheered and aided Washington with a result which neither England nor the United States would now set aside. For, notwithstanding any shallow assertion to the contrary, England loves America and America England. The Old Englishman is proud of the New,

and the New Englishman honors the Old. It was the New England Congregational ministry which goaded a sometimes reluctant people into the War of the Revolution, and held it to its task.

It was this force of Congregationalism which persisted in putting down our late gigantic rebellion, and produced that temper of the public, which, in answer to the call for men, raised the shout of the refrain,

We are coming, father Abraham, three hundred thousand more.

And it will underlie a still more glorious development of the Republic, and find its full scope only in a millennial future. The more the faults of human nature are cut away from it, the easier will it be for it to work the ideal polity. The clearer the recognition of Christ's mission, both to the individual soul and to the corporate humanity, the more helpful and applicable will seem that Christian system which stands for the independence of each and the fellowship of all. The Evangelical Alliance of the world looks towards Congregationalism more than towards any other Christian name. When we remember the simplicity of the New Testament church life, we are stimulated to increased confidence in our ideal. And if we comprehensively survey our Zion; count her towers, and see that they all are undemolished; observe her bulwarks, and note that they all are sound; we perceive that the perpetuity and evolution of our polity promise, as nothing else does, to realise the prayer of our Lord "that they may all be one."

CONGREGATIONALISM IN THE BRITISH COLONIES.

DR. JEFFERIS.

REV. JAS. JIFFERIS, LL.D., said:—

It is my misfortune to come last in the order of this meeting. Not that I object to coming last, especially with two such distinguished brethren going before. The misfortune is, that they have found it impossible to deal with their subjects without well-nigh exhausting mine. For the colonies of Britain are included in the Greater Britain, and what is America but the greatest of the off-shoots of our race. In speaking to you of "The Place of Congregationalism in the Making of British Colonies," you must not wonder if I traverse ground already trodden. My experience has been won in Australia, and it is to Australia I shall refer.

Let us fairly realise what a British colony means. It is not, like the colonies of Greece, entirely independent of the Parent State, nor, like the colonies of Carthage, a settlement for trade, nor, like the colonies of Rome, a garrison in a conquered country, nor even like the colonies of Germany and France, cribbed, cabined, and confined by the

government of the mother land. Wherever Englishmen go to found a new home they carry with them the British flag and the British faith. The making of a colony of the British type means the gradual formation of an organized community which accepts the English constitution as the foundation of social, municipal, and political life, and, so at least I venture to think, the accepted truths of Christianity as the foundation of religious life. But Englishmen are always progressive. They believe in the survival of the fittest, not only as to races of men, but as to laws and habitudes of being. With society once more in a plastic state, the English colonist thinks that many things may be altered for the better; that there are class grievances to be redressed, and burdens lifted off, that neither we nor our fathers have been able to bear. A colony regenerates as well as reforms. There is no birth without travail, no youth without tears, but a new life, unless it fail from manhood, brings with it new laws, more true, more free, more just.

Now if religion be, as I think it, the mightiest passion of our nature, and the chief regulating force of our being, we may well look to Christianity for impulse and guidance in this great work of nation making. But the adherents of the Christian faith are divided into sections, and the enquiry is as to *our place* in the marshalling of the tribes, and in the conquest and settlement of the promised land. The word 'place' is relative; we can hardly determine where ours is without recognising that of others. Papalism, Anglicanism, Wesleyanism, Presbyterianism (to go no further), what is their place in the making of British colonies?

The Church of Rome has been associated with every form of government: empires, monarchies, dukedoms, republics, have each in turn been subservient to the Papacy. But in these young nations of the British stock there is an impatience of religious control, especially if it seeks to intrude into the political sphere. Advancing freedom cannot endure an authority which denies to society the self-determination which is the crown of our manhood. The Church of Rome cannot be our leader till we cease to be free.

The Anglican Church has been allied more closely than any other with the government and glory of England. For 300 years she has been the handmaid of monarchy, and has been rewarded by fabulous national wealth, and the companionship of culture and fashion. Her influence in the colonies is in keeping with her past history. She aims at the reproduction of English life with its chivalry and piety, but also with its religious exclusiveness and social caste. She strives for organized obedience rather than organized liberty.

Wesleyan Methodism has carried into the colonies the same passionate fervour by which here in England such great evan-

gelistic successes have been won. In every scattered settlement it has planted a fellowship, and proclaimed the dependence of society on the Spirit of the Living God.

In Presbyterianism we hail a community whose banner has nearly always been abreast of our own in the battles of freedom. Its government, so representative and popular, its compact organization, its simple mode of worship and steady zeal for religion, have greatly helped in the orderly development of our free States. The Presbyterian Church, in spite of a too rigid doctrinal basis, must be reckoned among the greatest of the religious forces in the making of British colonies.

The place of Congregationalism cannot be easily determined, because, unlike others, our churches do not constitute a single entity. In our zeal for freedom we have preferred isolation to union. But it is this very passion for liberty which gives us our chief power. We have been in the van of all the battles which for three centuries have been fought here in England for the enfranchisement of the human mind. Ever since 1550, but especially since 1662, when Parliament and Convocation declared that the Church should be free no more, progressive no more, we have been striving to rend asunder the fetters forged in that evil time. Our history is writ large in the rise and growth of the great American Republic. Our principles are embodied in the noble constitution penned by Washington, and in successive Acts of the British Parliament granting liberty of thought and worship. What could better prepare us for leadership among those who are founding free communities? Our polity helps in the same direction. The individual Christian counts. We do not suffer ourselves to be coddled by clerical rule. We grapple with difficulties as they arise. Our church members take part in the Government. Our deacons and pastors must be men of administrative faculty. Training like this fits us for the conduct of public affairs. And, believing as we do, that the laws of God are universally binding, and that there is nothing secular but sin, we count it part of our religion to engage in public duties. May we not say, too, that Congregational ideas are in harmony with the swiftly advancing ideas of political life. We believe in the government of the people for the people and by the people, whether king or president be our chief. We are not afraid of the flowing tide of democracy, which seventy years ago De Tocqueville declared to be irresistible, and which to-day is mightier than ever. We rejoice in the power that was born amid the throes of the Reformation, was baptized in the blood of the Revolution, has grown to early maturity in the great Republic of the West, and is now advancing in terrible earnestness to conquer the world. The great problem in colonial life is how to guide this Democratic spirit, how to restrain its possible excesses in the use

of unaccustomed power. And who shall so effectively help in this as those who have patiently striven for freedom, and have won it. Our history, our polity, our principles, have fitted us for a leading place in the making of the colonies of Britain.

Have we taken our place? Have we been faithful to our trust? One thinks sadly of power wasted and opportunities lost through want of union. But we are coming, I am sure, to the better mind. A federated and organized Congregationalism, embracing both great sections of the Free Churches, is the programme of the future. But what have we actually done in the making of these young States? The Puritan element in the Colonies, the chief centre of which is in our churches, has contributed greatly to the faculty for self-government, municipal, political, religious, for which the colonies are distinguished, and also to the self-reliance and self-control, and the indomitable pluck and perseverance by which the wilderness has been turned into a garden of the Lord. In yet larger degree we have contributed towards legislative reform by our ceaseless contention for equal and individual liberty. We took no small part in winning responsible Government and in framing constitutions which are a guarantee for justice. We were among the foremost in demanding manhood suffrage, and in securing vote by ballot. If we have not, as a rule, been zealous for land nationalization, we have striven to make every tiller of the soil a landowner. In the great controversies between capital and labour we have from all our pulpits delivered the message of Christ to rich and poor, employers and employed, without fear or favour. Congregationalists have been among the most ardent advocates of national education. We foresaw at a very early period that to commit the general teaching of the youth to the clergy of the different sects was to provide them with masters instead of teachers, and to make the schools seed-plots of sectarianism. We pleaded for a homogeneous national system as against the hybrid denominational system, and the crafty system of payment by results. In Canada the conflict is still proceeding, but in Australia the victory has been won. Denominationalism is as dead as Queen Anne.

Our best work has been wrought in the purely religious realm. We felt, like the Pilgrim Fathers, that a free State must have a Free Church, that the abuses and perplexities of the old land must not prevail in the new. Take a single case. In 1846 the Government of South Australia upheld the policy of State-Aid, and called a public meeting to endorse it. One of their supporters was loudly applauded for quoting the text, "Kings shall be thy nursing-fathers and queens thy nursing mothers." Those who followed took up the strain. Then rose Thomas Quinton Stow, staunchest of our pioneers. "Yes," said he, "there was plenty

of royal nursing in the Dark Ages. But it was bad nursing. It was cruel nursing. Some of the children were pampered to death, some were crushed into deformity, some were crippled in every limb, and some to this day are such poor, pale, rickety-looking objects that they do little credit to their royal nurses." The retort was so good and so true, that it took the audience by storm. They cheered as Englishmen can. They were not contented with cheering, they demanded an *encore*. State Churchism, doomed before, was that day doubly doomed. It soon came to its end, "unwept, unhonoured, and unsung." Today Colonial bishops, Mr. Gladstone applauding, rejoice in the independency of the Colonial Church, and render tardy justice to their Puritan fathers in Christ. England has imitated Australia in some things of importance. When will she imitate her in this? When will she deliver her people from the scandal and shame of an Establishment, "which runs," as Dr. Hannay said in Melbourne, "which runs as a cleavage through English society, dividing it everywhere as into two alien races." I am myself an Australian, English born, and I protest against it in the name of the Greater Britain. The unity that we long for, the true federation of the British people, will never be secured until this vestige of an intolerance be put away, and we get, the world over, a free Church in a free State.

We have as yet no Westminster Abbey in the colonies. No national monuments have been reared to statesmen and divines, to philosophers and poets, though we have had leaders and teachers who deserve to be had in everlasting remembrance. And we Congregationalists have an ancestry of which we are proud, and of which no Englishman need be ashamed. "Let us praise great men and our fathers that begat us," men like Fairfax and Ross, of Sydney; Faulkner and Fletcher, of Melbourne; Hanson and Stow, of Adelaide; Griffiths, of Queensland; Hopkins and Price, of Tasmania. These are names to be entered in the golden book of the Empire. They are the names of men who, with toil and tears, and incredible labour, helped in laying broad and deep the foundations of the commonwealth of Australia.

But what of our future? There is a time in the history of every people when youth gives place to maturity. Britain has reached the middle term of national life. Character is fixed. Tendencies are settled. America is in her early manhood; conscious of greatness, resolute of will. The colonies are in their youth. Eager, imaginative, enthusiastic, with thrilling pulse and quickened soul, they are sensitive to all impressions for good and evil.

"The rudiments of Empire here
Are plastic yet and warm,
The chaos of a mighty world
Is rounding into form."

On what shall we place our chief dependence for building up a commonwealth of freedom, justice, virtue? Legislation may guide, poetry may refine, art may soften, science may instruct, literature may ennoble. But at last, and in the highest, it is religion alone that can purify and save. Everything depends on Christianity. The teaching and the rule of Christ will be the chief factors in our national prosperity. The Churches may fail, and the State may fail. But Christ never fails, and Christianity is for all the ages. And our contention is, that because we Congregationalists present Christ's teaching, apart from human dogma, and Christ's rule

apart from human authority, therefore, Congregationalism has its place, and a high place, in the making of British Colonies.

The CHAIRMAN: I think we may congratulate ourselves upon the breath of fresh air from America and Australia. My own belief is that in no respect will this Council accomplish more work and good work at present than in this quickening of our pulses by the inspiration that comes from our brethren across the sea.

The proceedings terminated with the Doxology and the Benediction.

THURSDAY, JULY 16.

MORNING SESSION.

THE Council reassembled this morning in the New Weigh House Chapel. The Chair was taken by President C. W. NORTHROP, LL.D.

The hymn,

“Our God, our God, Thou shinest here,
Thine own this latter day.”

was sung, and prayer offered by the Rev. R. LOVETT.

The subject for consideration was

CONGREGATIONALISM IN RELATION
TO THE NATION.

HOME MISSIONS.

DR. M'LEAN.

The first paper on this subject was read by Rev. JOHN K. M'LEAN, D.D. :—

It is intimated in America that you have in England a class of persons who doubt the possibility of miracles. Evidently no such person has found his way into membership of the Committee on Arrangement for this Council. For that committee expectantly require of me this morning, in a paper of but 20 minutes, to do two prodigious things. First, to set forth in a general way the subject of Home Missions—a subject which demands hours, not minutes. And secondly, having accomplished that undertaking in a manner which comports with the dignity and importance both of subject and occasion, then to proceed to unfold, “How to Meet the Wants of Growing Towns, the Needs of Scattered Populations and Decaying Districts.” Surely, here is faith in the possibility of miracles with an emphasis!

HOME MISSIONS.

I. Home Missions, in the large sense is, I make bold to say, the supreme question before this Council. It is the supreme question before Congregationalism, and before the Church Universal. For what do Home Missions signify, but to have the saving truth of Christ made vital and made regnant in all the Christian homelands?

The divinely appointed order for Christ's conquest of the world—His own appointed order—is, that after the Holy Ghost is come upon them, then His people shall be wit-

nesses unto Him; first of all in Jerusalem, but after that in all Judea. Throughout the homeland first. And this, in part at least, in order that their witness power may thus acquire momentum and dynamic force sufficient to carry it thence out through Samaria, and so unto the uttermost part of the earth. There needs, in State or Church, large home force in order to much foreign conquest. The army of occupation, whether in warfare material or spiritual, must have its sustaining base. Our home Judeas are to be the supply fields of the church militant, or the campaign fails. Save England and America and Australia to save the world. Whatever church shall reach it at all, must reach its uttermost part of the earth through power first gained by witness borne under the Holy Ghost in its own Judea.

THE POLITY OF THE MILLENNIUM.

But, fathers and brethren, while what has just been said is true of all churches, we so-called Congregationalists shall utterly fail in occupying, or even in comprehending our real position among Christian denominations, if we rise to no higher conception of it than that of being one of the co-ordinate divisions of Christendom. If we be no more than that we had nearly as well not be at all. I declare to you that Congregational Home Missions mean unspeakably more for the future of Christ's kingdom on earth than does the Home Mission work of any other denomination, no matter how good and extensive that work may be. For our pilgrim polity is nothing less than the polity of the millennium. I unhesitatingly affirm that the millennium can be realised upon no other possible basis than that which men, for want of a better name, call Congregationalism.

I, for one, permit me to say, am not a Congregationalist for the reason our witty and eloquent friend, President Northrop, assigned in his own case the other night, because his father was. My father wasn't. He named me John Knox in token that I came in immemorial line of Presbyterians, and was expected to transmit the inheritance. I was born Presbyterian, baptized Presbyterian, church'd Presbyterian, and

frained Presbyterian in the strictest school of Presbyterianism, Princeton. And I give all honour to the church of my nativity and upbringing. And all honour the whole great family of Christian churches. God bless and enlarge them all!

But our Pilgrim Polity has in it what none other has.

WE ARE NOT A SECT.

Our Pilgrim Polity is the solvent of sects. We are not in the ordinary sense of the term a denomination even; we are the common meeting ground for denominations. We are the goal, the moving stake, the home field for the denominations. The ground on which, at last, they shall stack their differences.

But grand and glorious as those other churches are in their history and achievement, ours has in it what none other has. Our polity is the only one under heaven, or which even heaven can produce, ample enough and free enough, and fit enough to furnish union ground for the denominations.

When all worshipping souls of men confederate in local churches, which shall be left free each one to choose its own articles of belief, subject only to Christ; free to follow its own preferred forms of worship and administration; meanwhile lovingly and freely yielding like freedom to all other worshipping bodies, near or far, yet with bonds of fellowship, and co-operation, tight, close, and strong, and Christly. Why, brethren, what is wanted but the millennium ecclesiastical? And how close upon its heels must tread the millennium universal! The one was John the Herald, and how quickly should John introduce the following Christ!

Whatever else, therefore, the Chairman's bell may cut me off from saying upon this topic before this International Council, let me not fail to say this: that to us, Home Missions ought to mean, must mean, gloriously more than to our brethren of any other following. They mean with us all they mean with them: souls saved to Christ; beacon lights of hope and help set up in the darkness of man's sin and sorrow; but more with us: every new church planted of the pilgrim type means a new way-mark on the trail of the millennium. A new potency for the day when, ecclesiastically speaking, there shall be neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but where Christ is all, and all are in all!

II. To speak, in the second place, as I shall be expected to speak, a few words for our Home Missions in America:—

I. OUR FIELD.

It has an area just sixty times that of your England and Wales. Says Dr. Josiah Strong:—take five of the first-class Powers of Europe—Great Britain

with Ireland, France, Germany, Austria, and Italy—to these add five more smaller Powers of Europe—Spain, Portugal, Switzerland, Denmark, and Greece. Let some greater than Napoleon weld these into one mighty empire, you could lay that empire down in the United States once, twice, three times over, and still have the whole of New England left uncovered in the sunshine. This wide-spreading territory of ours is filling with population at a most prodigious rate. Areas ample enough to nourish an empire, which our census of ten years ago found practically without inhabitant, the census of last year finds teeming with cultivated farms, villages, and even ambitious cities. Many of our older communities are, decade by decade, doubling, tripling, fourfolding, in some cases tenfolding their population, and this vast increase is far from homogeneous. It is to the last degree diverse, heterogeneous, and even incongruous. A modicum of it only home-born, the vast majority is gathered in from every quarter under heaven. One of our great Western dailies, desiring not long ago a hearing for a certain local subject through its columns, found it necessary to try to issue an edition printed in no less than twenty-two different languages. These new-comers are not only diverse and incongruous in tongue and class, but many among them are the most restless and incontinent representatives of their type. The socialist and secularist, the agnostic and anarchist, every one of them flings out his banner on the breeze, and yearly it draws new adherents from abroad.

II. OUR APPARATUS.

For meeting the great Home Missionary demand so occasioned, our organized Congregational apparatus consists of six affiliated but independent societies, the most important of which were originally organised as interdenominational societies; but have one by one been abandoned by our former co-partners for the purpose of establishing themselves upon the narrower basis.

1. The *American Home Missionary Society* proper. For the planting and financial nourishment of infant churches.

2. Our *American Congregational Union*, which with us is strictly a society for aiding infant churches in the provision of meeting-houses and manse.

3. Our *Congregational Sunday-school and Publishing Society*. For planting Sunday-schools where there are yet no churches, and furnishing them with suitable helps.

4. Our *American College and Education Society*. For the encouragement of new-born colleges, and the financial assistance of young men preparing for the ministry.

5. Our *American Missionary Association*. For special work among the ten millions of coloured people in the South, the Chinese on our Pacific Coast, and the remaining tribes of American Indians.

6. And to this was, a few years ago,

added the *New West Education Society* for the planting and maintenance of schools among the Mormon population of our country. The monetary expenditure of these six societies for the last fiscal year amounted to one million and a-half of dollars, or three hundred thousand pounds sterling. This is the amount officially reported. Much more has been applied for the same uses but, not through official channels. Enough, no doubt, to make another half-million. This financial expenditure represents a small army of some two thousand or more workers—preachers and teachers—many schools, some institutions for higher education; and is contributed by our five thousand churches, containing now just a half-million members.

OUR METHOD.

III., and lastly.—With regard to a home missionary method, the how best to meet the wants of growing towns and scattered populations.

1. There is no best method. Local conditions must everywhere qualify local methods. Let that be our first home missionary postulate. There is no one way; there must be a thousand ways. Paul says he made himself all things to all men that he might by all methods gain some. He approached no two men alike. Aggressive Christianity can successfully approach no two towns or scattered communities alike.

2. In no denomination does so much depend upon the personality of the preacher as in ours. He has no authority other than that resident in sanctified manhood. Let him be, in the true sense of the word, a man in Christ, and in his very manhood will under God, lie invincible power.

3. In no denomination so much as in ours does progress depend upon the personality of the membership of the churches. We have no speciality. We have no theory of church, no form nor ordinance as our point of impact. It must be wholly Christ in us that shall give us favour and cause men to run unto us. It was well put last night: the individual soul and Christ. Let the Divine life fill that soul and one shall win a thousand, and two bring ten thousand to Christ.

4. We Congregationalists must earnestly and persistently seek, both in growing towns and scattered communities, *interdenominational*

HOME MISSIONARY CO-OPERATION.

Must seek until we find it. That is part of our heaven-appointed mission. The distinctive genius of our polity demands it of us. We spend more in some American towns on competition than we do on conversion.

5. Not only interdenominational co-operation must be secured, but the largest denominational co-operation. There should be in all towns and districts a local confederation of Congregational churches in friendship,

sympathy, mutual intelligence, and practical help.

6. Care should be taken against undue concentration and self absorption on the part of our stronger churches, upon the one hand, and against undue multiplication of weakling churches, on the other. Some churches, like some households, wickedly deny themselves offspring; other churches, like other households, are wickedly incontinent in multiplying offspring. Both wickednesses should be abolished.

7. Our new plants in towns and cities should, as a rule, be held as

BRANCHES OF STRONGER CHURCHES,

not spurned as outcast missions. The strength, the experience, the prestige of the central parent church should be thrown always about the child, like a warm garment, until it is quite able to walk alone.

8. Last of all, we should, under our Lord, have faith in ourselves, our polity, our future, our destiny. We should appreciate our high calling, and we should walk worthy of it. To the Church that believeth all things are possible; to the Church that doubts nothing is possible. I have read this story of two of the most distinguished naval commanders of our late American war. Admiral Farragut was listening while Dupont explained why he failed to enter Charleston Harbour, one of the most strongly fortified ports of the South, against which he had made a disastrously unsuccessful attack. He gave this reason, and that reason, and the other. Farragut remained silent until he had finished. Then the grizzled old hero, who, in a similar attempt at Mobile Bay had lashed himself fast to the topmast of his ship and driven his fleet by sheer force of indomitable will, through shot and shell and fire past the batteries of the enemy and compelled them to strike their colours, said to his fellow commander, "Ah, Dupont! there was one more reason." "What is that?" "You didn't believe you could do it." Brethren in England, or America, or in the Colonies, if humbly, manfully under God we think we can, we can! but if we doubt we are damned!

REV. W. F. CLARKSON.

A second paper was read by the Rev. W. F. CLARKSON, B.A., which was as follows:—

In the year 1742 Dr. Doddridge, at an Association meeting held at Northampton propounded the question "Whether something might not be done in most of our congregations towards assisting in the propagation of Christianity abroad, and spreading it in some of the darker parts of our own land." Fifty years later a meeting of ministers at Warwick passed a resolution expressing their sense of "the duty of all Christians to employ every means in their power to

spread the knowledge of the Gospel both at home and abroad." These are illustrations of the spirit which was moving amongst Christian people during the last century. We will not disparage the zeal for sound doctrine which our fathers showed, or the energy with which they contended for the freedom of the churches in worship and in work—rather will we acknowledge with delight and gratitude the heritage that they have secured for us. But it was time that another spirit was stirring, not less of the essence of Christianity than the love of truth, or loyalty to conscience—the spirit of compassion and self-sacrificing

ZEAL FOR THE LOST.

The state of the English nation at least was such as to cast the utmost discredit on Christians of all denominations. Large tracts of the country were practically pagan. The homes, the amusements, the lives of the people showed their deep degradation, and multitudes of them could say with truth, "No man careth for my soul." We thank God that that reproach has been rolled away, and that to-day the Church is alive as never before it has been to man's deep need, and to the power of the Gospel to supply it. Hence our Home Mission agencies [are the expression of the interest taken by our churches in the evangelisation of their own countrymen. They do not love Foreign Missions the less—they simply feel more urgently than before, the claims of the vast multitudes at their own doors, that are still strangers to God. The inspiration of the work they find in the duty of saved men to labour for the salvation of others—a duty which, if not enforced by direct New Testament precept, yet springs from the very nature of Christianity as a message of salvation for those that are "ready to perish," and can cease only when the whole world is filled with the knowledge of the saving Christ. Dr. Spring is reported to have said when preaching a missionary sermon in America: "If there were but one idolater left in all the wide world, and he residing in the remotest corner of Asia, it would be the duty of every American Christian to carry the Gospel of Jesus Christ to that man." What then the obligation resting upon the churches to evangelise their own native country! And what dissatisfaction should possess them until all classes of society have been brought into subjection to Christ.

ALL CLASSES TO BE SOUGHT.

All classes. For Home Missions must needs concern themselves with all that are without God. They can be no respecters of persons. The aristocracy as well as the democracy needs to be saved, and with the churches lies the power to save the one even as the other. Rank, wealth, education, release no man from the obligation to serve Christ, and these should form no barrier to the work of the Church in the proclamation

of the Gospel. She has a testimony to bear before the highest as before the lowliest, and her commission includes all ranks of all nations. Nevertheless, "the people" in their preponderating numbers, in the hardships and struggles of their lot, in the neglect which they have too long suffered, in the consequent irreligion obtaining amongst many of them; the people, in their sins and woes and other helplessness, crying out, even though unconsciously, for the living God, yet feeling themselves to be as the worshippers of Baal, "there was neither voice, nor any to answer, nor any that regarded"—the people naturally form the chief object of Home Missionary operations.

There are here

TWO PROBLEMS

which perplex the wisdom and tax the resources of the Church. The first is the rapid increase in the population of our large towns—an increase which, with varying circumstances, is alike in America, in some at least of the Colonies, and in Britain, the despair of politicians and economists, the anxiety and difficulty of Christian workers. For every attempt at a census of the accommodation provided for attendance at religious worship seems to show how utterly the churches fail to overtake the increase of inhabitants in our great cities. I am indebted to the recent pamphlet of my friend Mr. Mearns for the fact that in London alone, between 1851 and 1885 the population increased by 70 per cent. and the church accommodation by about 5 per cent. The significance of such a fact is enhanced by that other notorious fact that in all denominations the actual attendance falls far short of the accommodation. Were all places of worship in London filled each Sunday there would still be lacking seats for more than 860,000 of the people, who, so far as age, health, and the claims of others upon their services are concerned, might fairly be regarded as able to attend worship. But all

PLACES OF WORSHIP ARE NOT FILLED,

and multitudes for whom there is still ample room in our churches take no interest in our worship or our work. Most of them it is to be feared, having no regard for our holy faith, no desire for our God. I will not deny that there may be some true followers of Christ who, unhappily, are alienated from His people, and care not for any public confession, or Church-association. But I contend that if the Spirit of God were to touch the heart of the multitudes that are now outside our church-life, we should speedily know it by the large accessions which our churches would receive. One here and another there might nourish the Christian life apart—

"The two or three
High souls, like those far stars that come in
sight
Once in a century."

But the vast majority of those that "were being saved" would be found "added to the church" by the Lord, and "giving their own selves to the Lord, and to us by the will of God." And the problem pressing upon the Church is: How to reach these masses, how to bring our Gospel to bear upon them, how to gather them into the kingdom of our God.

PROBLEM OF COUNTRY DISTRICTS.

But the second problem is equally urgent; the pressing need of our country districts. Speaking now of England and Wales alone, the recent census shows 62 towns of more than 50,000 inhabitants each—23 of these containing more than 100,000 each—but it also tells of whole districts that have decreased in population, some of them by 10 per cent. Immigration to our towns spells emigration from our villages, and while the former grow by leaps and bounds, the latter decay and are enfeebled. Such a condition which tends to leave the villages politically and socially inert, severely affects also our churches in the country. Many of these have been homes in which generations have been reared in faith and obedience, many have been the source and spring of religious life to large districts. But the young people have sought their fortunes elsewhere, and have carried with them the energy, the ardour, and the courage which might have served, had God blessed them, to bring to these churches more than their ancient glory. Their removal has left the churches crippled, and often disheartened for the work yet to be done. "Yet to be done!" We can no longer look upon these country dwellers as units to be saved and made Christian. They have been called into the national family. They are members of a democracy. They have votes which can be given, influence which can be exerted for righteousness, purity, temperance, but also *against* the moral aims, the lofty principles, the spiritual methods, which must needs distinguish a Christian nation. These men will have no mean share in settling the questions and fashioning the history of the twentieth century. And therefore the problem presents itself: How to sustain the things that languish, how to conserve in its purity and power the testimony so long borne against sacerdotalism and formality, and especially how to win for Christ the rural democracy, and train it in godliness and self-sacrifice, that it may worthily fulfil the duties of Christian citizenship, whether within its own borders, in the towns and cities of its native land, or beyond the seas and among other nations.

It remains to point out the direction in which is to be found the solution of the problem—for in its twofold aspect it is yet one—to *evangelise our own country*. I have no time for suggestions as to machinery, organisation, method; I can but briefly indicate

TWO ESSENTIAL REQUISITES,

if the work is to be undertaken with hope of ultimate success.

First, surely there is needed in each individual church a higher conception of the end and purpose for which the Lord has founded it. He who ascended up into heaven, and gave gifts unto men, has, according to our Congregational profession, given the members of a church to one another. He has also given to us in our union with one another His Spirit, His Word, the ministry of His servants, the thousand gifts of Christian fellowship, the whole apparatus of grace and truth. Wherefore all this? Simply for the nourishment and delight of the Church itself; that the peculiar people may keep intact their pleasure in a comfortable ministry, and their satisfaction in the aloofness attaching to their position? He must be a very infant in the Christian life who has not outgrown such a conception of a Church of Christ. No Church liveth unto itself—otherwise it ceases to be a Church of Jesus Christ. What of the multitudes scattered abroad as sheep having no shepherd? Are not its members united for direct aggressive work? Is not the Lord in the midst of them, that through them He may reach the hearts of those that know Him not? A church possessed by the Spirit of Christ and with Christ's ideal of ministration ever before it will employ its very best material in seeking to translate the ideal into the living reality. There will be

NO PLACE FOR MERE OFFICIALISM.

Every power of every member will be laid under tribute according to his measure of the gift of Christ. Time will be joyfully withdrawn from the toils of business, the pursuit of pleasure, or even absorption in study, to be devoted to the imitation of the Son of Man in His ministering to the souls of men. Wealth will be no matter for a man's ostentation or personal indulgence,

As if Prosperity and he for life

Were wed, and he were showing off his wife, but will rather be valued as the means by which consecrated service may be rendered. Talents and abilities will be trained and exercised for ministration as the highest degree which men can obtain in the University of Life. The ardour of the young will be combined with the ripe experience of the mature in glad discharge of the obligations resting upon the whole church, and thus the work of each becomes a matter of interest and sympathy to all. The church meetings will be alive with eager listeners waiting for the latest tidings of the kingdom of God, and the story of Home Missionary work will gladden and inspire for further service the hearts that are filled with Christ's own compassion for the lost.

NEED FOR UNION.

But there is also needed, to overtake the work demanding to be done, union, federa-

tion; combined and not isolated action; forceful and not desultory influence; sustained and not spasmodic effort. The Apostolic exhortations as to the strong bearing the infirmities of the weak have, by oft repetition, become commonplace, and, like worn coins, need to be minted and stamped afresh if they are to purchase the blessings of brotherly service. The churches must feel that they are members of one body—each given to all by the loving care of Christ, all ready to serve each for His dear sake. The rich and the poor, the city church and the country church, the strong and the weak, the church that has gathered more abundantly of the manna of earthly prosperity, and the church that has been able to pick up but few of the pearly grains—all are to be united in brotherly sympathy and mutual service for the one great work of saving the men for whom Christ died. It may be by City Unions, by District or County Associations, by a National Society—the exact method is but detail—but by some agency the force of

THE WHOLE BROTHERHOOD

needs to be brought to bear upon each case, so that the feeble church and its pastor may feel invigorated by the sympathy of brother ministers and sister churches, and the church stricken with the poverty of circumstances and not of indolence may be able to draw upon the affection of its comrades in service as upon a bank that never breaks. A church working hard and witnessing for Christ steadfastly has yet received no accessions during the year. Is it therefore to be held deserving of extinction? Nay. Not to have gone back may be in some circumstances the highest success. If a church have lost some of its vigorous young men, or its wisest counsellors, or its most loyal adherents, is it on this account to lose further the assistance and service of churches in the city, which, perhaps, have gained in vigour, wisdom, and prosperity through the transfer to themselves of their country brethren?

Such union of the churches need not interfere with their individual freedom and autonomy. If I may be permitted in such a company to make the reference, I venture to think that the ideal for our Congregationalism is already furnished by that Republic which unites self-governing States in one federal nation. Our churches managing their own affairs under the supreme headship of the Lord Jesus Christ, may also in that same headship be united for mission work and church-aid in one effective whole. On these lines may we find safety from burdens, which otherwise may be too heavy to be borne; in this direction may we look for the solution of the problems which every year grow more perplexing. "For ye brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another."

REV. H. PEDLEY, B.A.

A paper was also read by the Rev. H. PEDLEY. This was to the following effect:—

HOW TO MEET THE WANTS OF GROWING TOWNS, THE NEEDS OF SCATTERED POPULATIONS, AND DECAYING DISTRICTS.

I am in the dilemma of having to cross the Atlantic, bridge the St. Lawrence, scale the Selkirks, or perform some other stupendous feat in the short space of about twenty minutes! My task is to help in dealing with the question, "How to meet the wants of growing towns, the needs of scattered populations, and decaying districts," and to treat it in its bearing on so vast a country as Manitoba and the Western territories of Canada. You will, doubtless, excuse me if I say nothing about the last item—viz., "decaying districts." A young settler in Manitoba, when sitting down to his homely breakfast one morning, was reminded by a ministerial visitor—his brother—that the blessing had not been asked. His reply was given with delicious Western frankness, "Excuse me," he said, "we are not accustomed to luxuries out here." We may make the same remark in regard to that perquisite of the older forms of civilization, "decaying districts."

Let me at the outset endeavour to give you

SOME IDEA OF THE TERRITORY

that is referred to when we speak of Canada. It has been the impression of a great many people that Canada is simply a piece of perpetual icing on that immense fruit cake the United States of America, that is nothing more than a thin boundary line to tell the world at large where the United States leave off and nowhere begins. There may be some here over whose minds the impression still vaguely hangs. Let me ask you to perform a couple of geographical experiments. Draw on a piece of tracing paper, placed over the map, an outline of the Continental mass known as North America, your line running from headland to headland; then remove the paper and turning your back to the map make a dot in what appears to you the centre of the outline; then replace the tracing paper on the map, and see if your dot will not be within a hundred miles of Winnipeg. The other experiment is to make a St. Andrews Cross with the point resting on Mexico and Florida to the South, and Alaska and Labrador to the North, and notice how near to the same Western City the point of intersection will come. Only in the most fantastically metaphorical sense can Boston claim to be the "hub" of America. In the hard literal material view, Winnipeg occupies that proud position. As far as mere geographical proportion goes, Canada lies as close to the centre of the Continent as does her proud sister to the South.

Some, however, have had the idea that, while this is quite true, yet we are at the extreme northern limit of habitableness, that the sun barely beams on us at all, while the snow is never out of sight. I am quite aware of the eccentricity of isothermal lines, as compared with the undeviating regularity of the parallels of latitude, still, it is a fact worth pondering, that the parallel of latitude that runs through this London, the mammoth city of the world, gives Winnipeg a wide berth by passing a hundred miles to the North. It is hard to get the old Hudson Bay fur-bearing prejudice out of the minds of the people, and so it needs to be emphatically asserted, and patiently repeated, that a large portion of Canada lies within the zone of even luxuriant production. There is the best reason for believing that between our southern boundary and the northern limit of cultivation, there lies in Canada room for a nation of millions of souls—a nation that is destined to play a most important part in the future history of the "Greater Britain." These people will not be a soft people, a luxurious people, nor will they be of the stunted kind, but bright, forceful, having their full share of the "wrestling thews that throw the world." They will be a strong-limbed race, a strong-minded race, a strong-willed race. Their home will be in the zone of wealth well-won, of virtue developed by difficulties, and of intellects stimulated by the brightness and vigour of an electrical climate. It may be asserted without arrogance, and with the record of the past full in view, that Canada has before her the possibility of becoming the ruling power on the continent of North America.

This, of course, is as yet only a vision of the future. These millions are not there yet. Far from it. Central and Western Canada are well nigh untenanted. West of Ontario there have been stretched out five provinces, of which the area may be expressed in European terms as follows:—Manitoba, about equal to Norway; Assiniboia, about the size of England, Wales and Scotland put together; Saskatchewan and Alberta, each equal to Italy; British Columbia, with dimensions equal to the combined area of France, Italy and Greece. These blocks make a total area of about 760,000 square miles, or about the same as Western Europe.

But if our territory is large, the inhabitants are few. Anticipating the census just taken, but not declared, the figures may be stated approximately as follows:—Manitoba, 150,000; Assiniboia, 30,000; Saskatchewan, 15,000; Alberta, 18,000; British Columbia, 80,000; making a total of a little less than 300,000 souls. What a tremendous disparity between the number of inhabitants and the size of the country—300,000 people scattered over 760,000 square miles! Try to make that real to yourselves. Take the population of Edinburgh and spread it over the whole extent of Great

Britain and Ireland. What would you think of that? But you must disperse it over Britain, France, Germany, Holland, Belgium, Denmark, Switzerland, and Spain in order to find an analogy to the state of things in Western Canada. Could the Rev. James Malthus leave his resting-place in the quiet English churchyard, cross over to Montreal, take his berth in the Canadian Pacific Railway for the largest unbroken sleeping-car ride given by any railway in the world, and notice the magnificent distances so sparsely dotted with human habitations, he might return to his grave holding in principle to the Malthusian theory, but certainly relieved of all anxiety in respect to the elbow room of his immediate descendants.

Now it is with the religious condition of this wide land that we have to deal. Were the people evenly distributed over these tracts of country there, in order to give them ordinary parish privileges, it would be necessary to provide them with about sixty thousand family chaplains. But, of course, even in these provinces, to say nothing of the as yet undelimited parts, there are large sections of unsettled land. The people, with the exception of a few bolder pioneers to whom solitude has wonderful charms, have come together in several kinds of communities which may be classed under three heads—

URBAN, RURAL, AND FLOATING.

Under the first of these we place the cities and large towns, of which there are comparatively few. It must be remembered that in the West all is not city that calls itself city. Looking at a map of Manitoba, and seeing such names as Dominion City, Crystal City, Rapid City, you might begin to think we were fairly rich in cities, but your newly-kindled veneration would quickly disappear when you learned that the whole population of each of these ambitious communities could be comfortably seated in one of the lecture-rooms of this church. In all Manitoba there are only three places whose population is above two thousand. In the three other provinces this side the mountains there are three more, and in British Columbia four which contain fully half the inhabitants of that vast province.

Under the second head may be placed the smallest towns and villages and the farming districts. There are a great many small towns in Manitoba with populations ranging from fifty to a thousand. In the other provinces there are not so many, British Columbia especially having a tendency to run into city life. The farming sections range from the well-settled farming districts, such as those around Portage-la-Prairie and Brandon, to the pioneer groups of families that have taken up land on newly-opened railways, or, indeed, have gone in advance of the railway altogether.

Under the third we place the floating communities of lumbermen, miners, railway constructors, surveying parties, which form a very important element in every new country. Our Indian population is a sort of compromise between the settled and the shifting state. As a rule they have lands allotted to them, but are often off their reserves on hunting and fishing expeditions.

Such, in general terms, is the arrangement of population, which, of course, is about the same as in any country, only that the cities are very much smaller, the farm holdings very much larger, and the floating population very much more characteristic. Now we come to the question of

THE PROVISION MADE BY THE CHURCHES

for these scattered populations. Here, too, we can make a trifold division corresponding somewhat to that already made. We find in some places sufficiency, in others superfluity—yes, superfluity—and in others, again, deficiency.

SUFFICIENCY

is to be found in the cities and large towns. Here, as a rule, there are five or six denominations at work. There is machinery enough in use to give every man a chance, not only to be evangelised, but also to be educated in the great principles of Christianity. Taking the city of Winnipeg as an example, I venture to say that it will compare favourably with any city that is found beneath either the Union Jack or the Stars and Stripes. The churches are large, numerous, well-attended, and active in all forms of Christian enterprise. On the Pacific coast, possibly, there may be need of additional workers in the cities. Victoria, I am told, has a large non-church-going element, being in this respect similar to Seattle, Portland, San Francisco, and other cities on that shore. Of course, when I speak of sufficiency I have in mind present needs. As our towns and cities grow, there will need to be a corresponding increase in Christian agencies, and there may be cases even here where it would be advisable for the missionary societies and private individuals to give substantial financial aid.

SUPERFLUITY.

Then there are communities where there exists a superfluity of religious ordinances. Places with scarcely material enough for one good church have no less than three or four. I have known a place of 350 inhabitants that had five churches and a detachment of the Salvation Army, and another village of 100 that had three churches. As a matter of fact, we are reproducing in the West that open sore of the older countries, the multiplication of small churches in small places. The people are not content with the bread of life; they must have it from their non-ecclesiastical baker, and the people in the East are besought with tears to give them

that luxury. They are not content with the water of life unless they can drink it from their own particular Sèvres, Wedgwood or Dresden, and Christians at a distance are implored to take pity on these perishing souls. They are not satisfied to go to heaven on the common railroad, they must have a private car, a special engine, and a separate track, and people far away are called upon to meet the expense of this paraphernalia. It is about time this was stopped, and the best way to stop it is to stop paying for it.

DEFICIENCY.

There are cases, again, where there is a deficiency of religious advantages. This is found in the more sparsely-populated districts. When you are told that a country pastor has to drive from twenty to fifty miles in order to accomplish his Sunday work, and that the places visited one Sunday are not always the same as those filled on the next, you can imagine how slightly the life of each family is touched by the work of the Church. Here is a prairie farmhouse. Stand at the low doorway and look across the broad expanse of fertile soil. Yonder is another little home—and another—and another. You think of ships at sea, well-nigh too far apart to hail one another. What kind of people are they in this house? They may be a family from the eastern part of Canada, where every Sunday gave them a service, every week a prayer-meeting, and every month or two a visit from the pastor. On the other hand, the husband may be a clerk or bookkeeper from England, who thought (and thought rightly) that his health would be improved by life on a farm; his wife, perhaps the daughter of a Church of England clergyman or a Congregational deacon, with all the memories of a childhood spent in close contact with the Church. They have to miss many things, and they are willing, in view of the rich garner of health and independence held in store. But I venture to think that the one thing they miss most of all is the holy and helpful brooding of the Church over their household life. For their children no church-bell, no solemn strain of the great organ, no hallowed memories of the sanctuary, for themselves but little of divinely human sympathy to cheer them in the early struggles which pioneer life is sure to bring. To such as these the visit of a minister means a good deal if he be a true minister of Christ, and not a dealer in the old husks of dogma. The man who comes with Christ's truth incorporate in his own life, with Christ's hope shining in his eyes, and Christ's comfort distilling from his lips, will move with starlike radiance among these scattered sons of toil, these humble builders of a nation yet to stir the world.

THE YOUNG MIN.

There is still another class that makes a powerful appeal to our sympathy, the sym-

pathy of you, fathers and mothers, brothers and sisters, who stay behind in the older countries; and it is the young men who go from your firesides to our ranches, our railway camps, and our lumbering districts. Their temptations are often greater than those of men in the cities. The loneliness of their life, the absence of womankind, the tendency there is for gregarious masculines to draw out what is coarsest in one another, all combine to produce a demoralising atmosphere. Men are apt to drink, to gamble, and become rough and profane. Yet they are, like sailors, most susceptible to good influences. Under the buckskin of the cowboy, and the blouse of the railway hand, you will often find latent a wealth of holy memories, and a wonderful capacity for being helped by a manly, sympathetic religion. This is illustrated by the following incident, related to me by the Rev. John McDougall, a typical pioneer minister. He lives on the Bow River, just fifteen miles from the pass through which its pure glacial waters rush from the Rocky Mountains, and it was one evening in a house near to his own that he told the story. He said that years ago, when the Canadian Pacific construction parties were moving up into the mountains, there came to the mission one afternoon a gang of men, who asked him if he would help them to reach the Old Bow Fort, some twelve miles farther up, that night. He consented, got out his horses, and was by unanimous vote elected to "boss" the job. He did this so thoroughly that the difficulties of the way were duly conquered, and by sunset the party was encamped at the fort. They thanked him kindly, and as it was Saturday night he asked that he might come up the next day and hold a service. His request was gladly granted, and the morning saw him back at the camp. He found the wagons corralled into a circle, some rough benches arranged, and a packing-box made to serve as a pulpit. He gave out hymns, read, prayed. The text of the sermon was suggested by the unrebuked profanity of the preceding day. It is difficult to drive mules and bronchos without swearing. The text announced was this, "The word of the Lord standeth sure," and the preacher began his sermon by telling how he had heard a young man lightly use the expression, "Sure as Christ," and remarking, "He never said a truer word," went on to speak of the certainties of the Christian faith. The sermon came to a close all too soon for the eager listeners. The hymn, "Rock of Ages," was given out, and was sung so that the grey sides of the Rockies rang and re-echoed. Then Mr. McDougall was about to pronounce the "Grace, mercy, and peace," when a young man stepped forward modestly, and said: "You have forgotten something, sir." What was it? A part of Divine service that is rarely overlooked by a Methodist minister—the collection. A well-worn hat went round the little company, and thirty-

seven hard-earned dollars were dropped into the treasury of this wild temple. Mr. McDougall told us how again and again he had met with these men, and how each recalled with gratitude that Sunday service.

WHAT ARE WE GOING TO DO?

Here, then, is a great field, a great need, and a great task. What are we going to do about it? What suggestions can we take to ourselves?

In the first place let us by all means essay to grasp the vastness of this "Greater Britain." One of your magazines not long ago had an article entitled "Three Empire Builders," and the striking feature of the article was not the description it gave of the trio, but the conception of things indicated by the title. The Canadian, the Australian, and the South African Colossus were building *empires*. The time has come for England to look upon her colonial as the chief department of her Government. The time has come, too, for her great Anglo-Saxon daughter—the United States—to recognize that she has in Australia and Canada sisters growing up to be, like herself, most fair and powerful. Inasmuch, also, as ecclesiastical plans must follow along the lines of industrial and political development, I ask you who are the statesmen of the Congregational brotherhood to see to it that this Western Canada be treated with a sagacity and breadth of view consistent with the greatness of its political future. The day for parish politics has gone, and with it the day for parish conceptions of the work of the Church.

TAKE ROOT IN THE CITIES.

In the second place, and coming to a more concrete phase of this question, I would say, Take root in the cities. There ought to be in that country a man whose special business it would be to go up and down the land, make himself familiar with what the railways are doing, fix upon places that are likely to become centres of population, and thus perform the work of that agent which American Congregationalists find indispensable—the Missionary Superintendent. The men sent to the cities should be good preachers, the most popular because most highly dowered with sense and sympathy, and, this above all, sound and sweet in morals and reputation. There are audiences out yonder as capable as you are of appreciating a sermon by either Dr. Parker or Archdeacon Farrar, audiences, too, that have been to some extent shaken loose from the old forms, and are, therefore, the more inclined to sift what a man has to say. If good men could be secured, and I suppose they can, there ought to be measures taken at once to occupy Lethbridge, the mining centre of Alberta, Calgary, the emporium of the ranch country, and those three important points on the Pacific Coast, Victoria,

Nanaimo, and New Westminster. Let me in this connection speak kind words of Rev. William Ewing, who cast in the first seed of Congregationalism on Manitoba soil; of Rev. J. B. Silcox, his successor, whose magnetic personality and powerful utterance made him known far beyond Winnipeg, of Rev. A. W. Gerrie, who founded a church at Portage-la-Prairie, of Rev. H. C. Mason, who has rendered the same service in Brandon; of Rev. J. K. Unsworth, whose infant second church in Winnipeg stands open-doored and open-hearted right across the way from the large Immigration Hall, and, if it be not indelicate, of my brother, Rev. J. W. Pedley, who has been for three years the pastor of the only Congregational church in British Columbia; and let me say that you can do such men no greater kindness than to send kindred spirits to plant sister churches by their side.

MISSIONARY WORK.

Then, leaving to one side the small towns that are overchurched, and that it would be a crime to crowd into, there is a work of a purely missionary character that should be done. We ought to have men who know what it is to lie in the bunks of a lumber shanty or a railway camp, and to keep step with the bands of pioneer settlers. We shall be marked out as selfish and ignoble if we leave the hard, heroic work to be done by other denominations, and then arrive just in time to reap the advantage of all their toil. Why should not the young men of the Congregational churches be found abreast of their brethren? Is the old fire dead? Are the lamps gone out that were held in the hands of Ellis, Williams, Moffatt and Livingstone? Surely not.

One suggestion yet before I close. It may seem chimerical, but to my mind it is the wisest thing that can be done. It is this, endow

A THEOLOGICAL COLLEGE IN WINNIPEG,

where we can train the young men of the West for the work of the West. Taking into account the needs of the country and the opening avenues of the future, I, for one, cannot conceive of a more economical measure, if by that we mean a measure that it will accomplish the desired end at the least ultimate cost. Are there no generous English or American hearts into which this word may fall as the seed of a tree whose fruit shall be scattered over all our mighty young Canada?

I close my paper by reasserting the need of a broad, statesmanlike policy for the vast home missionary field which has been opened up by the colonial enterprise of the British people. The men of New England, after long years of narrowness and torpidity, have set to work to deal with the enormous and ever-enlarging opportunity whose gates are open in the West. Let the men of Old Eng and do the same. Let them be imperial in their policy. Years ago such men as Mr.

James Spicer and Dr. Haunay had vision enough in this direction to found the Colonial Missionary Society. It has done a good work, but there is a disposition to slight it and even let it die. Is this a time to even whisper the word "retreat"? Shall this society fall into decay? Winnipeg says "No!" Brandon and Portage-la-Prairie say "No!" Vancouver says "No!" It seems to me that if our salt were to so lose its savour we would deserve, not only to go unblesed of God, but also to be trodden under foot of men.

REFERENCE COMMITTEE.

Rev. C. RAY PALMER: I am directed to report to the Council that on Monday afternoon, as near to four o'clock as the state of business will permit, a report will be presented on the proposal to provide for a further Council, and also a report on Mr. Moore's paper presented yesterday on church statistics, and resolutions will be brought up in sympathy with that paper, so that discussion and votes may be taken then. Those two subjects—"The Question of Providing for Succession to this Council" and "Resolutions Looking to Measures for More Perfect Church Statistics"—will be brought up at as nearly as possible four o'clock on Monday afternoon, the purpose of the Committee being to give abundant time for the discussion of those subjects, and the adoption of votes to be submitted.

DR. MACKENNAL.

Rev. Dr. MACKENNAL, after giving several notices, said: I have another letter of invitation which came to me yesterday, and although it is not usual to give private invitations, this is one of so interesting a character that I have no doubt the Council will allow me to present it to them:—"Pembroke Lodge, Richmond, Surrey, July 15, 1891. The Dewager Countess Russell presents her compliments to Dr. Mackennal, and begs to say that if there are any of the delegates, foreign or English, to the Congregational Conference, who might have leisure to go to Pembroke Lodge either Friday, Saturday, or Sunday, it would give her great pleasure to see them, and she thinks they might like to see the place which was for more than thirty years the home of Lord John Russell. No notice need be given her with regard to Friday or Sunday, as she will be at home the whole of those afternoons; but for Saturday she would be obliged for a few lines of notice to tell her the hour, if any are able to come that day." It is possibly within the knowledge of our American and our Colonial friends that for many years Earl Russell, then Lord John Russell, was one of the most strenuous supporters of

civil and religious liberty among our statesmen, and that the relationship between him and the Nonconformists was of so specially sympathetic and cordial a character that to the older English members of the Council this invitation has a very peculiar power of interest and graciousness. It is not for me to recommend members of the Council to absent themselves from the meetings of the Council, and I shall write Lady Russell, expressing our very grateful sense of her courtesy and gracious invitation, in which I am sure I shall be in harmony with your feeling. And I think I may venture, knowing what English habits are, to say that if it is to one of Lady Russell's "At Homes" that you are invited on the Friday and on the Sunday, that she only needed to know that the wives of American and colonial delegates were with them to have included them in the invitation.

REV. J. G. ROGERS.

Rev. J. G. ROGERS: I have simply an announcement to make. My friend Mr. Cook, son of one of our oldest and most respected Nonconformists and an active member of the National Liberal Club Committee, wishes me to say that if our American and Australian delegates would like to be elected honorary members of the Club for the period of their residence in London, and will send their names in here before the close of this morning's session, that he will take measures to have them elected as honorary members at the meeting of the Committee this afternoon.

DR. MACKENNAL.

Rev. Dr. MACKENNAL: I have to make a report from the Committee of Credentials. There has come in this morning a gentleman delegated to us, Pastor Mooij, from Dordrecht. He comes delegated by the Free Christian Churches of Holland, who seek representation here not only on the ground of their being Free Christian Churches, but on the ground of their desire to come into full relation with Congregational Churches all over the world.

REV. ALFRED ROWLAND.

Rev. ALFRED ROWLAND, LL.B., B.A., read a paper on

THE ATTITUDE OF THE CHURCHES TOWARDS AGGRESSIVE AGENCIES OUTSIDE AND INDEPENDENT OF THE CHURCHES.

The existence of numerous aggressive agencies outside and independent of the churches is a special feature in the religious life of our day. Although we Congrega-

tionalists do not believe in any elaborate ecclesiastical organisation, divinely ordained and historically continuous, outside which there is no acceptable work or worship, we believe as little in unorganised Christianity. We regard Christian churches as institutions inspired by Jesus Christ, who in them becomes again incarnate, proclaiming His truth, revealing His love, and fulfilling His gracious purposes for the world. To determine, therefore, what should be their relations to agencies outside themselves is a problem at once difficult, delicate, and necessary.

In confronting this problem we must shake ourselves free both from prejudice and from indifference. It cannot be right to assume the attitude of Balaam, who, for selfish ends, wished to curse the people whom God had blessed. And it is not much more Christian to regard them in the spirit of a Gallio. Nothing would be more ominous than for our churches to move among living religious agencies so clad in the armour of insensibility as to be impervious to the good they represent. It is bad enough to be molluscous in theology, but it is still worse to be crustacean in sympathy. We start, then, with the principle that, however independent of us a religious movement may be, it is not to be regarded with contempt, nor must it be dealt with in the spirit of rancorous hostility which the Germans exhibited when they shot out of hand the franc-tireurs of France, because they carried on the war outside the ranks of the regular army. Rather let it be ours to rejoice in the work of any man who in Christ's name is saving his fellows, and thus obey our Lord's injunction, "Forbid him not, for he that is not against us is for us."

THE CAUSES OF SUCH AGENCIES.

(a) In forming a right and wise judgment of agencies outside our churches we may be guided in some measure by consideration of their causes. Such consideration leads us to the discovery that some of them assumed their present position in consequence of faults or deficiencies in the churches themselves.

NARROWNESS.

1. For many years very narrow views of Christ's mission prevailed. Earnest men, therefore, could not fail to recognize that much of their Lord's work lay beyond conventional limits, and they went forth to do it. Hence philanthropic societies were formed outside the churches, instead of appearing as their legitimate outcome, and movements in favour of peace, temperance, purity, charity, and national righteousness were left too largely to the leadership of men who ostentatiously avowed their independence of ordinary religious communities. The effects of past mistakes still linger, but the mistakes themselves have been almost entirely rectified. Indeed, the swing of the pendulum has been so vigorous that we must be on

our guard against the other extreme; for there is danger lest our vivid realization of the physical and social aspects of Christ's mission should throw into shadow its far more important spiritual aims.

WANT OF FLEXIBILITY.

2. Another failing on the part of our churches has been a want of flexibility in their methods. Theoretically, we Congregationalists, whose special contention it is that each church has inherent right to manage its own affairs, are peculiarly free to adapt our plans to our environment; but practically most of us have failed to use this liberty. The order of our services is terribly stereotyped. Whether in a suburb or in a slum, whether in a village or in a city whether among the cultured or among the ignorant, it is considered proper to conduct worship on the same well-worn lines. I make bold to affirm that our want of initiative and adaptiveness in worship and in work has sadly limited our power, confining it practically to one class of English society. With grief and shame we have seen positions of vantage which were won by our fathers lightly abandoned when an exclusively working-class population has gathered around them, although to this very class Jesus Christ Himself and His chosen apostles belonged. It is, however, only fair to say that in this matter the pew is more conservative than the pulpit. Many an ardent young minister would have done better service if only he had been left more free to adapt his methods to his gifts and to his environment. In driving down a steep hill in Norway, you will not only fret your pony but you will endanger your life, if you nervously hold him in too tightly. Give him his head and he will pick his own way with a care, yet with a dash which would be impossible but for wisely-given freedom. Deacons and members as well as ministers, must never forget St. Paul's words, "Ye brethren have been called unto liberty," and ought more readily to act on his principle: "I am made all things to all men, that I might by all means save some."

NEGLECT OF INDIVIDUAL ENTHUSIASM.

3. A third root from which outside agencies have sprung has been our neglect of individual enthusiasm. Even the Episcopal Church by its wise use of "lay-helpers" and of "sisterhoods" has of late set us an example in this, while the Church of Rome has availed herself to the utmost of the varied talents and the splendid enthusiasm of her sons. But we have not shown much eagerness or much inventiveness in providing outlets for God-inspired energy, although happily our Sunday-schools, with their varied organisations, have often proved the salvation of our churches from stagnation, as well as the salvation of our children from ungodliness. When a stream flows forth from the mountain side, it must find

a way somehow to the sea, and if no channel has been formed by waters that have gone before, it will speedily make its own, perhaps to charm us by its calm flow; perhaps to startle us by its unexpected fall.

We have been terribly weakened by the distrust of youthful enthusiasm which widely prevails among us. There are more professing Christians who will administer a douche than will help to kindle a fire, or even welcome it when it is kindled. They are ready enough to fill the barrels with water and pour it on the burnt sacrifice; but how few stand beside the prophet when he cries to the Lord God of Israel till the fire falls from heaven. Passion is needed on the side of good, to confront and conquer passion on the side of evil, and, depend upon it, whatever may be the fears or the suspicions of the churches about movements outside them, our Lord would rather risk mistakes than lose enthusiasm.

THE SLOWNESS OF ROUTINE.

4. Again, the slowness and indirectness of routine is partly accountable for any divorce existing between certain Christian agencies and the churches. It is proverbially a slow process to move a committee or a community of any kind, and this, together with a tendency to over-organisation in certain churches, has driven some independent and impatient spirits into revolt. If we would guard ourselves against the recurrence of this we must provide for spontaneity of movement and encourage vigorous aggression against evil on the part of our members who too often tap the barometer when they ought to be sowing, or feel their pulse when they ought to be working.

"FADS."

5. We must not, however, ignore the fact that some agencies have sprung from personal ambition or from pious discontent, or from irrepressible enthusiasm for "fads." When Diotrophes cannot gain pre-eminence in a church, he sometimes declares that he is called upon to start something outside it, which at least may have the merit of being under his own control, and thus he often becomes the leader in some cave of Adullam, whereunto all those resort who are discontented or who have not paid their dues. I have touched on these points because it appears to me that our knowledge of the origin of a movement may frequently guide us in determining what should be our relation to it.

HOW TO DEAL WITH THEM.

(b) It is necessary, however, to say a few words which may more directly answer the question, How should we deal with these movements?

DISCRIMINATE.

1. Let us discriminate between them more carefully than we sometimes do. "Prove the spirits whether they be of God" is a

Divine command, yet it has often been neglected. Too frequently men bearing honoured names have, through sheer carelessness, lent their influence to the support of institutions and to the encouragement of men who were utterly unworthy of confidence.

AFFILIATE.

2. Again, we must endeavour to associate with our churches movements of opinion which have shown a tendency to become independent of them. To a considerable extent this has been done. Temperance societies, for example, which at one time were carried on outside the churches, constitute now very generally a department of their work, and most men feel that in the battle against intemperance, as against other evils, Christians must fight in the van. Questions of national policy, too, which involve peace or war, justice or injustice to weaker peoples, should be dealt with fearlessly and wisely by modern preachers, as they formerly were by ancient prophets, though from mere party politics our pulpits must be kept free. Nor ought we to leave the relations between capital and labour, and injustices wrought, whether by syndicates of masters or by unions of men, to the leadership of those who are notoriously estranged from Christ. The same principle must be applied to organizations as to movements of opinion outside the churches. The "Pleasant Sunday Afternoon" services, which of late have constituted so happy and so successful a departure, should be as far as possible associated with the church. If we do not maintain such a nexus they may come to be regarded as distinct from, substitutes for, and even antagonistic to, the organized communities from which they spring and by which they are supported; and this may estrange still further from the church the working classes who with genuine brotherliness should be welcomed into it. More difficulty presents itself when we come to deal with philanthropic and evangelistic agencies which are under the control of the energetic men who originated them. It is often desirable that work similar to theirs should be undertaken by any church which has power and opportunity, because the harvest is still plenteous and the labourers are few.

SYMPATHIZE.

But in the meantime neither distrust nor suspicion should be cherished towards any of our members who are finding in these extraneous movements an outlet for their generosity and enterprise, although they should be plainly taught that the first and strongest claim upon their energies comes from the church with which they have voluntarily associated themselves. Even irregular activity is infinitely better than self-complacent indolence; and we cannot shut our eyes to the fact that thousands of our members are like mussels on a rock, clinging to it steadfastly for safety, but having no

movement or change of experience beyond what is brought to them by the ebb and flow of the tide, for which they idly wait and over which they have no control. Better be a bad sailor than a good bivalve!

COMBINE.

It seems to me both natural and desirable that there should always be certain movements and agencies in which members of different Congregational churches or of Christian churches generally, should combine. Our London Congregational Union has already exemplified this (although as yet on a limited scale) by calling together enthusiastic men and women who are putting forth united effort against misery and vice. A fuller development of such movements may, with God's blessing, help our churches to realize their essential unity which is not the less real because through our "Independency" it seems less evident. In the peculiar social condition engendered by the rapid growth of great cities there must be districts denuded of intelligent Christian workers when they are most wanted, while in certain suburbs our members are at a loss to find outlets for wholesome activity. Thus one of the problems lying before us just now is how to provide such channels for the even distribution of the stream of Christian life as may make fertile the whole garden of the Lord, instead of creating in one place a stagnant pool and in another a hopeless desert.

BELIEVE IN UNITY.

Finally, let us not forget that our Congregational churches, which have borne effectual testimony to the truth that Christians are free to exercise diversity in method, may now be specially

CALLED OF GOD TO TAKE THE LEAD

in exhibiting the essential and practical oneness of the Church in her conflict with sin. It is our glory that the London Missionary Society and the Sunday School Union, both established on unsectarian principles, were mainly originated, and are now almost exclusively supported by Congregationalists. Others have left these institutions to form kindred societies of their own; but we, in our maintenance of them, still proclaim our conviction that Christians may and ought to combine in teaching children and in winning the heathen for Christ. While Congregationalism is dear to us, Christ is infinitely more dear; and if only He be uplifted so as to draw men unto Him, we are ready to say with St. Paul "I therein do rejoice, yea and will rejoice." After all we must never forget that Christians are always spiritually united to each other, although the bond woven by the hand of God among those living and growing together is often hidden from the eyes of men. The blades of grass which seem to spring up singly on the sand-dunes by the sea, are so feeble that a child's foot may crush them, and even a gentle breeze on a soft summer-

day will bend them low; but their unseen roots, with many a tiny fibre, combine and interlace beneath the surface, and out of weakness they are made strong. They hold the loose particles of sand together in such a living and tenacious grip that they create an impassable barrier which even to the incoming tide of a tempestuous sea proclaims the mandate: "Hitherto shalt thou come, but no further!" Thus may all Christly life, springing up under heaven's blessing, with a freedom we can neither limit nor control, reveal its essential oneness by creating and maintaining an impregnable line of defence against the turbulent sea of iniquity which sobs and surges around us.

DISCUSSION ON HOME MISSIONS.

THE CHAIRMAN: The subject is now open for discussion.

REV. J. B. CLARK.

Rev. J. B. CLARK said: The subject has been so perfectly covered by the papers that very little seems to remain to be said. My friend, Dr. McLean, made a remark, and I think, very truly, that Home Missions have a relation to us as Congregationalists in the United States which they do not possess, probably, with reference to any other country represented in this Council. For consider this fact, brethren, we have 5,000 Congregational churches in the United States, 4,000 of them are the product of the Home Missionary Society. Consider this other fact, that considerably more than one-half of these 5,000 churches are to-day being supported, more or less, by the Home Missionary Society. You take those two facts, and you begin to understand how great is the relation of Home Missions in the United States to our Congregational body. Indeed, I might truly ask, Would there be any Congregational church in the United States of any account without a Home Missionary Society? Now, our work in the United States divides itself very sharply into two parts. We have two kinds of home missionary work. On the one side are the churches that are weak because they are young, but are rapidly overcoming it because they have a sure and certain promise of growth, and in from two to ten years they will be entirely independent of the Home Missionary Society. A few years ago we sent a home missionary into a little hamlet on the southern shore of Lake Michigan; they called it "Chicago." There were 600 people in it. Well, it is called Chicago to-day, and the missionary that preached the first sermon in that little hamlet of Chicago is living to-day in his eighty-seventh year, and if God spares him a few months he will have the pleasure of celebrating the World's Fair in his first parish. We sent another missionary into a little

hamlet with about 500 people, called "Omaha." Omaha to-day is one of the giant states of the West. That is the kind of work which one part of the Home Missionary Society's efforts represents. Then, on the other hand, there is another, the church that is weak, because it is old; of which, alas, we have too many! All among these hill towns of old England are to be found those old churches that used to be the strongest churches of the community. They have gradually diminished, their life has been drawn off just like water from the hills—their life has been drawn off down into the valleys and into the great cities, and there they stand. We help them most gladly; we help them, because of what they have done, and chiefly because of what they are still doing; for, though they do not make large returns of money to our treasury, they do return to the church men and women who are doing the very finest work in the great world to-day. There is more than one of these delegates before me to-day that was born in one of these hill towns, and they owe a great deal to the small grants that are made to those churches where their childhood was passed. But then, of course, you will understand that the great work of our Home Missionary Society in America is in the West, that is its seat. One of our own members, an English brother, looking at one of our Home Missionary maps, said, "You have never bounded your country right." "Well," said the Englishman, "how do you bound it?" He replied, "It seems to me as if the country was bounded on the north by the Aurora Borealis, on the east by the rising sun, on the south by the equator, and on the west by the Day of Judgment." Well now, brethren, there is a tremendous truth in that Western boundary to us. It is an appalling thing to us that the Judgment Day and America are in the west. The future is not to be settled in New England where the past was; it is not to be settled anywhere along the Atlantic border; it is to be determined somewhere between the Mississippi and the Pacific, for there is the room, and there are the resources. We just scratched them on the surface a little, but millions and millions of people are to work them out and live upon them, and there are the millions already rushing in—the millions for that coming Judgment Day of America. I wish I could take you—I will take you for a moment if you will let me take you out on to one of those western fields and show you by a picture just how the work is done. You know we carry it on by superintendents. We have some twenty-five or thirty of them scattered all over the West—picked men, rare men. I need not tell you what men they are if you remember that six of these Home Missionary superintendents are fellow delegates with you in this council. They have been elected because they are the fittest men to represent these

great empire States here. You see what kind of men they must be. We have a man, for instance, at Denver, a superintendent, who had a little field of about 200,000 square miles to look after. Denver, Colorado, and Wyoming was the field. Well, now there was that little community of people 500 strong gathered suddenly in the most northern part of the field. It was his duty to start a church there. I will not dilate upon the journey, but that journey cost him 250 miles of stage ride over the worst roads in America—rock, and what was not rock, was mud, and what was not mud, was corduroy. He had a stage which had not any springs to speak of, and he weighed over 200lb. After days and nights of weary travel he reached that field, and saw before him a community that had sprung up, as it were, in a night. He set himself to find out all the material; he had one day before the Sabbath to find out, and I will tell you what he found. He went up and down those streets; he looked for Presbyterians, and found two of them there with their letters in their pockets, but they had not shown themselves. He found two Baptists, people who said, "Go back to Denver and send us a Baptist minister, and we will help you, otherwise we won't." He found two or three Methodists, who opened their arms to him and said, "We have been waiting for you." He found an Adventist, a Campbellite, he found an infidel, he found a young man a Catholic, and he found a Foot-washer. I believe their religion is to wash one another's feet. That poor man was all alone; he was rather discouraged; he had only his own feet to wash. The superintendent said he had not done much of that. Towards night he struck a Bonanza, he said, in his description of the place, and he found a Congregational woman—the mother of eleven children. He thanked God and took courage. He organised a Sunday-school chiefly out of that family next day. Sunday came, and 25 people met him in the school-house. He preached to people who had not heard a sermon for 15 years—they had been knocking up and down these prairies for 15 years, and they had struck the Gospel for the first time. He organised a Sunday-school, and he made that young Catholic the superintendent of it—the best material he had—and a good superintendent he makes. In the evening he preached to about fifty people. He said: "If you will meet me here every night this week I will preach to you every night." Then he sat down and wrote us a telegram—"For the love of heaven send us a man." We knew what was the matter. He needed help. We found a man named "Rock." We said, "That's a good name for a hard place." We started that man off by the next train, and he got to the place and found the man there in the midst of a glorious revival. People had driven in from 75 to

100 miles to hear the Gospel—it was good news to them. Round the school-house was a line of carriages, and people were standing, as far as any one could hear, to listen to the Gospel as it came through the window. Then came the time when a church had to be organised, and the question was what church it ought to be. There were two Presbyterians, two Baptists, two Methodists, a Roman Catholic, a Footwasher, an Adventist, and a large body of converts. What kind of church was it to be? At last one brother, moved by the Spirit, said, "Let us have a New Testament church." They began to search what that was, and to organise it as near as possible on the lines of the New Testament, and lo! and behold, when it came out it was a pure Congregational church. Remember that was not fancy, that was truth; they discovered it, they acknowledged it themselves. That is a Congregational church, and it is so-called to-day, and it has many of its first elements in it. Brethren, that is our joy in America, I do not know what it is here, but we thank God that we are Congregationalists there, because our faith and our polity is so admirably adapted to the conditions of the new society of the West, and it is an axiom in America that Congregationalism is the common denomination of all the denominations.

DR. STURTEVANT.

Rev. Dr. STURTEVANT: I undertook to speak ten minutes, the other day, and I was glad to stop in four, but you will have to ring the bell for me this morning. I shall not give you any statistics. I have read an article in a magazine lately criticising a certain government, too near to be mentioned, because on certain subjects we cannot always speak the truth, and it was suggested that untruthfulness was a matter of climate, and after hearing our friend from the other side of the Atlantic I have been afraid you would think untruthfulness was a matter of east and west—and rather prevalent in the west. I ought to speak a word on Home Missions, since I am by inheritance profoundly interested in that subject, as I am the son of one who went in 1829 to Illinois, when it was a wilderness almost, and laboured fifty-six years there, and I have spent twenty years of my own life west of the Mississippi river. Now just to the point. What can we do to help Home Missions? Well, first, you English, and Scotch, and Welsh brethren, come over and help us. Come over there and live. When my eloquent friend Dr. Bevan gently hinted whether we in the United States really mean all our compliments to England I thought of an experience of mine. One time our secretary of missions, in the city where I live, requested all of us to report how many foreigners we had in our Congre-

gational churches, and I was dismayed to find, since we had been trying to do for the foreigners, that I had fewer than the rest. I could not explain it until it occurred to me that I had never counted one single Englishman, Scotchman or Welshman. They were not foreigners to me, and Mr. Chairman, my best deacon was a Cockney, whose pronunciation would have delighted any gentleman here brought up within the sound of Bow Bells. Why, he was not a foreigner! Come over and help us, for we do know the power and the value of Englishmen and Scotchmen and Welshmen in America. Secondly, how ought this Home Missionary work to be carried out? The frontier, with us in America, used to be, "to the West, to the West," now it is our cities, crowded with foreigners, indeed. We had once—would we had him yet—a grand old Sunday-school agent, who used to tell this story. He said he organised Sabbath-schools in Indiana, and he went from there to Illinois, and from there to Missouri, and from there to Nebraska. In Nebraska, a gentleman, very rough in appearance, when he was asked if the people wished to have a Sabbath-school, "Yes," he said, "I am in favour of a Sabbath-school, and I will tell you why. I was in Indiana, and the Sunday-school agent came along, and I did not think it very agreeable, so I moved to Illinois. Presently here came this Sunday-school agent, and I moved from there to Missouri. He crowded me again, and I moved from there to Nebraska, and now I give up; I yield." "Let us have a Sabbath-school, and I will give you a dollar." We must follow these men up till they yield. And, Mr. Chairman and brethren, we must have the spirit of toleration for our fellow-workers. I must say that if any man casts out devils in His name, though he follows not with us, we must tolerate him. For to my mind, this was a grander characteristic of the Pilgrim Fathers than anything else, except their profound faith in the Living God and their profound devotion to their principles; for be it known to some of you who have forgotten it that the Pilgrim Fathers were pre-eminently tolerant, they never did burn witches or persecute Quakers, though the Puritans of Boston did. We must be tolerant of those who stand not where we are, and we must have spiritual life. What is to take the place of that? After all, brethren, that is where our weakness is. On the Great Prairie, where I live there is deep mould, several feet deep, and it contains the richness that would support several thousand men for a hundred years without fertilisation. But put a thousand men on that prairie, and give them all the skill of modern chemistry and all the wonderful machinery of modern farming, and they cannot suck out of all that great prairie sustenance for one man for one day without the germs of life. They must have that God-given something

that no man can give, a seed with the germ of life in it. That alone can draw life out of that prairie. And spiritual life alone can give us power to do this thing which we have to do, and that our fathers did. May it not be wanting to their children, and with it faith, to tell you the truth? It needs faith to carry the Gospel in the simple Congregational form, and with the trust that we have in the people and in our system, we dare to plant churches so. For, I beg your pardon, Mr. Chairman, but I do not think, American humour aside, that either you or I believe that Congregationalism is not suited to the ignorant. We all believe it is.

THE CHAIRMAN: I meant the ignorant are not suited to Congregationalism.

REV. DR. STURTEVANT: I was once visiting one of Dr. Barnardo's schools here in London, and I said, "Where are your down-low people? I expected to see the very off-scouring of the earth here." They were there, but they were washed, beautified. We must have faith, not believe that the devil has the world now. Most of us, brethren—I must say it—believe, though some we love and honour do not—that He who rideth on the white horse rideth forth now, conquering and to conquer, not conquered now and by-and-by by a new dispensation to begin to triumph, but conquering and to conquer now. We believe on our prairies as you do here in London, while you wrestle with problems that make us shudder—we believe that the stone which is cut out of the mountain is now growing and to grow till it fills the whole earth. And we so believe this, that we have faith in God to take a little Congregational community out of such material as my noble brother missionary-secretary has described and organize them into a free, independent church. We dare do it.

DR. FERGUS FERGUSON.

REV. DR. F. FERGUSON: I thought, Mr. Chairman, that a few words might be acceptable from one who represents the city of Glasgow, the city of Chalmers, the city of Wardlaw, who baptized me, the city of Bonnor and of Morison. I am happy to tell you that we have the venerable Dr. Morison with us this morning, and although he does not please to speak, nevertheless his warm heart goes out in Christian charity to all the brethren of this great convention. I would not have risen but, in addition to this introduction and minor reason, if it had not been that I had something to tell you in the Home Mission direction about the city of my habitation. When Mr. Mearns's "Bitter Cry" was published—and it is a great credit to the Congregational body that it was published from them so widely throughout the world—we

were moved in Glasgow as you were in London. In Glasgow we have the greatest piety and the greatest impiety, the greatest wealth contrasted with the greatest poverty, and generally through the vice of intemperance. Well, when we made our estimates we were told that throughout the country there were 800,000 without any church. We found that in Glasgow there were 150,000 living outside the pale of the Christian Church. So Christians of all organizations began to say, "Can we not do something?" Many of you know that Chalmers, both before the Disruption and after, often alluded to territorial advancement, but it was not enough to tell men that if they would come they could hear about Christ, but Christians should carry the news about Jesus. That was the basis of the Glasgow Home Mission, in which there are ministers Presbyterian, Congregational, and Baptist. There are several of the Congregational ministers here present. I was very proud when I got my district or parish, for we divided Glasgow into districts. When I was in Palestine I met a minister who talked about his parish. I thought he was talking tall, because he came from Boston, but I found out yesterday that the word "parish" has a certain signification. A minister said to me, "You have some young men in your church. I will be very happy to take some of them if you will give them to me, and try to evangelise my district with them." I wish that could be done in the Established Church of Scotland. Parish churches in Scotland are called *Quoad Civilia*, with living and payment; two parish churches are *Quoad Sacra*, having a vote in the Presbytery, but no payment from the State. The day I got my parish I was very proud to get it, not only *Quoad Sacra*, but *Quoad Civilia*, because I had been very civilly treated. The Glasgow Union has been very civilly treated for many years. I am not going into statistics; but there are something like 2,000 men and women a year who are lifted up to enjoy Christian ordinances, and the work is going on fairly well. And, oh, what a privilege it is to carry Christ to every man, to every house in the city, and every unit in every house, for the Gospel for every man is the basis of foreign mission work, and the basis of home mission work too! I hope the brethren of the Convention will go back to their homes with a desire to join in home mission work, and their commission is this, what Christ said to His convert of Gadara, "Go and tell thy neighbours what God has done for thee."

The CHAIRMAN: The Council will not impose upon Dr. Morison the task of speaking; but it will be the greatest pleasure if he will rise and let the Council look upon his face.

Rev. Dr. MORISON: Mr. Chairman,—It is not possible for me to give an address. I have been enjoying myself exceedingly in

the midst of the brethren, and my desire is to finish my course in subjection to the authority and to the love of my blessed Saviour Jesus Christ.

The CHAIRMAN: How much more eloquent a life is than any words! The next speaker this morning is the delegate from Honolulu.

Mr. JUSTICE McCULLY: I should not, Mr. President and delegates, have presumed to ask for some portion of your time except for what Dr. Clark has said; but I have a fact and an illustration to add in confirmation of his statement. The Central Union Church of Honolulu, the largest church in the island, and all others except those who may be Roman Catholics, and the small number attending the English Church there, are all embraced in this one Church. The Methodists have come in and given us their fervour and zeal; the Presbyterians have joined us; Evangelical Churchmen have come in; even the Baptists have come through our dry Jordan and become workers in it, and we are an illustration that in an old community there may be unity. The Congregationalists are the majority—naturally so; but the others, instead of attempting to form feeble churches, have very wisely joined the one strong Church; and I want to say, while I have the opportunity, that, being sensitive, we, the people of the Sandwich Islands, object to being considered as one general body with the South Sea Islands. Well, we are not in the South Sea. We are near the tropical zone, and we are different from them. We say it without pride that we have comparatively an old and settled civilisation. It was from the Hawaiian Islands that the first minister went, in 1849, to preach. Seventy years ago the first missionary went there in 1820, and wherever the great work of reducing the language to writing was carried on, it was Congregational ministers, missionaries and laymen who conducted it for many years. We have a right to be represented in the Congregational Council, not for what the Church at Honolulu has done for Congregationalism, but for what Congregationalism has done for her. It was in the providence of God; other sects and denominations might have done it as well, but it fell to the Congregationalists to found the Congregational city of New-haven. Two or three Hawaiian youths got there as sailors around Cape Horn, and from them originated the movement, and under the American Board a band of missionaries was sent out in 1820. It is history; I will not speak of it; but I mention it as a reason why Hawaii is represented in your Council.

MR. BENJAMIN CLARKE.

Mr. BENJAMIN CLARKE: Brethren, suffer a word or two from a layman. I think that laymen have not immoderately pro-

jected themselves on this Council. I rise to say a word in support of Mr. Rowland's paper, and I am able to do it because I have the pleasure of being one of his people. He has told you that in aggressive movements outside the Church, the pew is often more conservative than the pulpit; and I am here to say that his own church is an illustration of his own remark. Speaking to our English friends, I think we are in great danger, as Congregationalists, of losing the sense of our church life. We are not churches as we used to be, and we do not embody the apostolic idea of the churches as we should; and for this reason, aggressive movements for the evangelisation of all classes of the community have arisen up outside the Church. Had we been wise they would have arisen as part of our church work. Hence it is that so many of our young people are enlisted in

WORK OUTSIDE THE CHURCHES

—good evangelical work it may be, but because our churches have not done their duty, other outside agencies, aggressive in themselves, are absorbing the life and energy of our young people. This is why I, for one, take so favourable a view of the Christian Endeavour movement, because the pastor is put in his right place with regard to his own young people, and he says to them that within the lines of church work there is work that will employ all their energies and powers. Congregationalists in England, I venture to think, are too selfish with their ministers. When a minister is appointed to a place, he is told that it is his sphere, the church to which he is appointed. I think it is not his sphere, it is the centre of his sphere. The evangelising of the neighbourhood, and of all in whom we can come into contact, is his sphere. We have taken too narrow a view of our church life, and our ministers are regarded too exclusively as ministers of our own churches. There are many problems facing us in England, but I think the most startling one that should cause us most anxiety is that we, as Congregationalists, are ministering to a class, or perhaps two classes, of society, leaving the outside world entirely away from us, and too much satisfied that this should be the case. I think our ministers should be leaders in all aggressive work, and that evangelical work should be included in our church methods. The objection is that ministers are overworked. They are overworked—granted; and the

PEOPLE ARE OVER-SERMONISED.

If we would release our ministers, and tell them that we do not expect that they should spend three or four days a week in elaborating two sermons for us for the Sunday; if we would be content with one carefully-prepared discourse in the morning, and allow our evening services

to be a little more elastic and a little more evangelistic; if we would allow the central idea of the evening service, instead of being the pulpit, to be the platform on which Temperance and other work could be carried on, allowing occasionally the London Missionary Society to have a meeting instead of having a sermon in our places of worship, we should then be doing a great deal of useful aggressive work. We fancy that we cannot properly carry out the idea of the Sabbath day unless we have two long discourses, and many a minister breaks down under the strain. If laymen will support their ministers, and give them a freer hand, and if ministers will dare to break away somewhat from the trammels of our conventionalism, I think these aggressive agencies which are now too often found outside the Church will be considered as part of our proper church work.

REV. H. C. SIMMONS.

Rev. H. C. SIMMONS: I came here at the suggestion of another, thinking, perhaps, that a little account of our Western work may interest you. We began in North Dakota nine years ago to plant what are practically Congregational churches, under the superintendence of the American Home Missionary Society. At Dakota there is an area of about 400 miles across one way, and nearly the same the other. We began with four churches, and now we have seven. This shows how the work goes forward. I mention it in order that you may see the way in which we do our work. We do it through superintendents going out and themselves looking up the points, planting missions, watching and helping them along. We have found in the United States that this kind of supervision is the only way in which we can get our churches to occupy the fields that are to be occupied. If we go and dictate to them, we do not get them; but if we go after them, we find that

THE PEOPLE ARE READY

to be gathered into the churches. We do not ask the people whether they are descended by faith from the Pilgrim Fathers. We simply go into a town and preach the Gospel, and ask the people if they want to be united in the Christian Church. They expect to be organised as a Congregational church. From time to time churches have been organised in my field, and in other fields, without a single Congregational member in them, and yet they have grown to be thoroughly good-working Congregational churches, because the people feel that, under the circumstances, it is better to unite thus than to organise three or four churches. We find town after town organised in this way, while persons representing other denominations come to the town desiring to organise a church, and they are not able to do it, because the

people would turn round and tell them, "We have been cared for by the Congregationalists; they have given us all we could ask for, and we propose to stand by them till the town is large enough to support other organisations." We find that continually to be the case, as the result of our working. Let me give you one illustration: A week before I left home I was in a large representative council, to organise a church in a little town with about a thousand people. They had two other denominational churches there for nine years, but neither of them had got hold of the people at all. There were less than twelve members in the combined membership of those churches. Now what did we do? We organised a Congregational church there, after looking at the matter carefully, in which we gathered eighteen persons, not more than one, if one, being connected with the other churches. They had lived there for years, and they felt that the chances of carrying on Christian work in the organisations of the field were not sufficient for them to unite. The result is that the members of those very churches say that the Congregational church is the only church that can go on there and do the work. I give this illustration to show what work we are doing in North Dakota. I was glad to hear of the grand work of Brother Pedley, in his paper this morning concerning Manitoba. He is a neighbour of mine, but we are separated by that invisible line between North Dakota and Manitoba. We love those people there, and we want to have more neighbours of the Congregational order up there, and I believe that if the Colonial Missionary Society can join hands with us in the United States, we may have a belt of Congregational churches on both sides of the line from Lake Superior to Puget Sound.

REV. JAMES CREGAN.

Rev. JAMES CREGAN. Mr. President, fathers, and brethren,—I stand before you to speak a few words this morning for two reasons. First of all because I come from the most interesting country in the world, and I am sorry to say you have not had the pleasure of listening to a representative from that country at your meetings up to the present time. I am sorry for it. One of the speakers this morning said that America was greatly indebted to England, Wales, and Scotland. I was greatly surprised that he did not say that America was most of all indebted to the country from which I come—Ireland—for if you take my noble countrymen out of America, I am afraid you will have a very poor stamp and race of individuals left behind. I should like to remind you that England is very much indebted to Ireland too; for, if you take the Irishmen, great, noble, heroic and true, out

of England, and take from England what Ireland has done for you, I think you will have very little to be proud of. And then in the next place I have something to say. In Ireland we have the Home Mission, a representative of the English Congregational Union; but somehow or other it is so connected with the Irish Congregational Union and the English Congregational Union that we can scarcely tell to which it belongs. Some of our friends have been agitating for Home Rule; but these Conservative Englishmen will not give us Home Rule, that is Ecclesiastical Home Rule; they prefer to keep Home Rule to themselves. We have a Missionary Society in Ireland called the Irish Evangelical Society; many of you here to-day have been life-long supporters and sympathisers with that Society, and now we return you our sincere thanks for all you have done for it. The Irish Evangelical Society is about eighty years of age. It was founded by a number of devoted English Congregationalists and Scotch Presbyterians. They felt they were obliged to found this Society for the purpose of carrying on missionary work in isolated, lonely, and neglected parts in Ireland. For eighty years this Society has been pursuing an earnest, consecrated, and useful course. For eighty years the agents of this Society have been engaged in pointing men and women to the Lamb of God, which taketh away the sin of the world. It would be impossible for me or for any man to give you a true description of the Society's history. We should have to tell of thousands of souls that have been saved in Ireland, thousands and tens of thousands of lives that have been ennobled, millions of tears that have been dried, hundreds and thousands of dark homes that have been brightened and illuminated by the power of the Gospel of Jesus Christ, carried by the agents of the Irish Evangelical Society. The stations of this Society are scattered all over the country. In quiet and lonely districts the agents of this Society are to be found, many of them encountering great difficulties and confronting great obstacles, receiving small salaries, and having very little encouragement indeed. But they are to be found week after week, yea, day after day, and night after night, preaching and teaching, and living the glorious Gospel of the grace of God. If I had time I could tell you a great deal about what this Society has done. In the galleries this morning there are agents of this Society, and if they were in my place they could tell you about their own work; they could tell you about the great and noble work they are doing for God in that part of the country. The Society is supported by our good friends the Congregationalists of England, by our very kind friends the Presbyterians of Scotland, and by ourselves in Ireland. For we are not Irish beggars and paupers. We look

to our richer friends in England to help us in this work; and I may say, though I am not making an appeal this morning—and you must not think I am—I think our Irish Evangelical Society—one of the best societies, except the London Missionary Society, in connection with the great Congregational body—is most worthy of your sympathy, your prayers, and your support. I know you are intensely interested in Ireland. I have a notion if this had been a political meeting an Irishman's voice would have been heard before this. However, there is only one thing that can do Ireland good in my estimation. Other things are needed, great reforms are absolutely necessary. I have nothing to say for or against them this morning, but as Christian men first and foremost it is our duty to give Ireland the Gospel of the Lord Jesus, that has made England great, that has made Scotland noble, and that has made your America what it is. Now let us give Ireland the Gospel of Jesus Christ, and you will make Ireland, depend upon it, one of the finest, fairest portions of the dominions of Her Majesty Queen Victoria. We ask you, then, to help us in our work, help us, brethren from America, and England, Scotland and Wales, help us with your prayers, help us with your sympathies, and help us with your offerings.

REV. E. L. HOOD.

Rev. E. L. HOOD: I am happy indeed to find that what you have been conferring about mostly this morning has been the work of the American Home Missionary Society. The work of that Society is largely a foreign work. One-tenth of all the men commissioned by the Society last year preached the Gospel of Christ in other languages besides English. The emigrants who go into that vast region settle in colonies; and in the extreme south-west there are more than a hundred thousand people who do not speak or understand the English language. Some speak Spanish; and there are large regions in which German alone is used. It is true that English is spoken in the schools, and the younger generations acquire it readily; but many of the people are in declining years, and never learn English. It was a problem that confronted us for a long time how to reach these vast numbers, these sixteen millions who had gone within recent years to our great continent, many of whom had hitherto been unreached by our men, simply because they could not understand English. The Home Missionary Society has organised several departments. There is a German department under a native German, and he has the supervision of all the work that is carried on among the German-speaking people. There is another distinct department among the Scandinavians, and another among the Slavs, the

Bohemians and Poles. We think that in doing this we are carrying out the great commission of our Lord, who said that we were to preach the Gospel "to every creature;" and it is now being preached in German and in the different languages of Europe by 191 missionaries. Recently a conference was held in Switzerland that has aroused intense interest among the Roman Catholic party. They have presented a petition to the Pope stating that while the emigration from the Roman Catholic countries should have produced an increase of 26 millions in the United States it only amounts to 10 millions; and they have asked that bishops might be appointed among the different nationalities to look after their own people. The Congregationalists have been acting on that plan, which has worked well and is bringing forth good fruit. That is the complex work of the Society, as foreign a work as the work of any foreign society on those distant shores.

REV. F. H. BROWNE.

Rev. F. H. BROWNE: I should have been sorry if Australia had not a chance of saying a few words on this subject. I had hoped that among the names sent up there would have been a representative of our part of the world, but it has not happened so. We are fully alive in Australia to the great importance and the imperative duty of this Home Missionary work; and in each of our colonies there exists a society (either distinct from the union of the colony or associated with it) which carries on this home mission work. From South Australia to Queensland an attempt is made to stretch out from the coast into the interior of the country. Figures have been presented this morning and on previous occasions respecting the immense distances in these new countries. It has already been mentioned what large areas of country these colonies possess. All the more necessary is it that we should endeavour to follow our people as they go forth into the interior to take possession of the country. I would lay special stress on this point. It is an argument well worthy of the consideration of British Congregationalists that among our settlers in the various colonies are large numbers of people who have gone out from English homes, and are members of English families, still in correspondence with England, Scotland, Ireland, and Wales. British Congregationalists should have a heart of sympathy towards those who have gone forth into the wilds of Australia. Though some of the richer colonies, some of the more populous, as New South Wales and Victoria, may not seem to have imperative claims upon British liberality with regard to the extension of Congregational work, let me specially impress upon you the claims of Queensland with its 700,000 square miles of territory yet to be occupied, and

now in process of being occupied by colonists. Let me also commend to you that colony which is now coming to the front, and has very strong claims upon English sympathy, I mean Western Australia. There will no doubt be a stream of emigration from this old land to that new land, which has just entered into the inheritance of responsible government and other institutions. I would plead for these two large territories, sparsely populated at present, and in which the existing churches of our order have yet a struggle to maintain themselves. In closing my brief address I may just refer to one church, of which I myself was pastor for seven years, in Queensland, to show you that the churches there are aggressive in the truest sense of the word. That church has had for years a very strong band of lay-preachers, and I believe the number is now twenty. Those preachers go forth on the Sabbath from the central church, in Ipswich, all around the agricultural and mining populations; and the church has no less than seven or eight branch churches, with Sunday-schools and various other organisations, within a radius of twenty miles from the centre. That church is essentially a missionary church. Though a Congregational church, it is almost in form and administration a Methodist circuit with outreaching branches and influences; and, I may say, there are other churches in the colonies that are constructed and administered in the same way. Thus there is a very strong and efficient Home Missionary organisation in connec-

tion with our churches there. When you, my English friends, think that Australia may now be dropped out of all consideration in regard to substantial aid, let me remind you of those two colonies that I have named, Western Australia and Queensland, in which in a religious, ecclesiastical, and Congregational sense there is very much land yet to be possessed.

The CHAIRMAN: I am requested to ask the delegate of the Confederation of the Free Christian Churches of Holland, who a short time ago was received as a member of this Council, to rise and let the members see him.

Rev. Mr. MOOIJ rose in response to the request.

The CHAIRMAN, addressing Mr. Mooij, said: In the name of the International Congregational Council I beg to extend to you and to the churches you represent a most cordial welcome, and to express to you our joy that you should be here representing the churches in Holland who are travelling the same road towards eternal life that we are trying to travel. In the breadth of our Congregational sympathies, and in our earnest desire to take into our hearts all who love the Lord, and especially those who are seeking to do His will in anything like our way, we gladly take you in our arms in the fellowship and brotherhood of Christ.

Rev. J. GUINNESS ROGERS brought the proceedings to a close by pronouncing the Benediction.

AFTERNOON SESSION.

The afternoon session was held at the New Weigh House Chapel, Rev. J. G. ROGERS, B.A., in the chair.

The proceedings were opened by singing the hymn—

"O worship the King,
All glorious above."

Rev. S. B. FOREES offered prayer.

REV. J. G. ROGERS.

The CHAIRMAN: Before we go to the business of the afternoon the Rev. Dr. Quint has some explanation to give or further amplification of some statements made in his paper which seem to have been liable to misapprehension. Our attention has been directed to them, and Dr. Quint is specially anxious, and we are specially anxious also, that he should have the opportunity of fully explaining them.

DR. QUINT.

Rev. Dr. QUINT: Brethren, I may be pardoned if I modify slightly the statement of the Chairman, and say it is not that I was anxious, but I was requested to make some statement in explanation. Furthermore, the matter referred to, although alluded to as in my paper in a note which has been sent up was not in my paper. With those slight corrections I shall be glad to make statements which I think the English brethren would like to have on record. The matter referred to regarding parishes and religious societies was in Dr. Ross's paper, not in mine; at the same time, as I have had much to do in that matter, I think I can make clear the distinction. The English brethren naturally are confused by the use of the word "parish," by some of our American brethren. Let me say, in the first instance, there is not a single parish ecclesiastical in the United States—not one. We have no right to use the word "parish" over there. Some of our ministers very

frequently speak of "my parish," meaning simply their field of labour, that is all they have, no parishes, there has not been a parish there for two or three generations. There is not a man that has a parish. It is simply his field of labour, the territory where he lives, which has no organized existence whatever, and the use of the term in that way is entirely misleading. It does not mislead us over there, because we know it does not mean anything—it is all nonsense; but it does mislead English brethren. Now we will go back. What I have to say furthermore is this, that the system of religious societies, meaning thereby incorporated societies to which the Church is attached, is limited practically to New England. Outside of New England the system never has prevailed; but in New England, originally in the union of Church and State, the Church had no existence legally except in connection with the township or parish. There was then the parish on the English system. The township itself was a parish on the English system, and the word "parish" came up only when the township was divided into two or more subordinate parts, each to support a minister—the word parish was introduced for the purpose of designating those lesser territories. That was under the system of taxation for public worship in which all the people were taxed by municipal authority for the support of public worship in the parish where they lived, but, thank God, as other denominations came in, as dissenters like the Church of England and others came in—for they were dissenters over there, and always have been—when they came in and others, their members were by law finally allowed to withdraw from the taxable parish, provided they paid taxes in their own communion. That was in the early part of the century. By-and-by compulsory taxation was abolished and the union of Church and State ended. Now there came up a question before the Courts, that is who should hire the minister, who should collect the money, and the like for that Church. There was substituted what was called the Religious Society, an incorporated body, the Courts holding that the Church had no corporate existence sufficient to be recognised as capable of holding Church property, or of engaging a minister, paying salary, and the like. They could not make legal contracts, but must be allied to some corporation or society. There is the distinction. That society is sometimes ungraciously called a parish, but it is not so in any sense. It is a voluntary society; it votes in its own members generally, it builds its own meeting-houses, it has the church connected with it, but which, under the laws up to a recent time, had, and has now, where the two are, entire control of the pulpit. That incorporated body has power to settle a minister in defiance of the wishes of the church if it so pleases, but it very rarely

does, because other churches would not meet it in council. That is the idea, simply the alliance of the church and a religious incorporated society capable of holding property and making contracts. Four years ago a law was passed in Massachusetts authorising any church to separate itself from such religious society and giving it all the powers of a religious society. That is the independence we were speaking of yesterday. I think this makes the thing clearer. The difficulty was that the Court insisted that the church should not have sufficient corporate power to make contracts legal, but must be connected with a corporate body, called a society, or its equivalent. Now, I think I ought to add one thing more. I will answer any question in a moment. Bear in mind there were no parishes in your sense, not the slightest trace of one. It might have been inferred from what was said in general yesterday that this alliance of the church with a religious society is always harmful; very often it is not so. In many cases it is now so well worked out that a religious society, a corporate body, and the church are in perfect harmony in all business matters. Church members frequently are a large majority of that society, and there are some of the choicest Christian people voted into the society, a corporate body, who are the members of the church, some of them because they cannot face the sometimes formidable creeds which we have, and sometimes, although I think yesterday, perhaps, it might have been said the creeds do not keep out quite so many Christians as might have been imagined, yet I was kept out a great many months because I could not swear to a creed that I did not believe in, and I did not go in until they modified it. I was then in a theological seminary, studying to be a minister, and I could not join the church. However, the minister is frequently very good, because many of the members of the society have not the courage sometimes to confess their faith in Christ, through timidity of faith, and I have known some of them to be perfect, outside faith, the choicest spirits who were in the congregation. It must not be assumed therefore that that alliance is now always bad. Once it worked tyranny, sometimes it does now, and our churches are rapidly becoming independent societies. Thirty or forty in Massachusetts last year took the benefit of the new law; I think this explains it. Now, if any one has any question to ask, if you wish to give the time, if I have not made it clear I shall be very glad to answer any question, and especially because my little talk yesterday improved my health so much that I hope it will be a means of grace.

THE CHAIRMAN: I think we must adjourn the questions until after the business of the day is completed.

Rev. Dr. QUINT: I would like to ask

if any one thinks the matter is not clear.

The CHAIRMAN. The opportunity for that will probably come after.

Rev. Dr. QUINT: Does anyone think it is not clear? Is it clear? ("Quite clear.") All right.

The special subject for the consideration of the Council was:

CONGREGATIONALISM AS AFFECTED BY THE
RELATIONS BETWEEN CHURCH AND STATE
IN ENGLAND, THE BRITISH COLONIES,
AND AMERICA.

DR. NORTHROP.

Dr. CYRUS NORTHROP, in reading a paper on this subject, said:

The subject assigned to me is one which plainly calls for facts rather than theories. It would be very easy to speculate on the subject, and show from existing causes what we might suppose from antecedent probability *would be* facts. Such speculation, however, would be of little profit to an assembly like this, since it would consist in trying to prove the existence of conditions which some of you know *do* exist, or in trying to prove the existence of conditions which some of you know *do not* exist. I shall, therefore, waste no time in such a profitless undertaking, but shall present such facts bearing on the subject as are familiar to me, and shall hope that the brethren who have personal knowledge of the subject, as exemplified in Great Britain and her colonies, will supplement what I may say. My knowledge of the subject is, for the most part, limited to America. We are all familiar with the story of the origin of Congregationalism—Robert Brown, the Brownists, the Separatists, the little church at Scrooby, the emigration to Holland, the church at Leyden, the embarkation for America, the scene at Delft Haven, the voyage of the *Mayflower*, and the landing at Plymouth. These are all as familiar as household words in the families of intelligent Congregationalists the world over. And while there is much that is grand in

THE HISTORY OF CONGREGATIONALISM

thus outlined, one figure assumes heroic proportions as a representative not merely of Congregationalism, but of that Catholic Christianity and broad culture for which Congregationalists as a denomination have always been distinguished, and are distinguished to-day. And that figure is Pastor John Robinson, "who lived only fifty years when herested from his labours, leaving to the Universal Church a name worthy of everlasting remembrance." John Robinson had trained and taught the little flock that had been driven by persecution

from England to Leyden, a part of which, transferred to Plymouth in America, in theory still under the pastorate of Robinson and belonging to the church that remained with him at Leyden, yet "an absolute church of themselves," competent for all church work, was destined to be the first church of the Congregational order in America. For eight years and seven months the Leyden-Plymouth Church was the only Congregational church in America. It was destined, however, by its example to give form to the first church organized in New England, that at Salem, by men who had come to New England expecting "to be and to do some wiser and better third thing than to be like the Church of England on the one hand, or like the Leyden men on the other"—by men who said of themselves, "We do not go to New England as separatists from the Church of England, though we cannot but separate from the corruptions in it; but we go to practise the positive part of church reformation and propagate the Gospel in America." Indeed, so set were these future

CONGREGATIONALISTS OF SALEM

against separation when they left England that they were reluctant to allow Rev. Ralph Smith, afterward pastor of the church at Plymouth, to sail for America in the same ship with themselves; and when finally it was decided that he might sail with them, they were directed by the Governor and council of their company "to suffer him not to remain within the limits of the grant unless he will be conformable to our government." Yet within a little more than a month after the ships had arrived in New England we find, as the result of a combination of circumstances which we can group together under the general name of the Providence of God, this same Salem company, that had been so determined against separatism, "uniting to form a church by covenant, and electing and ordaining their pastor and teacher, regardless of the fact that both had received the established ordination in the Fatherland; and, more than all"—and most wonderful of all—"notice was given of their intended proceedings to the church at New Plymouth, that so they might have their approbation and concurrence, if not their direction and assistance, in a matter of that nature, wherein themselves had been but little before exercised." "The Plymouth Church sent Governor Bradford and others as delegates; but they, going by sea, were hindered by cross winds that they could not be there at the beginning of the day, but they came into the Assembly afterward, and gave them the right hand of fellowship, wishing all prosperity, and a blessed success unto such good beginnings." The proceedings of that day determined the character of the future churches of New England, making Congregationalism dominant in the four provinces first settled, and causing it to

become for these provinces, in a sense, the established religion for more than a century and a half.

I note, therefore, as

THE FIRST INFLUENCE

of the union of Church and State upon Congregationalism, the transfer from Old England of the only Congregational church within her borders to New England, and the establishment in New England of Congregationalism as the State Church.

With what justice Congregationalism exercised powers seemingly so incongruous with its own spirit remains to be seen, and will next be considered.

The settlers of New England were for the most part religious men, who emigrated from England for causes connected with religion. When they reached the wilderness they organized not only new churches, but new States.

And because the same men constituted the membership of the church and the citizenship of the State, the distinction between the Church and State in respect to their proper functions was not always as closely observed as it would have been under other circumstances.

For these men the State and the Church were alike formed in the interest of God's kingdom, and it did not seem to them improper that both should do whatever they could to advance the interests of religion. For long years, therefore, the legislatures, or general courts, as they were called, and the churches were both the instruments through which

A PRACTICALLY UNANIMOUS PEOPLE

enforced the observance of morality and religion with an allowance of just as much freedom as in the judgment of these earnest men was consistent with the preservation of religious purity and of their religious rights. They were making a solemn experiment, and they did not propose to lose all that they had come to New England for by admitting everybody to share in the management of their affairs. Situated as they were in relation to the Government and the Church of the mother country, and the temper of the world being what it was in relation to toleration, these men were perfectly right in taking the whole control of the colonies which they founded into their own hands.

Two years after the church in Salem was established, it was ordered and agreed by the first General Court held in Massachusetts, May, 1631: "To the end the body of the Commons may be preserved of honest and good men, that, for the time to come, no man shall be admitted to the freedom of this body politic but such as are members of some of the churches within the limits of the same." This, being interpreted, means that nobody should be a voter in the Commonwealth unless he were a member of a Congregational church. It was, however,

provided that others might make and debate motions in the public meetings. Every man, whether inhabitant or foreigner, free or not free, had the liberty to come to any court, council, or town-meeting, and either by speech or writing, to move any lawful, reasonable, and material questions, or to present any necessary motion, complaint, petition, bill, or information. I do not believe in the union of Church and State, and I am heartily glad that the last vestige of such union long ago disappeared from New England as well as from the rest of America. But the early settlers of New England had special reasons for their establishment of a State Congregational Church—reasons which

FULLY JUSTIFIED THEM

in doing what they did—reasons, however, which after a time ceased to exist, and therefore ceased to justify the *quasi* union of Church and State. The argument in favour of their action is well stated by

THE HISTORIAN PALFREY.

"By charter from the English Crown the land was theirs as against all other civilized people, and they had a right to choose, according to their own rules, the associates who should help them to occupy and govern it. Exercising this right, they determined that magistracy and citizenship should belong only to Christian men, ascertained to be such by the best test which they know how to apply. They established a kind of aristocracy hitherto unknown. Not birth, nor wealth, nor learning, nor skill in war, was to confer political power; personal character—goodness of the highest type—goodness of that purity and force which only the faith of Jesus Christ is competent to create. . . . The conception, if a delusive and impracticable, was a noble one. Nothing better can be imagined for the welfare of a country than that it shall be ruled on Christian principles; in other words, that its rulers shall be Christian men—men of disinterestedness and integrity of the choicest quality that the world knows—men whose fear of God exalts them above every other fear, and whose controlling love of God and of man consecrates them to the most generous aims. The conclusive objection to the scheme is one which experience had not revealed, for the experiment was now first made. It is, that the scheme is incapable of being carried out, because there are no tests of religious sincerity which will guard the weak judgment of man against error. When power is appropriated to the religious character, the external signs of the religious character will be affected by the insincere and undeserving." Hypocrites will abound. "A government so constituted will not fail, before long, to show itself subject to the operation of the same disturbing causes as affect other forms of polity, through the faculty of those by whom they are administered."

"Regarded in another point of view, the plan was at once less novel and more feasible." . . . "When the fathers of Massachusetts established their religious test of citizenship" (for the time to come admitting to citizenship only members of the churches), it was a matter of fearful uncertainty what the faith and ritual of the Church of England would turn out to be. It was too painfully certain what had been the Church's treatment of themselves, and how hardly, without any further backsliding of its own, it was prepared to treat them again, should it come into power on their own soil. They were in error in supposing that, by the application of a religious test, they could exclude all but good men from their counsels. They were not so far from the truth when they expected, by the application of such a test, to shut out from their counsels the emissaries of Wentworth and Laud; and, in their early weakness, nothing was more indispensable than this for their protection. They had lately set up a religious polity. The hopes and aims with which they had established it were of vital consequence to them. They knew that they could not maintain it, and the momentous interests, civil and religious, with which it seemed to them connected should the council-chambers of their infant community admit the creatures of the English Court and Church."

Self-preservation then—the safety of the State the supreme law—demanded that the Puritans in New England should for a time deny to persons of other faith the right of citizenship. The continent was broad. Other people might go where they chose. The world was all before them where to choose. But if they persisted in settling within the limits of New England they must be content to live without the exercise of political power till at last the State was free from the dangers which threatened liberty of religious thought and worship from the machinations of the same enemies who had driven the fathers of New England out of Old England, and had denied to them in Old England what they now demanded that the Puritans should grant to themselves in New England.

It is only in a political sense, in the security of Puritanism or Separatism from the arbitrary power and repression of the Church of England, that Congregationalism gained anything by its alliance with the State. This, indeed, was again not to be despised; but it was a gain which had to be shared with all other denominations in the course of years, so that in this matter the Congregationalists of New England, like their children everywhere since, exhibited the spirit of the fathers in Leyden, for they, in all that they did, were "but stepping-stones unto others for the performance of so great a work."

Dr. Dexter, commenting on the action of the General Court of Massachusetts providing that only church members should vote, says that "Massachusetts was not then the

State of Massachusetts, but a little private trading corporation, so to speak, camping out upon land which it had received by grant; trying the experiment whether a permanent settlement could be effected and the seeds of a plantation successfully germinated. There was room enough outside for other people, and they wished to be by themselves, left in peace to work out their own experiment; and they had as much right, and the same right, to do what they did, as a lodge of Freemasons going on an excursion into the Adirondack woods would have to say distinctly that "tickets will be issued to none but members of the Order, their families, and invited guests"—of which nobody but a fool would complain. The corporation must fix some condition of membership. As situated, nothing seemed to them more natural or suitable than this." All of which is very true. But the further fact remains that the law limiting the right of voting to church members remained in force after Massachusetts ceased to be "a little private trading corporation," and had become the colony of Massachusetts; and this was not the only colony where the same law existed. In the province of New Haven ecclesiasticism was carried much further than in Massachusetts even, and only church members could vote at the regular elections for officers of the colony, though others were admitted to vote in the choice of deputies from towns and in nominating candidates to the General Court.

In Plymouth and Connecticut the right to vote could be conferred upon persons who were not members of a church. But, as in all the colonies of New England, no one could vote until he had been admitted an elector by the votes of those who were already voters; and as everywhere a religious character was regarded as the best evidence of a man's fitness to be a voter, and his membership in some church was regarded as the best evidence of religious character, it requires no great stretch of the imagination to believe that even in Plymouth and Connecticut not many men were admitted to the privilege of voting at the general elections who were unable to show their fitness for such a trust by proof of membership in some good Congregational church—so careful were the colonists in New England to keep the control of public affairs from falling into the hands of the enemies of their religious freedom.

DISESTABLISHMENT IN CONNECTICUT.

In Connecticut, from the first, the same people managed the church and the town to such a uniform degree that the town government and the church government have well been called "the two sides of the same medal." The first three settlements were made by companies who were organized churches when they came, two of them having their pastors with them; and the same people who in an ecclesiastical way were a church in a political way were a

town. For nearly a century (until 1727) the same persons in each town discussed and decided ecclesiastical matters and civil affairs indifferently; but they were not, as in New Haven, required to be church members. The same town meeting could provide for the repair of roads and bridges and the repair of the meeting-house. This was all right, and was natural enough so long as the people were all of one mind and all Congregationalists. Religion was something that deserved to be supported, and therefore every person must contribute to its support. For a long time this meant that every person must pay a tax for the support of the Congregational Church. But in 1706 the Church of England established a mission at Stratford, which became an organized church in the course of a few years. In 1727 the General Court passed an act which cut the tie that had so long bound town and church together. Hitherto there had been only the Congregational Church in any town. Now authority was granted to Episcopalians to organize societies of their own, the members of which were thereupon excused from paying rates to the Congregational minister; their obligation to pay taxes was transferred to their own minister. The Congregational churches still retained the power of taxing all other persons than those embraced in the Episcopal Church for their own support. In 1729 the Act of 1727 was extended to cover the case of Baptists and Quakers. The law was further modified from time to time, every change making a separation from the Congregational churches more easy to those who wished to leave them. The Congregational churches organized under the Saybrook platform were, however, owned and acknowledged to be established by law until 1784, when the legal establishment of the Laybrook Platform—a sort of Presbyterianized Congregationalism—was repealed, and liberty of conscience granted to Christians of every name. It was provided that Christians, of whatever denomination, might form themselves into distinct churches, which should have all corporate powers and privileges of the Congregational societies; and that every person attending such churches, and lodging a certificate of the fact, signed by the minister or clerk of his own society, should be exempt from all taxation except by the society of his choice. Every person was bound still to belong ecclesiastically somewhere, and unless his certificate was given to the contrary, he was presumed to belong to the located or Congregational society. No man was allowed to rid himself of his part of the burden in supporting Christian worship and instruction. In 1791 the system was completed by allowing any man to free himself from paying rates to located or Congregational society by giving his own certificate that he preferred some other denomination. Still the Congregational churches were the standing order, as it was called. The Methodists began their work in 1789, and soon became

a power, especially among the lower classes. "For one reason or another," every dissenting sect had its own grievances, and felt itself to be more or less an alien to the Commonwealth," and all looked upon the Congregational churches as their common enemy. "The worst political feature of any ecclesiastical restriction"—lack of patriotic interest in the Commonwealth, showed itself again and again in local politics before the Revolution, still more during the Revolution, in the development of the Tory party in the State; and it was the basis of almost all party opposition after the Revolution; until all the minor sects combined in an effort to redress their grievances, and, coalescing with the rising tide of democracy, they overthrew the Charter of the State, called a Constitutional Convention, and in 1818 adopted a Constitution, under which religious profession and worship were to be free to all, and no sect was to be preferred by law; no person was to be compelled to join, associate with, support or remain member of any religious body; and all religious bodies were to be entirely equal before the law. Thus finally was given up the long-cherished principle that every citizen should bear his part in supporting public worship and Christian instruction as a matter of public benefit. Thus finally was the last tie broken between Church and State, and every man left to contribute or not contribute, as he might please, to the support of religious institutions."

The various steps by which Connecticut, including Newhaven—merged with it in 1664—passed from the exclusive toleration of Congregational churches to the recognition of the equality of all denominations, and the freedom of every individual to do or not to do in matters of religion, were taken

BY THE CONGREGATIONALISTS THEMSELVES, since they were all the time largely superior in numbers to the combined sects opposed to them; but it must be admitted that these steps were taken by the Congregationalists very reluctantly and only under the severest pressure. What now were

THE EFFECTS OF THE UNION

of Church and State in New England, the Congregational being the State Church? They were not all good, and not all bad. It is easy to see how Congregationalism was enabled to mould New England for a century and a half, and to give it that deeply religious character represented by the best of Puritanism, which has always characterised the people of New England, who were of the Puritan stock, and which has since been in no small degree impressed by the sons of New England upon the other Northern States of the Union; and it is clear that this result was due in some measure to that union of Church and State which gave Congregationalism full power

and opportunity to do its work undisturbed.

But there were evils resulting from this union. Some of them just the evils which are found to attend State Churches of other countries and of all times. Some of these evils are thus summed up by Rev. Dr. Dutton. He says: "Unrenewed men were tempted to become members of the Church; membership was construed, also, to include all baptized persons; and then, in order that children of parents not members in full standing, not participants of the Lord's Supper, might be baptized, and so be called members so far as to vote and hold civil office, the pernicious 'Half-way Covenant' was invented and practised. Under such influences, the vital church was merged to a lamentable extent in a mass of unconverted members. Unconverted men to some extent, were in the ministry. The distinction between those renewed by the grace of God, and the unrenewed, between the real church and the world, was in a great measure obliterated; and the standard, both of religion and morals, became very low, so low that it seemed that nothing but the extraordinary grace of God in the great awakening of 1740 could have saved the church from apostasy." The evils which are here enunciated were accompanied by a departure from the simplicity and independence of the old Congregational way, and by the admixture into our system of notable elements of Presbyterianism.

THE PARISH SYSTEM.

For years the churches were called Presbyterian; and what Rev. John Davenport called "the parish way," a child of Presbyterian thought when Presbyterians were hoping to be the State Church in England, crept in, not through the pure Congregationalism of John Robinson and his Leyden-Plymouth church, but through the Presbyterian Congregationalists of Massachusetts and the other colonies, in which the idea of Christ's Spiritual Headship of each church was not as well understood as at Plymouth. That "parish system" is, I suppose, still characteristic of most State Churches—it merges the church in the parish, and all persons of good moral character living within the parochial bounds are admitted to baptism and the Lord's table. Our ancient Congregationalism began to be recovered in

THE GREAT AWAKENING OF 1740,

and in the dissensions by which the Half-way Covenant, with its deadening influence, was demolished. Says Dr. Bacon: "When that leaven of a National Church, and of the parish way, had been purged out by sounder doctrine, and by the wide revival of religion as a personal experience, there began to be, of course, a yearning and a half-conscious endeavour after the old Congregational way." Ultimately, "our churches and our

ministers were delivered from what had become an 'entangling alliance,' with Presbyterian methods, and they are content, and more than content, with the simple and Scriptural policy which rejects all ecumenical, national, provincial, and classical judicatures ruling the churches of Christ, and which recognizes no Church on earth save the local or parochial assembly and fellowship of believers, and the Church Universal, which includes all that are Christ's. We have learned, and I trust we shall never forget, that the only visible union attainable, or really desirable, is to be found, not in the Presbyterian idea of government over churches, but in the Congregational idea of the communion of churches."

"Our churches, then, in recovering their original Congregationalism from an unfortunate complication with ideas and principles derived from other systems, have become and are still becoming, not more sectarian but less so. They are gaining year by year, if I mistake not, a larger and more catholic habit of thought and practice in relation to other Christian bodies than our fathers knew; and in this way the true genius of our system, with its two cardinal principles of the completeness and self-government of each local church under Christ, and of the free communion of the churches with each other, is finding its natural and full development."

That was written by Dr. Leonard Bacon more than thirty years ago; and he looked at matters in the light of what he saw around him in Connecticut. If he were living to-day, and could see how the Congregationalists are keeping up with other sects in the wild race for multiplying churches in the West, I am not certain that he would think that we are becoming less sectarian. If sectarianism means an honest self-respect and determination to have the principles of our fathers, and their modes of ownership, supported, wherever on the wide Continent we may go, then we are becoming more sectarian; but in that Charity which is even greater than Faith and Hope, we certainly do abound as much as Dr. Bacon ever believed or hoped.

THE ENGLISH ESTABLISHED CHURCH.

More than threescore years and ten have passed away since the Episcopalians, aided by all the other dissidents of Connecticut, religious and political, wrung from the Congregationalists the constitutional recognition of all denominations as equal before the law, and thus secured for themselves and their allies simple justice. It seems strange to an American that what has been so eagerly sought for and uniformly gained by Episcopalians in America, the Episcopalians of England should still deny to the Nonconformists of this country. Will it be necessary for the Nonconformists of England to follow the example of the Episcopalians of Connecticut, and organise a campaign for

justice, in order to induce the Established Church to let go its hold? I cannot but feel delighted with the courtesy and manliness of the reply of the Congregational Union of England and Wales to the letter of the Archbishop of Canterbury, adopted September 30, 1889.

The defence of the historic Episcopate as fully realized by our churches is a credit to the man who wrote it and an honour to the body that adopted it. The dignity with which the Congregational Episcopate is declared to be "our historical inheritance, and construed as no mere matter of polity or ritual, but as of the essence or nature of the Church, necessary to its complete dependence on Christ, and involving its no less complete independence of the State," is worthy alike of the subject and the occasion. But more than all else in that reply is a characteristic which belongs equally to most of the addresses by the Chairmen of the Union which I have been permitted to read—that is, an unflinching spirit of kindness even towards the Church at whose hands, as you say, "We have had to suffer reproach, which we have felt to be the more bitter as coming from brethren in Christ." Surely the Congregationalists exhibiting towards even the Established Church the love that never faileth, that hopeth all things, believeth all things, endureth all things, must receive at no distant day an answer to their prayer that "every hindrance to charity and brotherhood may be removed, and that the Christians of England, under whatever names they gather, may "by one Spirit all be baptized into one body." Surely the present condition of things in England, admirable as it is compared with what was the condition previous to the Act of Toleration, cannot much longer satisfy even the dominant Church. The disabilities, and burdens, and slights, and inconveniences which in this country are put upon the Nonconformists, seem so

UTTERLY UNWORTHY OF THE AGE

in which we live, unworthy of the freedom so generally enjoyed, unworthy of the teachings of the open Bible, and unworthy of the generous spirit of Englishmen, who pride themselves on being just, that I cannot but think that the day must soon come when England will stand in this matter on the platform which is laid down by the constitution of most of the States of the Union. When the Constitution of 1818 was adopted in Connecticut, it was felt by many Congregationalists to be a terrible blow to the cause of Christ as represented by the denomination, and Dr. Lyman Beecher afterwards said that he made himself absolutely wretched for three days over what was

THE BEST THING THAT EVER HAPPENED TO CONNECTICUT.

So I am sure that wherever the principle of absolute equality before the law for all

denominations is adopted, there will be a freedom from heartburns and jealousies and wranglings, and an earnest, brotherly spirit of co-operation in the work of Christ, which seems to me hardly possible in a State in which the people, willing or unwilling, are compelled by law to do service to a favoured Church, whether toleration of other churches be allowed or not.

It proved to be a blessing in disguise. The day for mere toleration in free Christian States has gone by; the day for Christian charity and brotherhood before God and the State has come.

If it be true that "the Leyden Church is the parent of Independency alike in England and in America"; if it be true that "New England was the first realization on a large scale of the principles of Independency"; and "the growth of the New England States and their Independency in religion exercised extraordinary influence in England in former times—encouraged the Puritans, opened to them a refuge from Anglican tyranny, showed them an English State where the Bishop had ceased to trouble, and where their own principles were active and realized," let our English brethren be encouraged by all the ties between them and their brethren in the United States, by all the inspiration which has ever come to England from America, to work patiently for such a change of public opinion as shall cause England to surrender the unjust discriminations inseparable from a union of Church and State, and to accept the doctrine of Independency, as described by an English writer, "that the best service the State can render to religion is to leave it free to live and act according to its own nature, in obedience to its own laws, prompted by its own impulses, guided by its own spirit and judgment." And let our brethren be assured that when that day shall come, the day of perfect equality of all religious denominations before the law in England, nowhere, not even among the Nonconformists of Great Britain, will there be greater joy than there will be among the Congregationalists of the United States of America.

DR. GOODRICH.

Rev. Dr. GOODRICH read the next paper.

CONGREGATIONALISM AS AFFECTED BY THE RELATIONS BETWEEN CHURCH AND STATE IN ENGLAND.

Our subject had been easier were it Congregationalism as affected by the Established Church in England. We should then have had somewhat to say of the influence upon us of sacerdotalism and episcopacy. But we are called to consider, not the effect upon us of any particular Church that may happen to be established, but of the relations between Church and State in England.

Underlying these relations there are a doctrine and a policy which have greatly influenced us. The relations of Church and State involve a false doctrine of the Church and of the State. That doctrine is the doctrine which Hooker, with so much dignity, has set forth, viz., "that there is not any man of the Church of England but the same man is also a member of the Commonwealth, nor any member of the Commonwealth which is not also of the Church of England." That is to say, from one point of view the nation is the Church, and from another the Church is the nation; Church and State are convertible terms; they are convertible terms. This doctrine has prevailed in the State Church from Hooker to Stanley. Warburton's doctrine does not seem to have exercised much influence; neither does Coleridge's. The relations between Church and State have also involved a false policy—the policy of persecution. As a matter of fact, they actually have; as a matter of nature they must. The very existence of a State Church is of the nature of persecution; it inflicts disabilities on those of the State who, for conscientious reasons, cannot belong to the State Church.

We will now note how the false doctrine and the false policy involved in the relations between Church and State in England have affected Congregationalism in its doctrine, its worship, its piety and its progress.

DOCTRINE HAS BEEN AFFECTED.

I.—First in its doctrine. They have affected its doctrine of the Church and of the State. The erroneous doctrine involved in the relations between Church and State in England affirm that since the nation is the Church, "the wicked and profane" being members of the nation, are also members of the Church, and since the Church is the nation, it ought, through its State penalties, to force all its members, the whole nation, including "the profane and wicked," to attend its services, and to partake of its sacraments. There was consequently what was called "indiscriminate communion." This was the offence of the State Church to our fathers. They were not offended at the union of Church and State; but they were offended that the State Church compelled the unworthy into the communion of the Church. The consequent lack of Church discipline vexed their righteous souls. An *ecclesia*, a "gathered Church" they contended for, and since the existing relations of Church and State excluded such a Church they separated from the State Church. Thus this false doctrine of the State Church provoked Congregationalism to affirm its doctrine of the Church, and was the occasion of the birth of modern Congregationalism.

Scotch Congregationalism has a like genesis, for its exodus, as seen in the Haldanes, had for its promised land purity of communion.

RESISTANCE TO FORCE.

Then the alleged right of force in matters of religion involved in the Church and State doctrine, the Congregationalist instinctively resisted; he would die rather than commune with a Church against his conscience. His resistance compelled him to face the question, What are the true relations between the State and the Church? The two have relations, he felt, but he did not at once see what they are. Bounding to the opposite of the Church and State theory, some among us have said, the State has nothing to do with religion. But we are now seeing that this position is not so much an affirming of the sovereignty of conscience in religion as a confusing of the separation of Church and State with the separation of religion and State. In a sense, it is true the State has nothing to do with religion; but rather let us say, religion has much to do with the State. Religious men, we Congregationalists hold, are bound to labour that the State shall be a kingdom of God, not by the existing relations of Church and State being maintained—quite otherwise; but by her parliaments, her laws, her institutions, and her policy being controlled by the truths and ethics of the Christian religion. The sooner Church and State are separated, the better for both; the sooner religion and State are spiritually one, the better for both.

The form of the State, democratic or other, is not material to our doctrine.

THE DEMOCRACY WE WELCOME;

we will do our little to aid its progress; but we will not suffer it to use the Church as the mere instrument of its purposes, nor will we attempt to make it the mere instrument of the Church's purposes. We assert the dominion of the Christian religion in and over it. If it reject that dominion, we protest and persist in our testimony that no democracy can be at once secure and free save as it is also a theocracy.

The relations of Church and State in England have also affected Congregationalism in its doctrine of Christ. In a discussion with James VI. of Scotland, at Falkland Palace, Andrew Melville said, "Know, Sir, that there are two kings and two kingdoms in Scotland. There is Christ Jesus the King and His Kingdom the Kirk, whose subject King James the Sixth is, and of whose kingdom neither a king nor a lord nor a head, but a member, and, indeed but God's silly vassal." As Melville by the prevalent theory of Church and State was thus provoked, so Congregationalism has been provoked to assert the distinctness of the two kingdoms and the absolute supremacy of Christ. The attempted usurpation of Christ's crown-rights stirred up the Congregationalists to an earnest contention for them. Their contention has reacted on their faith, so that they have realized with some power the presence of the personal risen Christ as Lord both in their lives and churches. As this realization in

good measure protected them from the unbelief of the eighteenth century, so will it from the anti-supernaturalism of this century.

The doctrine of personal salvation, as held by Congregationalists, has been affected by the relations between Church and State in England. We gladly recognize that a great company within the Established Church insist with power that without faith it is impossible to please God. Still, the State Church as such teaches—especially it so taught when it enforced Church attendance—that personal salvation is a matter of Church attendance rather than a matter of personal faith. To be a good Churchman is to be a good Christian. Beholding this, the spirit of Congregationalism has been stirred zealously to contend that personal salvation consists in union with Christ, which is effected neither by Church attendance nor by Church sacraments, but by personal faith in Christ.

WORSHIP HAS BEEN AFFECTED.

II.—Secondly, the worship of the Congregational churches has been affected by the relations between Church and State as they exist in England. Of Bishop Sheldon, the ecclesiastic who had most to do with the Act of Uniformity which settled the worship of the State Church, Burnet said, "He seemed not to have a deep sense of religion, if any at all, and spoke of it most commonly as an engine of good government and a matter of policy." The Episcopal Church, as well as we, resents such a view of worship, but such a view is natural to a State Church. Divine worship, it assumes, is a State function; the State, therefore, has the right to determine the form of and to enforce attendance on the services of the State Church. The State has exercised this power, even to making the partaking of the Church's sacraments a condition for holding civil office. The form of worship being coercive, it was expedient it should be uniform and sensuous. The degradation of Divine worship roused Congregationalism to protest: "Divine worship a State function! Nay, it is the direct access of the soul to God; it is not a mere feeling of awe; it is the solemn submission of the person to God, of his mind to God's truth, of his conscience to God's salvation, of his will to God's righteousness. Divine worship must not be coerced; it must be voluntary, for, as argued Milton, the 'forced performance of religious duties is a dishonouring rather than a worshipping of God.'"

We have been provoked, it is admitted, to protest herein a little too much. But we are now acknowledging that there may be in our worship a place for forms of prayer, and that sermons may be too long. We perceive that baldness in worship does not necessarily include, any more than richness in worship necessarily excludes, spirituality.

CHRISTIAN CHARACTER HAS BEEN AFFECTED.

III.—The relations between Church and State in England have, in the third place, affected the piety or Christian character prevalent in our Congregational churches.

Authority was the controlling idea of the age in which modern Congregationalism was born. At one moment it was the authority of the Church; at another the authority of the king; at another the authority of the Parliament. Our Congregationalism attempts to exorcise false authority in religion as it can only be exorcised, by enthroning true authority on its one lawful throne, the conscience of the individual in fellowship with God and man. Submission to God in the conscience was to our fathers, and is to all true Congregationalists, not less than submission to the Church is to the Romanist, or submission to Church and State is to the English Churchman. Rather than be disloyal to that supreme authority within, which affirmed for them "the Congregational way," many suffered their estates to be ruined, others their noses to be slit, and their ears cut off, and others, as Barrowe, Greenwood, and Penry, suffered martyrdom. Fidelity to conscience and heroism of conduct were thus burnt into Congregational piety. And the political wrongs and social injustices which the union of Church and State has inflicted, and, though in a less degree, still does inflict, on Congregationalism has to this day disciplined the Congregational piety into a recognized robustness of faith and independence of character. Indeed, Congregationalists by birth, who are not thus disciplined by the disadvantages of their ecclesiastical position, become absorbed into the State Church; thus happily leaving the Congregational type of piety undepraved.

TOLERATION CHARACTERISTIC OF CONGREGATIONALISM.

The relations between Church and State have disciplined the Congregational piety into another characteristic note—a note at once the opposite and complement of authority—toleration. There is, Lecky has insisted, a toleration born of scepticism; but, we add, there is a toleration born of faith. There is a toleration which allows all opinions, since all are probably equally erroneous, and there is a toleration which allows all opinions because of its faith in the ultimate victory of truth. With his faith in the reign of the risen Christ and in the presence of the Holy Spirit in the Church, the Congregationalist has no place for doubt in the ultimate victory of truth. Revering conscience, he could force no man's conscience. Toleration is thus bound up in the heart of Congregationalism; it needed, however, persecution to bring forth that toleration in its perfect form. Persecuted on account of his faith, he pleaded for toleration. What he asked for himself he came

to see he could not deny to others. Congregationalism, then, is not liberal through scepticism, but through faith. Schemes of comprehension, therefore, which a worldly State Church has piped into our ears we have not danced unto.

The relations, then, between Church and State in our midst have educated Congregationalism, as exemplified in John Howe and John Milton, into a piety which fairly unites in itself fidelity to truth with a spirit of toleration, loyalty to Christ with liberality of thought. Our Congregational piety may lack something of the submissiveness and devoutness of the Romanist and something of the fire and fervour of the Methodist, or something of the order and gravity of the Presbyterian, but it has ever been marked by force and freedom, by fidelity and liberality.

EVIL EFFECTS.

But the relations between Church and State have affected our piety, not for good so far as they have tempted us to separatism and contentiousness. Provoked by the existing unhallowed relations between Church and State, some among us so press for separation of Church and State that they divorce the spiritual and the secular, the spiritual thus becoming ascetic and the secular profane. Hence a form of Pharisaism and Philistinism have now and again somewhat marred our piety; we have not always manifested that purity and harmony of character which results from the complete conciliation in life of the spiritual and secular. In like manner we have at times been betrayed into an excessive individualism, to the neglect of the equally important truth of solidarism.

In the speech made in the House of Commons a few years ago by Mr. Winterbotham, which Matthew Arnold with Philistine unfairness cleverly criticised, he confessed that in consequence of the sufferings inflicted on them by the State Church "there was a spirit of watchful jealousy on the part of Dissenters." Well, possibly we have been too restive beneath the scourge pitilessly used; for our rights flched or wrenched from us we may have been somewhat too contentions for their restoration; beneath contemptuous treatment we may not always have exhibited the meek patience of our John Howe or the lofty culture of our John Milton; but we submit that it is a wrong alike in State and in Church when their relations are such that they fairly provoke in Christian citizens this spirit of watchful jealousy.

THE PROGRESS OF CONGREGATIONALISM HAS BEEN AFFECTED.

IV.—Finally, the relations between Church and State have affected the progress of Congregationalism. The consequent persecution increased Congregationalism. The execution in 1592 of Barrowe, Greenwood,

and Penry for their Congregationalism aroused such sympathy for them that the Government relaxed the penalty of death to that of banishment. Hence came emigration to Holland, with its increase of Congregationalism. The deprivation of three hundred of the clergy in 1605 forced many of them who were latent Congregationalists into open Congregationalism, with Henry Jacob at their head. From the passing of the Act of Uniformity, in 1662, hundreds of our churches date their existence. The mean and base series of persecuting acts following 1662, by which Congregational ministers were in good degree silenced, was the occasion of such as Owen, Howe, Clarkson, and others sending forth volumes of divinity which have taken permanent place in our literature, and greatly aided the progress of Congregationalism.

But the day has now come when we have lost this advantage of open persecution. In modern days our progress has been somewhat hindered, in country districts especially, by landowners in the interests of Church and State refusing farms to Non-conformists, or expelling them from farms simply because they were Nonconformists. Agricultural changes, however, have for this given landowners

A MUCH-NEEDED REBUKE.

By means of its union with the State the Church has been able to appropriate and divert national funds for its own educational purposes as well as for the maintenance of its own services and officers. The State Church consequently to its adherents is much the cheapest Church. This to the non-spiritual Britisher is a considerable attraction. Moreover, attendance at the State Church does not religiously commit the person as does attendance at a Congregational church. As said an M.P., "If I were to join you Congregationalists my adhesion would mean something; but I can be a member of the State Church and it means nothing." Then union with the State invests the Church with a certain social dignity, and gives the *entrée* to certain social circles from which the Dissenter, simply because he is a Dissenter, is rigorously excluded. These things to the many who religiously mean nothing, but socially mean much, robe the State Church with attractions which Congregationalism cannot compete with. The relations of Church and State in England, then, both quicken and retard the progress of Congregationalism.

But the hour is for Congregationalism. The more equitable distribution of wealth, the increase of education, the coming of the democracy, the liberality of thought, the longing for union through federation—all are for us. Nothing can arrest our progress but the decadence of our faith and the resisting of the Spirit. Take not, O God, Thy Holy Spirit from us! Lord, increase our faith!

DR. HERSER EVANS.

Rev. Dr. HERBER EVANS read the next paper.

CONGREGATIONALISM AS AFFECTED BY THE STATE CHURCH IN WALES.

The Congregationalists were the first in Wales to dissent from the Established Church, and have been marked out in the native language of the people by the dishonouring badge, or by the distinguished name, as you like to take it—"The Dissenters." A chapel of ours is not often called in common talk either Independent or Congregational, but the "chapel of the Dissenters."

I believe this title was given us because we were at first, and have continued to be, the most pronounced in principle and resolute in purpose as opponents of a State Church. We have now worn the questionable name so long and so well that it has become too respectable to part with. We shall not disavow it until Dissent and Dissenters in Wales are mere chapters in a past history. Then we can leave the name, as of another battle won, on the banner of religious liberty.

Congregationalism in Wales has thrived in the midst of oppositions and persecutions from all the powers of the State Church. We are undoubtedly the least favoured of all the Nonconformist denominations from the first, even to this day. There are whole counties in Wales, such as Carnarvonshire, where members of other Nonconformist denominations are raised to the magisterial bench; but this honour has been invariably denied to a Congregationalist, or Dissenter, however well qualified.

Mr. Froude has well said "that the thing which has taken root, and become strong, has thriven only because it had life in it." And I shall give you undoubted proofs that the Congregationalists, in spite of all the disadvantages they have had to contend with, are more numerous and powerful now than ever. Dr. Thomas, of Liverpool, has just published the most correct and complete statistics of our denomination that have ever appeared. There are at present 1,173 Welsh Congregational chapels in Wales and the English towns, with 286,161 adherents. Since the last enumeration, eight years ago, the members of our churches show an increase of 9,459, and the number attending our Sabbath schools an increase of 12,673.

The twenty minutes allotted me is too short a time to dwell upon the many disadvantages to Congregationalism of having to "learn to labour and to wait" under the shadow of a State Church, which has always been niggard of all help and prodigal of all manner of hindrances.

It would be easy to show how we have been driven to erect our places of worship in the back streets in our towns, in out-of-

the-way places in our villages, and how often we have had to wait for years for any plot of ground to erect a house to worship God in on His own earth. While other Nonconformists had land granted to them, and often in convenient places, we, the Dissenters, applied in vain for any such privileges. We are at present in the midst of

A SERIOUS CRISIS.

It is impossible for any one who has not lived in a country with a State Church, threatened with disestablishment, and especially disendowment, to realize how disastrous and alarming it is, how it fills our land with strife and bitterness. Every device is adopted that may serve to deepen a monstrous discord among our people, a yawning rift between Churchmen and Nonconformists. Among these devices may be mentioned the proselytizing that is going on in every direction; the bribes that are offered to "all sorts and conditions of men" who will join the State Church, and so improve its position against the day of reckoning; the constant unfair attempts that are made to convince our English neighbours from Nonconformist statistics that they are declining. Never has it been more true that some men—the more unscrupulous the better—can prove anything they wish by figures.

This, too, favours a spirit of mischievous and unfair criticism. If any of the Nonconformist bodies, in their annual assemblies, deplore any signs of immorality among our young people, or if we express our grief that young men of higher education do not offer themselves for the ministry, or if a fear is expressed that the habits of our countrymen are not what they once were—these are immediately taken advantage of by our militant bishops, and sent to the English Press to prove that Nonconformity in Wales is dying out.

Some time since the Calvinistic Methodists of Carnarvonshire called attention to the fact that cursing and swearing was on the increase among the young people, and appealed to all Christians for help and co-operation to put down the baneful habit. When one of the most prominent of the clergy of the country received this appeal he rushed into print, and this is one sentence of his bitter diatribe: "That the Nonconformists of Wales were mainly responsible for the prevalence of immorality in various forms in the country." And to prove that he was a man of "light and leading" he added: "That lying was justified and encouraged by Dissenting Ministers and Members of Parliament," meaning, of course, Members of Parliament returned by Nonconformists, because we hardly have any others.

In the nearest village to where this vicar lives I am assured that at a boarding school there a child insisted upon always writing the name of Oliver Cromwell with a little "o" and a little "e" because he was

such a wicked bad man! And because the teacher insisted on capital letters the parent withdrew the child from school. Could that little bigot have grown anywhere outside a Welsh parsonage? We have in Wales to pay the penalty of having to deal with a feeble State Church; a strong Episcopal Church, instead of meaning the ruin of Nonconformity, would rather mean its advancement. It would then be a fair and generous competition, with a final chance of co-operation. But an alien Church which is also weak has to make up for its weakness by the use of worldly wisdom. I would hail to-morrow a strong, free, Episcopal Church in Wales. It would no longer have to bribe, and cultivate jealousy; there would be no fatal fascination in making proselytes. Bishops would then boast not of confirming Nonconformists, but of saving men, and when some ministerial failure went over to the Church it would be accepted humbly as a Divine judgment. The liberation and restoration of the Church in Wales would be a national gain—socially, educationally, morally, and religiously.

At present the Welsh *notion*—for we are unquestionably a nation—and the greatest Churchman of the age, Mr. Gladstone, has called us

"A NATION OF NONCONFORMISTS"

—this nation is not only hopelessly divided, but the social bickering, dissension, and jealousy, which are a disgrace to religion, makes us weary of the religious discord promoted by this gigantic anomaly. It makes its Christianity vindictive and its charity sectarian. Its rewards, as a political institution, are given almost invariably not for spiritual work, but for political help; or, to use the stronger words of the Right Hon. Osborne Morgan, a son of a Welsh clergyman, "The State-appointed ministers of a State-endowed Church are paid and promoted not for preaching Christianity, but for fighting Dissent." Additional endowments are now again being handed over to its day-schools, which will virtually throw into its hands in scores of districts the education of our children. There they will be taught that it is a sin to enter one of the old chapels where their parents' lives were ennobled by learning the duty of obeying their consciences at whatever cost, and so joining the long line of martyrs and patriots of their country, from the days of John Pennry down to the present.

A CHURCH OF REVIVAL.

Congregationalism in Wales had its origin in the great piety and religious fervour of its founders. William Wroth, the first pastor of an organized Dissenting church, formed at Llanvaches, in 1639, was a man of unquestionable power as a preacher. When vicar of Llanvaches he drew such crowds to hear him that he was often obliged to preach in the churchyard.

He had in him too great an enthusiasm for the salvation of men to suit the Church of Laud, and he was dragged before the Court of High Commission and deprived of his living.

Such was the zeal of the first two Congregational churches at Llanvaches and Mynyddislwyn—two churches which remain to this day—that they sent out 17 of their most zealous members as lay preachers to rouse their fellow-men to a sense of their eternal well being. These were the pioneers among our lay evangelists, a noble class of Christian workers, who have throughout our history taken such a splendid part in the evangelization of the Welsh nation. The influence of these large-hearted and holy men at the commencement of our history has been transmitted, in a great part, to their successors. The history of their self-sacrifice for others has been a constant inspiration. With them, their followers believe firmly that the Church of Christ must be a society of regenerated men. Our great preachers aimed first and foremost at the conversion of their hearers; and while the Established Church threw its communion open to gamblers, playgoers, Sabbath-breakers, notorious sinners, the Nonconformist churches of all denominations stood forth for renewed men, for reformed characters, and would have none at their communion tables but those professing to be changed by the Spirit of Christ.

The first article of belief in these churches has been that they could not be living churches, and prosper, without the constant realization of the presence of the Spirit of God. They had no hope of any help from our territorial magnates and the great employers of labour; their great expectations were from on high; and this made them intensely religious, and mighty in spiritual power. Judge Johnes, and other unprejudiced authorities, show that Nonconformity found the Welsh people in the lowest state of moral degradation, and by the great cleansing influences of what is called in the Welsh language—*Yr Ysgrythyf Lan*—the Clean Scripture—and *yr Yspryd Glan*—the Clean Spirit—the Welsh people have been cleansed in habits and life until they are the most religious people under the sun. Our churches have been greatly blessed by religious revivals, and have always been in a state of prayerful expectation for them. Their number was more than trebled during the great revivals of 1828, 1839, and 1849. During the last of these, in four counties of South Wales, about ten thousand members were added to our churches.

Fall off have our churches become dry and parched, until we have cried for another downpour from on high, and it came again and again, like floods upon the earth, and the withering grass has turned green and began to sprout, and the poor stunted plants that seemed to have no life left in them flourished again, and there was growth, life, and beauty

everywhere. Our Episcopal Church never contemplates revivals—it has no room for a true revivalist; and when he comes, as Whitfield and Wesley in England, or has Rowlands of Llanegitho and Charles of Bala in Wales, their very enthusiasm of humanity causes them to feel not at home in the Established Church, and their heart says, “Depart, go ye out from the midst of her.”

A very honest, if not very wily, Welsh clergyman once said that the only reviver of their Church was a Disestablisher—Mr. Miall once, Mr. Dillwyn now, and Mr. Gladstone to come. What Dr. Chalmers has called a “vigorous Dissenterism” was not able to awake the Establishment in Wales from its profound slumber; it needed the disestablishment of the Irish Church to produce the panic which is at the root of what is now called the galvanized revival of the Church in Wales. It is the laying of the axe at the root of the tree which has caused every movement, every sign of life among its branches.

The Bishop of Llandaff, in his triennial visitation, just over, said “that the great majority of those confirmed by him were converts from one or other of the various Nonconformist bodies.” How is it that the Bishop does not see that this boast of his proves what

A BARREN FIG-TREE

his own Church is, if it must be supplied with borrowed fruits to keep up appearances? And the Bishop confesses that he learnt from his clergy “that the great majority were converts from one or other of the Nonconformist bodies.” Who knew better than these clergy where they found them, from whom they had proselytized them, and how they induced them over? The only returning prodigal over whom the Welsh Church rejoices with great joy now is a Dissenter! Think how all this enticing and rejoicing tests and proves all our people. And, thank God, there are thousands among our young men and maidens who give the lie to Walpole’s saying, “Every man has his price.” No; else there would not be a Dissenter in Wales at the present day.

The Church of England in Wales being the Church of the rich and of the *favoured* classes, a minority which includes all the affluence and station of the country, the Congregational and other Nonconformist churches have become the home of the working people and the poor. The Establishment claims to be the Church of the poor—it certainly helps the poor, but always by making paupers of them. It keeps them down paupers always, ready for doles, and thankful for blankets, coal, and Christmas gifts from year to year. The Nonconformist Churches have recognized the working classes and the poor as men and brethren; they have stood by them in all their struggles, and have helped them to claim and to win their rights as men and citizens.

THE WORKING CLASSES.

The working men of Wales have not deserted our chapels; they are our most devoted Christian workers. They have found out that Congregationalism means trust the people, educate the people, persuade them that Christ has left the future of His Church greatly to their individual efforts, in dependence upon His help and blessing. Nonconformity among us has reached the labourers and farm servants, and the very poor, and has done the work the Salvation Army is doing now in England and other countries. The Welsh working people are very well posted in the history of the State Church; they know that throughout its whole history it has been on the side of privilege against equality, of patronage against liberty, of power against right, of the priesthood against the people. Hence it is that wherever you find a handful of Welsh working people removing to a large English town, or emigrating to America, the first thing they do is to start a Sabbath school, then they erect a chapel. They have erected 469 chapels in America, but not a single Welsh Episcopalian church. They have erected Welsh chapels in almost every large town in England, and in all countries where they have emigrated to, so that the Welsh chapels erected by them outside their own country number many hundreds; but you cannot find a dozen Welsh Episcopal churches outside Wales in all Great Britain, Greater Britain—not a dozen on the face of the whole globe. The fact is, the Welsh people get enough of the Episcopal Church in Wales, and they never long after it when they leave. They are quick to recognize the Priest and the Levite, who can see only their own side of the road. The Welsh working class everywhere are true to Christ, and are ready to make sacrifices for their own loved Free Churches, for they have been to them true Samaritans, always ready to help them when robbed by the tyrant, and passed by by the tyrant’s friends.

HOW THE BISHOPS ARE CHOSEN.

The State Church has had this effect upon us: it has kept alive in our churches the conviction that our first grand essential is power in the pulpit. I remember hearing Mr. Henry Richard, M.P., once saying: “There never has been among the Nonconformists of Wales a time when or a class who have affected to deprecate or despise an educated ministry.” The founders of Dissent in Wales were the best educated men of their age and country. The Established Church in our country never seems to appreciate highly men of power in the pulpit. The best preachers were passed by when the recent bishops were selected—head-masters of schools were elected rather than preachers; masters of figures to prove that Dissent

was declining rather than masters of assemblies. The Bishop of Llandaff, one of these census collectors, has just said that he has received four ministers in three years from among the Welsh Nonconformist bodies. Four in three years will not help much to make up the loss of those who cross over the other side of the fold to the Church of Rome. These masters of figures seem actually to believe that our great masters of assemblies wish to cross over to their Church, and they are constantly insinuating that there are a number knocking and waiting for entrance. I saw it mentioned that a child was taken down to the country from the centre of London for the first time in her life. She had never seen a bird except in a cage—in captivity; and when she saw one around the house coming for its early crumb she cried out! full of pity: "Poor birdie, without a cage!" So these Welsh bishops would pity our Bishop Dale: "Poor birdie, without a cage!"

These cage preachers cannot realize the greater freedom we are born to, wide as the air of heaven. They know not what it is to preach to thousands on a grand field day, in the Cymnafa, when the power of God comes down to sway the multitude, and the joy of it has often been such that no mitre upon earth could make up for the loss of it; and the cage, though gilded with gold, has failed and will fail to tempt us in.

The Bishop of St. Asaph, some three weeks ago, said at Lampeter College that sixteen Nonconformist ministers, and some of them men of the first rank, had applied to him (during the last two years) for holy orders. He refuses to name one of the sixteen, but prefers to undermine the confidence of the Welsh people in the sincerity of all its Nonconformist ministers. Is not this intolerable? Is not this the old persecuting spirit in a more detestable form? I would far prefer to have my ears slit, or even cut off, as in the days of Laud, than to have the air of my country filled with doubts of the honesty of our Nonconformity, and of our deep-rooted conviction that the establishment of religion is wrong in principle, opposed directly to the Word of God, and that it is an invasion of the prerogatives of Christ as the Supreme Head of the Church.

THE CHAIRMAN.

THE CHAIRMAN: I hope I may be forgiven for giving my friend Dr. Herber Evans two minutes longer. I was very sorry that he should have been so haunted by the ghost of the bell long before it was likely to make its appearance. At the same time the bell must be merciless in order to be just. I only wish our American friends could understand the circumstances under which our brother speaks. They do not

understand ourselves, it is much more difficult to understand the exact conditions under which our Welsh brethren have to do their work. I am not quite clear that our bishops always are quite as just to us as my friend seems to suppose. I fancy when the battle comes near its end we also in our turn may have something to complain of. In the meantime, as to the converts they get, I sincerely hope they will rejoice in them.

The next paper was read by

DR. BEVAN,

who said: It is a difficult thing to follow my friend, my very old friend, Dr. Herber Evans, at any time, and especially when one has only to tell the pale and unpicturesque story of a Free Church in a free land, whose tale is as nothing compared with the Church of my fathers, which is still being persecuted in the land of my birth. I do not know what some of my brethren will do for their eloquence when the Church is disestablished and disendowed. They will lose many a good point and many a telling application.

The study of any form of Church organization must have regard to those external conditions under which it has been modified or developed. When the Christian community was still homogeneous, and when diversities manifested themselves rather in opinion and creed than in worship and government, even that homogeneous Church was largely affected by the relations which it bore to the social life in which it was established, and to the peculiar form or condition of political order under which it existed. The Church persecuted was a very different thing from the Church patronized. The Church ignored or condemned could hardly be recognized in the Church petted and endowed and established. What is true of the whole and unbroken community is equally true of those parts into which the separated Church has now been divided.

There are these eternal conditions under which a Christian community may exist. It may be endowed and specially controlled by the secular government. It may be harassed and limited, and disparaged by the secular government. It may be left to its own government, with equal rights in relation to all other communities, at the head of the secular government. Favoured, persecuted, liberated—these are the conditions. In all of these the Congregational churches under various circumstances have been found. Their history in the Colonies has not been altogether marked by the last character. It has been so chiefly. It is so almost altogether—though not wholly. The Congregationalism of the Colonies is not like that of America, which once was itself the dominant and the favoured church. In America our churches have all their liberties by

BREAKING THE GOLDEN FETTERS

of the State, and stepping from the vantage-ground of favour to the larger field of a universal liberty. The churches of Australia are unlike these, for they have never enjoyed the supposed advantages of an establishment to find in freedom the larger good of the untrammelled spiritual kingdom. In England Congregationalism is a tolerated worship. It is permitted to be by power of the State, and because the favoured church be not strong enough to prevent its being. The churches of the daughter States of Britain are unlike these, for now they all occupy a common place of universal equality and universal liberty. We have not ceased to be unjust that we might be more fully Christ's, as New England Congregationalism. We have come out of our unequal and injuriously-treated state, and some day we hope the churches of the mother land may be found to have entered with ourselves into the full blessedness of the Free Churches of a Free State.

STATE AID IN AUSTRALIA.

It has not always been so in Australia. Australia was founded by Englishmen and by English officials, and it is not easy for an English official to allow religion to take care of itself. Hence at first the Government chaplain was the Australian minister, and of course chaplains can only be of certain specified orders. It is at least some consolation for the Congregationalist to know that if he is shut out from the formal and perfumery duties of a prison church, his own co-religionists will not be largely found there to require his ghostly services.

But the original convict establishment of Australia has grown into the settlement of free men, while some of the provinces were never subjected to the perilous and unjust experiment of the penal service. Hence the various churches began to plant their representatives in the growing States, and, at first, many of these churches received aid from the State. With the exception of a few grants of land, the Congregational churches were never recipients of State aid. Unlike the Anglican, the Roman, the Presbyterian and the Methodist, the Congregationalist minister of Australia was

NEVER SUBSIDIZED BY THE STATE,

and even the very small grant made to a few communities was strongly resented by many of their fellow Congregationalists.

But now, with the exception of Western Australia, no colony gives aid to any church. All churches are free and equal in the eye of the secular authority. No privilege is extended to member or minister of any church. To all the State grants protection and liberty. Freedom and equality are universal.

What, then, it may be asked, do the

churches fare under these conditions of freedom in these young states?

It must not be forgotten that, while the churches of this Greater Britain, and the still greater English-speaking folk throughout the world, are free and equal, there is always the influence of the ecclesiastical conditions of the mother land—where life, rich in the store of the many centuries of her growth, exercises, and for ages to come will exercise, preponderant force in the interactions of culture throughout all her kindred states. In England two ancient churches have

THE SOCIAL PRESTIGE

of a long establishment, and a still existent favour. It is impossible for Englishmen and Scotchmen to lose altogether, even in the distant South, the effects of these enormous social forces. Even the United States, broken though they are from the old England to which they were once bound, cannot resist the social influences of the great Episcopal community of the mother land. Apart from the force which the historic Episcopate may exercise in giving a certain social elevation to its community, the bishop of the American Episcopalians catches a little of the splendour which seems to shine upon his right reverend brother, who in England claims lordship, if not over Christ's fold, at least amongst Her Majesty's lieges. And even a colonial bishop does not altogether resent the honeyed title by which some of his inferior officers love to address him, and is quite willing to hear the pleasant words, "My Lord."

We are free and equal in the Colonies. This is perfectly true; but the social and

THE POLITICAL TUFT-HUNTER

does not perish even on a long ocean trip, and the influences of the social disparagements of England are not altogether unfelt even in the most distant dependency. I am not sure that a church, wholly relieved from persecution, even though it be petty, is altogether to be congratulated. The church of the martyrs was not the least mighty of the churches. It is therefore a test, and perhaps somewhat of a snare, for the Congregationalist to feel himself absolutely free, and the equal of all others. Backbones grow weak if there be no pressure upon them, and the essential spirit of a church's life may sometimes be enfeebled if its Protestant powers be never evoked and practised. It is delightful to breathe the free air of Australia. I confess that something of resentment and impatience rises within me when I find myself again a Dissenter, and when my nonconformity with a bishop's practice is not a virtue with which I can credit his nonconformity with mine.

But, at the same time, many of us would be better Congregationalists if we found in our Congregationalism a method by which we asserted our liberty

against attempts to defraud us of it. There are many Australian Congregationalists who have entered into the inheritance of liberty which their fathers gained at great cost, who now are in danger of appraising this liberty at a very small price, and fail to see that eternal vigilance is the price of liberty both in the Church and in the State.

THE GERM OF UNITY.

Perhaps there is in the spirit which undervalues distinctive church principles, the germ of that growth of Christian unity towards which we hope our spiritual life is tending. But I am not sure that other communities are quite as careless of their essential ecclesiastical forms as we may be; and should be sorry to see the prophetic word, that the lion shall lie down with the lamb, fulfilled ecclesiastically by the lion lying down with the lamb under him, and so securing the peace and unity of the Church. That is certainly the view which some take of church unity, and perhaps even some amongst us are not altogether unwilling to take upon themselves such a lamblike role.

This last consideration naturally leads me to speak of the weakness which our polity illustrates, and especially in a young country still but slightly peopled in many of its parts.

Many of the sister churches have

A CONNEXIONAL LIFE

which is wanting among us. Congregationalism is Independent. The autonomy of each Christian church is an element which we would not lightly jeopardize; and although Independency is not essential to Congregationalism, yet historically and practically the churches of our order, whether in our own or in the Baptist division, have always been loyal to the Independent principle. We do not all go to the length of that famous New England divine who objected to even an Association, because, he said, Association meant Convocation, and Convocation led to Presbytery, and Presbytery to Prelacy, and Prelacy to Popery, and Popery to the Devil, and so he would not take the first step. But we are all a little suspicious even of our unions, whether county, or provincial, or national. And hence the difficulty which we often find for connected action, and mutual aid, and organised endeavour. Now, our Episcopal, and Presbyterian, and Methodist friends have no such trouble as this. They can unite their forces; they can organise their efforts; they can sustain by the strong and the populous the causes which are weak, and which lie open in our land, far away from the centre, or even far away from the nearest neighbour.

THAT IS OUR WEAKNESS.

Congregationalism is strong in the cities and in the large towns. It needs more union to make it powerful in the thinly-peopled

country places. Not that we have neglected the work of the pioneer. I am not sure that the history of our Congregationalism has not been marked by an earnest and zealous endeavour to carry the Gospel into the remotest places and to sustain the churches in the lone bush. But the absence of the Connexional spirit has handicapped us in the race with our sister denominations. The very independence of our system has driven a weak community into impatience with the control of our mission, and sometimes the other churches have profited by our loose ties, and have entered into the labours which we were the first to inaugurate.

THE PROBLEM OF AUSTRALIAN CONGREGATIONALISM.

The problem of Australian Congregationalism is, therefore, how to adjust the necessary condition of help and central influence with the preservation of liberty and the independence of the Church. One would have supposed that the democratic spirit of our free communities would have accorded with the similar essential qualities of our social and political life. But I have sometimes wondered whether men do not feel that they would adjust and correct the perils of the State liberty by limiting the freedom in the Church, and hence turn to the more governed forms of Connexional Christianity as a sort of equipoise to the liberties of secular life. The Church, remember, produces always cultured persons; and the man of culture is a little afraid of the democracy of modern times. The very success, therefore, of the Church tends to those forms which limit Congregationalism, and if they will only admit something of this principle (as, indeed, all churches are doing), to satisfy the sense of liberty, on the other hand, their Connexional orderliness has much attraction for the average layman.

Apostolic Congregationalism was the womb in which was gendered both the Presbytery and the Episcopate. It is not wonderful, therefore, that modern Congregationalism should find a similar process at once developing a new Connexionalism or accepting such as is found in the already existent church organization.

I have thus candidly laid before the Council what seems to me certain grave aspects of the life of our Australian Congregationalism. I may, therefore, freely refer to those

FEATURES OF STRENGTH

and Christian worthiness which may also be discerned.

Congregationalism may not lend itself to the production of efficient organization. It may also produce a liberty of thought and a catholicity of feeling which enfeeble its denominational spirit. But I think all will acknowledge that it has been rich in its development of strong and healthful Christian life. Its Connexionalism is weak;

its men are strong. The preachers of our body are not as numerous as those of other churches. But there are in every part of our own land men of influence and force. The Congregational pulpit of Australia has always been a place of power. Faithful to the truth, it has always been open to the light whensoever it has shone; always breathing freely the air from whatever point of the compass God has sent His winds of grace and refreshment. Whether in the immediate preaching of a saving and edifying Gospel, or in the hard work of Christian philanthropy and social reform, the Council may confidently learn that the Congregational ministry has not been behind the chiefest of those sent. In the Press, in public life, in the question of popular and higher education, our churches have always produced men who have stood as leaders of thought and action. Unfortunately, not always faithful to the Church which made them, some of the most prominent men in our history have sprung from our midst. But not a few—and these to-day influenc-

ing most powerfully and directing most efficiently the currents of our life—have been and are the children of historic Congregationalism.

And I think I may add that no Church as our own has so completely learned the larger lessons of the Master's spirit, in wide sympathy, in

CATHOLIC BROTHERHOOD,

in forgetfulness of its own specific advantage, in the deep sense of the relation of Christian life to all the spheres of human conduct—in a word, in that principle of the kingdom of God which our Lord came to establish among men, and which is wider than any church and larger than any creed, and which conception has for its ideal nothing less than the complete subjection of the whole of humanity to the law and the life of Him who is the Light and the Lord of men.

The CHAIRMAN pronounced the Benediction, and the Council adjourned.

EVENING SESSION.

A Conference was held in the evening at the Memorial Hall, the subject being

THE CHURCHES AND SOCIAL ETHICS.

The Chair was taken by Dr. DALE, President of the Council.

After the hymn had been sung,

From all that dwell below the skies
Let the Creator's name arise,

prayer was offered by Rev. B. A. IMES.

THE PRESIDENT.

The PRESIDENT: We have had so large an attendance of visitors to-night that it was impossible to accommodate them in the galleries of the hall, and I believe that the floor has been largely thrown open to visitors, the floor being usually reserved for members of Council. But I beg to remind you that this is a meeting of the Council, although we have so large a number of visitors, whom we are delighted to see; and it will be my duty to enforce upon readers of the papers the time limit which I was directed to enforce throughout the meetings of the Council this week and next. We have a long list of papers, and we shall follow the precedent that has been set at previous meetings of the Council, and these papers will be taken in succession. Whether after they have all been read there

will be time for any serious discussion is to my own mind extremely doubtful. But it will be my duty in any case to see that gentlemen who come from very remote parts to read papers, which have been prepared at the request of the Committee of Arrangements, have the time assigned to them.

REV. GEORGE GLADSTONE

read the following paper on

THE ATTITUDE OF THE CHURCH TO THE SOCIAL MOVEMENTS OF OUR TIME.

The air is rife with social reforms. The old phrase, bidding men be "content in the sphere in which Providence has placed them," has been discarded by most as implying a falsehood. With the discarding of that phrase, which, through misuse, has proved fraught with evil, we declare perfect sympathy. Heartily indeed do we recognize the all-encompassing working of the Father in heaven; His love so tender that it finds its gratification in our salvation through the Cross of His Son; His care so minute that it puts our tears into His bottle, and numbers the hairs of our heads; and His power so vast that it makes all things—literally all things—to work together for the good of those who love Him. But God is not the only worker. Much that we find in the world has been

done by man, and for it, man, and not God, is responsible. All men are not where God placed them. Many have put themselves far below where He would have them, whilst others have been put and kept lower by their fellows than they should be. It is not the purpose or arrangements or working of the Heavenly Father, but

“Man’s inhumanity to man,”

that

“Makes countless thousands mourn.”

Before, therefore, a man is content to stay in the position in which he finds himself he should be satisfied that God has put him there. And even, then, it may not be his duty to stay. For God may only have put him there that by training he may qualify for something higher. God has always better things for men when they are ready for them.

But many who have begun to hope for sweeter manners and fairer laws, for healthier homes and purer surroundings, for more of comfort and less of struggle, do not look to the professed Church of Christ to help them. On the part of some there is fierce resentment against the Church as a hindrance, and on the part of still greater numbers there is simply no expectation of practical help. And, in addition, it hardly admits of doubt that the Church has lost its hold, all but utterly, on thousands of our young men and of our working people.

WHY THE CHURCH HAS LOST ITS HOLD.

Now let it be boldly put that in countless cases the explanation of lost interest in the Church is found in sin. Many prefer evil to good, or they have become so involved in it that they do not see how they can get free. But they do not like to be continually reminded of their evil condition, and so the Church is abandoned. “The carnal mind is enmity against God.” That is a broad, indisputable fact, having issues that are multiform and far-reaching. All schemes of social regeneration that overlook it assuredly court defeat. History confirms and emphasises the teaching of Christ that men must be born again. And it need not be expected that the Church will gain the approval of all until they have ceased to do evil and learned to do well.

But all the dislike of and lack of interest in the Church cannot be ascribed to the love of evil. Many are influenced by the idea that the Church has no interest in the things that most deeply touch their present life, and little, if any, disposition to help in relation to these. They are eager to get a little more breathing time, a little more decency in their homes and their surroundings, a little more comfort in their lives, and they do not find that the Church cares, or seems to care, about these things. The religion it inculcates, they think, and say, is a religion that has to do with the future, and takes little note of the present, and they

urge that the Church worships wealth, and, while neglecting the poor, gives honour to those who are known to be oppressive in their dealings with their fellow men.

It is to be recognized that the Church thus spoken of is the Church as visibly organized. The sympathies of the good have always gone, and always must go with their sense of justice. There is no reform worthy of the name that does not owe much of its advancement to the labours and gifts of Christian men. But the reference here is not to the individual efforts of Christian men, or to the mystic Church of the Redeemer King, comprising all believers, wherever found, and in every stage of development, but to the organized Church, as represented in the different denominations.

HOLDING ALOOF FROM SECULAR THINGS.

It must be admitted that some draw a hard and fast line between what they regard as the sacred and the secular, and profess to limit themselves to the latter. The line they draw is vicious in itself, and the profession they make is belied at many points. But the air of superiority in which they allege that they hold aloof from secular things, that they leave to the worldly such matters as the election, for example, of a member of Parliament, the efforts of workmen to get a fair day’s wage for a fair day’s toil, and much of the same sort, unhappily, prejudices many who do not distinguish things that differ against the Church as a whole, and, what is worse, against the Church’s Lord. And when it is found, as sometimes happens, that these professedly very superior people are not above running into debt to a worldly man, and leaving that worldly man a very long time, if not altogether, out of his due, the prejudice is but the keener and stronger.

It has also to be said that many are solicitous that the Church, as such, should be sacredly guarded against being committed to any extent on subjects not strictly theological and ecclesiastical. Many insist that a minister should maintain the strictest reserve in relation to social questions, lest he should express sentiments which some of his congregation might disapprove. The theory involves that the minister shall be more an official than a man, that he shall subordinate manhood and repress convictions of duty. It is

A HIDEOUS IMPERTINENCE,

to say the least of it. Churches and ministers influenced by it would do well to take a course of reading in the Old Testament prophets. Surely it holds of the minister as truly and as fully as of any other that non-activity in relation to any movement which duty demands should be helped is disloyalty alike to Christ and men. And such non-activity makes us unfaithful stewards of the grace of God committed to our trust.

For now I raise the point that the Gospel of which the Church is at once the conservator and the disseminator is not simply a guide to heaven, but a remedy for the ills of this life. It is meant to vindicate the wronged, to smite the oppressor, to gain the restoration of that which has been unlawfully taken or withheld, and to set the captive free. There is not an evil under which any portion of society suffers that the Gospel is not designed and adapted to lessen and destroy. It is simply the spirit of Christ that is lacking, else the admitted evils that prevail would take end.

Clearly neither ministers nor other prominent Church brethren should simply echo the wishes of working-men, or of any other class. These wishes may be often mistaken and unreasonable. And it need not be wondered at that absurd and wrong things should be asked if the Church, the custodian of the Gospel, the conservator of morality, do not shed the light of God's word on subjects of pressing and immediate interest to men.

THE CHURCH SHOULD NOT HOLD ITSELF ALOOF

from working-class or any other questions that affect the happiness and morality of the people. To do so on the ground that these things belong to the world is to misrepresent the will of the Father in heaven, and rob itself of power, as assuredly, to no inconsiderable extent, it has done in the past. It is to misrepresent the Gospel that is as truly the regenerator of present society as it is a revelation of a future home of bliss for all who love God, and which carries in it the manifestation of God's will for the happiness and purity of all His moral creatures in this life as well as in the life to come. And it is to encourage men to look outside the Church for the help that should most readily and fully be found within it. Is it not pitiful in the last degree that in many cases reputed non-believers should be the hope of thousands of our working people? that they should be in the front, undeniably pleading for justice, fighting against evil privileges and hoary abuses, whilst to so large an extent the Church goes on as if there were no wrongs to redress and no justice to seek, no cruel evils to smite and no righteous advantages to receive? It goes without saying that Christian men—pronounced Christian men—should be foremost in such matters, and the more closely they are allied to the Church the better. But mistaken and mischievous attempts are made to confine the Church to a modern "tithing of mint and anise and cummin," while the weightier matters of the law are neglected. Surely

FEEDING THE HUNGRY IS AS RELIGIOUS AS SWINGING INCENSE,

and telling the oppressor that he is unjust, and that by his oppression of the poor he exposes himself to the just judgments of Almighty God, is as sacred a work as bowing to

the East. Doubtless the highest work of the Church is to win men to Christ, that they may walk in Him; and whensoever a church subordinates the cross to anything else its usefulness is stricken and its honour has gone. But it is the spirit and power of the cross in the relations that affect most men's life and happiness for which we plead. We are not urging the secular as against the sacred, but the sacredness of much ignored as being secular. Whatever is right is religious. Whatever helps men in intelligence, in happiness, and in purity is approved by God. And had this, that to us is so simple and clear—indeed so truistic—been urged and acted on, we should not have had to deplore, as we have this day, thousands on thousands drifting further and further from the Church as if it were effete, and the Church itself being relegated to a side place whenever there is any question of seeking or winning reform.

In the light of what has been said let us glance at some of the movements of our time. First and chief is

THE GREAT TEMPERANCE REFORM.

It is long since sagacious Richard Cobden said that the "temperance reform lay at the basis of all other reforms," to which it may be added that to effect that one reform would be to clear the way and secure the conditions for the speedy settlement of many others. Let it be gladly owned that the Church is gradually ranging itself on the side of temperance. The change in this respect within recent years is full of hope. It is the drinking minister, not the abstaining one, that is now regarded with suspicion or regret. And many Christian workers feel that to be consistent they must hold themselves free from any complicity in the evil that retards so terribly the coming of the kingdom of Christ.

But there is still much to be done. The Church is still to a large extent a patron and direct customer to the liquor traffic—giving its sanction to that traffic by its purchase of alcoholic liquor for the Lord's Supper. Then many Church people steadily refuse to abstain, either for their own sake, or for their fellows' sake, or for any other reason, and so continue to give their countenance to the deadly drinking customs. In spite of all the light that shines we have ministers still extolling the excellency of moderation as against abstinence, and welcoming to the fellowship of the Church the priests of Bacchus. In these circumstances

DOES THE CHURCH PLAY ITS TRUE PART

in this most urgent of reforms? This is the condition of matters, that there are literally thousands living a dreadfully selfish, wretched, and embroiled life through drink, and that drink, the source of such infinite shame and hurt, cannot be reprobated by the Church because of her share in the evil. How can the Church destroy the destructive liquor traffic while it allies itself with it? How can

the Church destroy the drunkenness all deplore while so many of her ministers and members continue drinking? If our people are to be saved from the drink curse, by far the worst of all the ills that afflict them, then the Church must do yet nobler things in the way of self-sacrifice and consistency of action. She must put away the evil from herself. It will not suffice to approve of Parliament giving powers to the people to veto the liquor trafficker out of any district if she shelter that trafficker so long as she can within her borders. Nor will it do to demand the prohibition of the opium traffic in China whilst keeping silence about the awful drink traffic at home. It is such action as that that leads intelligent and honest men in so many cases to count the Church as worthless of respect, or as destitute of the power to do what is urgently needing to be done.

2. THE BETTER HOUSING OF THE POOR.

The wretched, insanitary housing of many of our poor acts adversely on their moral condition. No man should be the creature of circumstances, but many are very largely influenced by them. If people live in dirty houses they are not likely to be very cleanly themselves, and if they be surrounded by unwholesome outward conditions they are not likely to be strengthened in *morale* thereby. The existence of the righteous poor in unfavourable surroundings must be recognized. There are many who perforce must have cheap shelter—or, at least, as cheap shelter as they can get—and the necessity drives them to live where otherwise they would not. Then, in many quarters, unfair advantage is taken of their helplessness to exact from them rents that are altogether exorbitant for homes or hovels that should not be tolerated. With this the land question is inextricably allied, and only the ignorant would say that there is no pressing need of reform. It is terribly suggestive to find that the Rent Commissioners of Ireland and the Crofters' Commission of Scotland have reduced rents thirty, forty, fifty, and even more per cent.

But, while saying this, it must not be hid that poverty and exorbitant rents touch but a fringe of the subject. In an enormous number of cases the cause of the occupancy of unhealthy, wretched dwellings is found in the drinking habits of our people. Roundly put, the rental of farms in the United Kingdom is 60 millions, and that of houses 70 millions—together 130 millions. But our drink bill in 1889 was more than that, being 136 millions. How can many of our poor be anything else than badly housed while such a waste of resources goes on?

CAN ANYTHING BE DONE?

Schemes for the better housing of the poor are numerous. Is there any of them that presents a fair prospect of success? Something may and should be done by the bene-

ficence and guidance of others, but largely the problem is one that can only be solved by the poor themselves. And it will not be solved till the poor spend on their own houses what they spend on the public-house. If the objection be urged that it is their wretched surroundings which drive men to the public-house, the answer is full and obvious: for one so driven ninety-and-nine are driven by the public-house to these surroundings.

Can the Church do anything to aid the better housing of the poor? We are persuaded that if the Church would thrust out the liquor traffic, and brand it as an alien, three-fourths of the battle would be gained at once. To talk about the better housing of the poor while our drinking customs continue is but to deceive ourselves and others, and reveal that we have utterly failed to distinguish between cause and effect. But let the Church in the power of which she is possessed deal straightly on the one hand with the drinking that is the tap-root of so much of the evil, and on the other denounce in God's name the rapacity that robs and oppresses, and does the poor to death, and a better state of things would be speedily not only inaugurated but consummated.

3. CAPITAL AND LABOUR.

"Buy in the cheapest and sell in the dearest market" has to no small extent been the religion of business life. One result has been that wealth has largely gone into the hands of a few, while many have had to struggle for existence. It is impossible to equalize wealth. Were it equally divided to-night there would be marked inequality by to-morrow night. But that does not set aside the right of workmen to share fairly in the wealth they do so much to create. And surely no one will question that it is urgently desirable to put an end to the horrible sweating system that still prevails so widely. The difficulty is for the Church to get at the sweater. He does not care as a rule to hear either of the love of Christ or of His life.

Unhappily, there are many who if they can only get things cheap do not stay to ask at what cost the cheapness has been produced. Even working men, who, knowing their own lot, should be more sympathetic, will buy shirts and other articles of clothing at which women and tender children have wrought at the rate of one half-penny per hour. We approve the phrase,

"A FAIR DAY'S WAGE FOR A FAIR DAY'S WORK,"

but this other should rank with it, "A fair price for a fair article." As "the borrower is servant to the lender," so the remorseless bargain-hunter is the abettor of the sweater and the foe of the helpless poor.

The Church could not enter into all disputes between employers and employed. That would be to intermeddle. But it could, and should, insist, first of all, on the

law it is set to enforce and exemplify—the law of consideration for others, of doing to others as we would that others should do to us, of exacting nothing from our servants that we should resent being exacted from us were we in their place.

And in addition it is the duty of the Church, speaking as it professes to do in the name of God, to insist on reason and justice as the arbiters in matters of disagreement. It is not urged that it should interfere when a strike or a lock-out has begun, and plead for it to cease. It can do better than thus lock the stable after the steed has been stolen. It can insist on reason, and justice, and consideration of others in the relations of master and servant. Will any one say that it would lower the dignity of the pulpit were ministers to protest against the barbarity alike of strikes and lock-outs, and against the dreadful ills they often entail on many innocent men, women, and children? We stand aside and let these things go on because they are not religious. But our standing aside serves to crush religion out of the hearts of many.

It is only a step further on the same line to insist that

REASON SHOULD TAKE THE PLACE OF THE SWORD

in settlement of the disputes of nations. To some International Arbitration may seem like a misty dream. It might become a blessed reality if only the Church were less supine. In any case we enter protest against the idea that the only duty of the Church is to pray that our soldiers may kill the soldiers of another nation against which an imperious-tempered or feeble-headed Minister of the Crown may have led us into war.

Time fails to admit of other subjects being specified. But enough has been said to guide us to the underlying principles. Glibly people speak of the Fatherhood of God and the Brotherhood of Man. The understanding of that hackneyed phrase would bring an end to the troubles that afflict the body politic. To many men God is nothing because of their conception that they are nothing to God. Did they recognize that they are dear to Him, that He does not sit frowning on them, and waiting to condemn, but lovingly seeks their welfare now and everlastingly, their lives would be revolutionized. Christ died, not simply to bless them in the future, but to bless them now; and He would do it if only they would yield themselves through faith that is in Him. And man would deal more fairly by his brother if first he dealt more fairly by God. The second table of the law is involved in and dependent on the first. While God is disobeyed men must be wronged. But the Church can do much to end wrong and win bliss for multitudes by insisting in a Divine intrepidity on God's will as the one absolutely obligatory law, and denouncing the just judgments of God against all

who, under any plea, withhold the hire of the labourers, or in any way oppress and do to misery and death the helpless poor. Indisputably the Church is to point the way to heaven, and to that duty nothing must be suffered to make her recreant. But she will do that none the less, but all the more, successfully if by simple fidelity to her great trust she bring vastly more than is now found of heaven, and its rest and hope and gladness, into the troubled, oppressed, burdened, and cheerless lives of men now.

DR. WASHINGTON GLADDEN.

THE RELATIONS OF LABOUR AND CAPITAL.

REV. WASHINGTON GLADDEN, D.D., read a paper on this subject. He said:—

Those who selected this topic did not, I assume, desire the discussion of economic abstractions; they were thinking of that class of our fellow men who work for wages and of their relation to the rest of us—more particularly of their relation to those who furnish them work and pay them their wages. We are dealing with that part of the social problem which relates to the condition and prospects of the working classes.

HAS THE WORKING MAN HIS FAIR SHARE?

That the average working man gets more money for a day's work now than ever before is not disputed; that he can buy with his *day's wages* more of the comforts of life than ever before is also probable. Whether his *annual income*—reckoned as real wages—is larger now than ever before is not quite so clear; for, not to speak of strikes, the cost of which he regards as part of his necessary expenses, there are so many interruptions of his work through gluts of the market, and fluctuations in trade, and changes of fashion, and failures of employers, that the average working man is out of work for several days in every year. A careful census of the industries of Massachusetts, where work is more regular and continuous than in any other State of our Union, showed that in a good year one-third of all the wage workers were idle one-third of the time—an average for each worker in the State of five weeks four-and-a-half days enforced leisure in every year. Those long periods of idleness are not always taken into account in the estimate of the labourer's income. Nevertheless, I am not concerned to dispute the increase of his average annual income. Surely it ought to have greatly increased. The aggregate wealth of England and America has grown at a rate almost fabulous within the past fifty years. Whole empires of fertile lands have been brought under the plough, and the improvements in machinery and in processes of manufacture have greatly enriched all civilised lands. Out of all this prodigious gain, the working man, to whose labour it is largely due, ought to have got something for himself. The annual production has been

quadrupled during this period; it would be strange indeed if there had been no improvement in the condition of the working classes. Considerable improvement there has been; the only question is whether the wage-workers have received their fair share of the growing wealth. To this question the answers are not quite clear. Some sections of them are making good progress; as a class, it may be doubted whether they are as well off as they ought to be in view of the abundance by which they are surrounded.

THE PLUTOCRAT'S WEALTH THE FLEECINGS
OF THE POOR.

Speaking for my own country, one reason for this doubt is the appearance of a plutocracy more numerous and formidable than any known to history. Estates of from one to two hundred millions of dollars have been heaped up within thirty years. Those that are rated at from twenty to a hundred millions are now quite numerous; there are said to be at least seventy which average thirty-five millions each; most of these have been gained within my remembrance. The amount of wealth which has thus suddenly accumulated in the hands of a few is enormous. Nor can it be claimed that this plutocracy has rendered to society any services which entitle it to so large a remuneration. Much of this wealth has been gained in lucky gambling; much more of it by the iniquitous manipulation of great corporate properties; not a little of it by the corrupt acquisition of franchises which rightly belong to the public. As a rule, we may say of our plutocrats that their millions are not the fruit of legitimate commerce, but of schemes, to which the negligence or the connivance of courts and legislatures have sometimes contributed, by which they have been able to lay tribute upon the industries of large sections. These heaps of wealth represent, therefore, the fleecings of the poor. I was surprised and shocked to hear Dr. Calkins say that ninety-two per cent. of these plutocrats are members of Evangelical Churches. I quite agree with him that this is a cause for shame rather than for boasting. If these men's pastors had been faithful to their trust, the men themselves would have less money than they have to day, or they would be outside of the churches. Sanctified wealth we may all rejoice in, but the altars of God will not avail to sanctify plunder. And with such mountains of plunder in sight it is not easy to accept the optimistic conclusion of some of the statisticians, that the working classes have received their full share of the increasing wealth of the land. Whether any similar social conditions exist in England is not for me to say.

We might have predicted the issue. Competition, unrestrained, implies that the strongest will get the most; the employing classes are stronger than the labouring classes—more intelligent, better organised; of course they will get the lion's share. The

organisation of labourers helps to equalise the competitors; it has enabled the wage-worker to increase his portion, and the trades which are most firmly organised have least reason for complaint. But this very organisation seems, thus far, to involve some measure of exclusion; the trades unions have sharply restricted apprenticeship; one reason why they have been able to secure improved conditions for themselves is that they have limited their own numbers, and have prevented those outside their organisations from sharing with them in the distribution of wealth.

THE WOES OF UNORGANIZED LABOUR.

The vast mass of unorganised labour has profited least in the gains of civilisation. Mr. Giffen tells us that the increase of wages in England during the past fifty years has been least in the lowest grades. This means that unorganised labour has suffered at the hands of organised labour. Labourers compete among themselves; and the organised workmen, who are strong by their organisation, push to the wall the unorganised, who are weak through their lack of organisation. And this explains, in part, the existence of "the social residuum," or "the submerged tenth." In part, I say, for many causes contribute to the formation of this class. Unjust taxation, whose burden often lies most heavily on the feeblest members of society; heredity with its dread entail of infirmity and evil inclination; a bad environment, which opens too many paths of vice before the feet of the weak and the unwary,—all these causes and many others must be reckoned with when we explain the social residuum. But the merciless competitions of the industrial world also help to explain it. The boys who are shut out of the trades by the rules of the Unions drop down into the ranks of unskilled and unorganised labour; for such idle hands one ancient employer is always on the look out; the gangs of roughs in our cities are thus recruited, and the large proportion of youthful faces in our penitentiaries is thus, in part, accounted for. Many also of that large class of the partially unemployed who so often stand idle in the market place because no man hath hired them are where they are because those who are stronger than they have taken their places.

Do not understand me as cavilling at the organization of labour; under a competitive system it is indispensable; the mass of labourers are better off than they would be without organization. Such restrictive rules as those which limit apprenticeship seem to me morally indefensible; nevertheless, I do not accuse the Labour Unions of being more selfish than the rest of us; these features are a natural incident of an industrial system whose sole regulative principle is competition. It is well, however, for working people, as

well as the rest of us, to observe that when two ride a horse one must ride behind; and that the methods by which they force their way to the front of the column are methods by which their weaker brethren are apt to be forced to the rear. That is a result which they do not intend, and which they should study to avoid.

SOCIAL WRECKAGE.

It is this hapless "social residuum" which furnishes the real problem of Christian statemanship. The compact Labour Unions are taking increasingly good care of themselves; it is the vast unorganised mass which chiefly claims our sympathy. Mr. Giffen's habit is, perhaps, sufficiently optimistic, but he has called our attention to an ominous fact. That there is "a continuous improvement of the human being who really belongs to the new society" he maintains; but in the italicised phrase he points out a dubious sign. "It may possibly happen," he says, "that there will be an increase, or at least non-diminution, or what may be called the social wreckage. A class may exist and even increase in the midst of our civilisation, possibly not a large class in proportion, but still a considerable class, who are out of the improvement altogether, who are capable of nothing but the rudest labour, and who have neither the moral nor the mental qualities fitted for the strain of the work of the modern society."*

"The social wreckage"—is not this, indeed, the very element which should cause us solicitude? The social movement is swift and relentless; the mighty industrial machine plunges forward through uncharted territory, making a track for itself; the obstructions with which it meets cause many a casualty which it never stops to repair—is it not evident that no little social wreckage must occur, and that the stronger the force and the more rapid the motion the more serious the wreckage is likely to be? Is it not clear that multitudes are apt to be thrown off and left bruised and disabled by the wayside? The struggle that we witness continually—is it not the effort of the labouring class to catch hold of this great movement and hold on—to establish the fact that they belong to the new society and are entitled to a fair share of its gains? Is it not true that it is those only who are strong enough to identify themselves, actually and effectively, with the swiftly moving industrial order, who are getting these gains; and that large numbers of the weak and discouraged are flung off as wreckage? Here is the malady;

WHAT IS THE REMEDY?

"No remedy exists," says the thorough-going individualist, "and none is needed. Natural selection is doing its proper work. Those who cannot keep their places in the

march must be trodden underfoot. None will perish but those who are unfit to survive."

I do not propose, before this Christian assembly, to controvert this proposition. I will only venture the opinion that none of us wishes to live in a community in which it could be seriously considered.

The Socialist has a remedy which I have no time to discuss. We may agree with him that much of this social waste and destruction is preventable; but we distrust his way of preventing it, for that, we fear, would cut the nerve of civilisation, and put out the fires that drive the car of progress.

Part of his programme we can indeed accept. We believe that the state can do something for the cure of this evil. Iniquitous taxation in our own country handicaps the poor man; the state must undo that burden. Monopolies of many kinds spoil the many for the benefit of the few; these must be extirpated by law. Certain industries—such as the furnishing of water and light for cities, and the building and management of street railways—are natural monopolies. To put these into the hands of private companies is practically to endow these companies with the attribute of sovereignty, and permit them to tax the community for their own benefit. The resumption of these powers when they have been surrendered is one of the first duties of the state. Probably it will be found that the general railway system of the country, and the telegraphs as well, fall into this category of natural monopolies; if so, they must eventually be treated in the same way. By such radical reforms the state would become an employer on an extensive scale, and its methods of administration might, it is to be hoped, tend to equalise social conditions. At any rate, that wicked exploitation of these great public properties, by which vast fortunes have been heaped up, would be no longer possible.

Thus far we go with the Socialists, and not much farther. Industries which cannot be regulated by competition the state must control. But industries in which competition can be made effective must be left to individual initiative. Nothing can be substituted for private enterprise as the motive power of the industrial machinery. This egoistic force often does vast damage, as we have seen; socialism therefore proposes to dispense with it; it is wiser to yoke it with goodwill and thus subdue it to beneficent issues.

THE TWO FOCI—SELF-LOVE AND GOODWILL.

It should be evident that I have thus claimed for Christianity the only right answer to the social question—its philosophical explanation, its practical solution. This is the precise statement of the Christian law; it is the co-ordination of self-love and goodwill. "Thou shalt love thy neighbour as thyself." The classical economy made

* Contemporary Review, Dec., 1889.

self-love central and supreme; the new socialism makes good-will central and supreme; each is a fractional solution. The perfect social system is not a circle with one centre; it is an ellipse with two foci, self-love and good-will. All the orbits of the heavenly bodies are ellipses, not circles; and when the kingdom of heaven comes to earth we shall see it moving in some such orbit; its progress guided by these two principles, firmly held together, neither allowed to override the other.

This saves for us the strength of private enterprise and individual initiative, the vigour of the self-regarding motives; yet enthrones by their side as co-equal and co-regent powers the principle of benevolence, the obligation to promote the common weal. Self-support, self-help, self-reliance are still cardinal virtues, but philanthropy is given co-ordinate authority with them in the economic realm. Thus the coming kingdom will not be the reign of Individualism or of Socialism, but the harmonious blending of these two opposing principles. Is that impossible? No more impossible than to co-ordinate the radicalism which urges change with the conservatism which resists change. Neither of these tendencies can be spared; healthy progress arises from their combination. A great part of the wisdom of life consists in learning to reconcile contrasted tendencies—to harness and drive in one path forces which push in opposite directions. The order of the solar system is the result of the balancing of the centripetal and centrifugal movements; and the order of the soul and of society is due to similar conditions. We can spare neither of these constituents of human nature—neither the self-love nor the good-will; and we can entrust to neither of them the supremacy; we must learn to form our social order by their correlation.

THE SOCIAL PHILOSOPHY OF CHRIST.

This is the true philosophy of society, not merely of ecclesiastical society, but of political society and industrial society as well; and it is not the philosophy of Herbert Spencer nor of Karl Marx, but of Jesus the Nazarene. It is the only foundation on which society will ever stand securely.

If this is true, then it becomes a matter of the utmost moment that the disciples of Christ should understand the truth and enforce it. The Individualist theory of society has been diligently taught; the Socialist theory does not lack eloquent advocates; if each of these is a one-sided and defective theory, and if the Christian theory embodies the truth, are we not bound to proclaim it? Who is put in charge with this truth, if we the preachers of Christ are not?

The sad fact is that the Church of Christ has never half believed that He came to give the law to society. It has supposed Christianity to be a purely spiritual religion; that its force is exhausted in changing the tempers and tendencies of the individual

soul, and thus preparing men for a perfect society in another world. The Christian law has not been thought to apply to industry and trade; outside of business, Christians must be benevolent, but in the whole economic realm the natural law of supply and demand must be allowed free course. It has been regarded as wholly visionary to attempt the introduction of Christian principles into the conduct of business.

BISHOP MAGEE IGNORANT OR WORSE.

Not long ago one of your most eminent prelates, of whose character I would speak with sincere respect, but whose opinions must not go unchallenged, even though he is no longer here to defend them, declared that the Christian rule could not be made to work in the management of business. It seems to me that this is the essence of infidelity. If Christianity cannot give the law to this great department of human life it cannot claim the respect of intelligent men. Such an utterance from a man in such a position is amazing. One is forced to suspect that the distinguished prelate did not understand the Christian law—that he supposed it to be sheer altruism. That is not a creditable explanation, but it is the best that I can find. And one must confess that this is the common opinion. It has been supposed that the Christian rule is practicable in the family, in the church, among neighbours, in our relations with the poor, but not in the organisation of industry, in the conduct of business. Mr. Carnegie's idea is the prevalent one—a man must be an Individualist while he is making his fortune, and a Socialist after it is made: is it not better that he should be a Christian all the while? So I, for one, believe; and if it is true, then the Church of God has no more urgent business just now than to convince the world that it is true. The effect of believing it would be

A QUIET INDUSTRIAL REVOLUTION.

It would not abolish private property, but it would enforce the obligation to administer private property for the public good. It would preserve the individual initiative in business, but it would put an end to industrial feudalism. The employer, with this law fixed in his mind, could no longer insist that his business was his individual affair; he would know that his *employés* were his business partners. The *employé* instructed in this wisdom, would cease to regard his employer as his natural enemy, and would begin to think of him as the captain to whom his loyalty was due, his leader in the ways of welfare. Such tempers must conduct to the adoption, in some form, of the principle of industrial partnership—the end of the feud between labourer and employer, the practical identification of their interests.

Not only would the senseless quarrel of the head with the hands in the industrial body thus be pacified, but the social obliga-

tions of all classes would be emphasized. No rich man who recognised this law could think wholly of the gains of his own corporation; he would be compelled to consider its influence upon the whole community. No Christian working-man could study the welfare of his own trades-union merely; he would be constrained to think of all his neighbours, the unorganised masses as well as the embattled regiments of labour. Thus the fierce egoism of the present industrial régime would give place to a gentler and more compassionate spirit; the social machinery would be driven at a speed less killing; competitors would become less fierce and brutal; the social wreckage would be materially reduced. Part, at least, of those who are now pushed aside or trodden under foot in the strifes of competition would be enabled to stand up and go on.

Let no one interpret this plea in any Utopian sense. It is not asserted that the Christian law is likely soon to be perfectly applied to our industries, or that any such partial application of it as we may hope to secure will wholly cure all social disorders. I only insist that the Christian philosophy of society is the only sound philosophy; that the Christian law is the only practical rule of industrial society; that if it were perfectly understood and loyally obeyed it would put an end to social wrongs and alleviate all social woes; that just to the extent to which it is understood and obeyed will these wrongs be redressed and these sorrows comforted; that nothing else can bring universal peace and universal welfare so quickly or so surely as obedience to this law; and that we, therefore, who stand for Christ in this world, as his ministers and ambassadors, have no duty more pressing than that of enforcing upon the minds of men this truth, and upon their consciences this law.

MR. BEN TILLET.

Mr. BEN TILLET read the following paper on the same subject. He said:—

The task undertaken by me—to represent on behalf of my class the multiplicity of interests which belong to labour problems—is a very serious one; and one, I fear, with which I cannot deal as satisfactorily as I should like, or as the subject demands. The whole ethics of industry are embraced by Christian teaching. Conduct and duty are no more to be interpreted as not belonging to a work-a-day world, in a religious sense, than it is to be said that goodness is not religion. The Pope's Encyclical Letter has stirred up the Christian conscience of the world. While one believes the Pope's opinions regarding private property to be fundamentally false, and his strictures to be too severe upon those responsible for the awakened interest in social questions, one cannot but admire the outspokenness of his utterance, in requiring a higher conception

of the duty of brotherhood, and of moral adherence to it, as between employer and employed.

In olden times, when Papal authority ruled, kings and thrones and great men may have tyrannized over the people, but the mass of the people were not allowed to be neglected as they are at present. This I say with all deference, acknowledging that the poor in charge of the Father and Confessor were materially—in proportion to the wealth of community—very much better off than at present.

ONE-SIDED SOUL-SAVING.

At the present moment, to mention as a duty of the Church proper the necessity of active interference in worldly affairs, means calling down on one severe criticism and a repudiation of all duty except that of winning souls. It is as much as to say, "We are not responsible for the sowing of the seed, the cultivation of the land, or attention to the rising crop; our work is only to garner where we can. Maybe, attention to the soil, pruning and preparation might have yielded a better crop, but we are not concerned with that part of the work. We are specialists, and look after the soul only." Some even decry efforts made for the material advancement of the nation—ignorant of economic law, and human nature, and the part heredity plays with all peoples. They speak of the "flesh" and the "devil," and assert that a moral change can only be brought about by conversion to a faith in benign rule, without thinking of those elements which militate against permanent betterment. Christian churches have existed for 2,000 years, bearing a very important part in the concerns of all people. Great divines and savants have helped forward the evolution of Christian ethics. Nursed under the most trying circumstances, the vitality of Christianity has increased and become mightier with every shock of unbelief; Christianity has been chastened by every ordeal and test, and purified by every fire of heated hatred. Admitting all these great strides towards the full life of Christian teaching, we are yet prepared to say that Christians have knowingly closed their eyes to the cheating that takes place in trade, and to customs which literally crucify the people body and soul alike.

OUR RELIGIOUS CASUISTRY SEEMS TO BE THIS:

that death by murder, by outrage, by war, by pestilence, by carnal passion are lesser crimes against society—less brutal, less to be deplored, are even merciful compared with the agonizing torment of murder by starvation. Society has its papers filled with the stench of scandal, thunders from its platforms its denunciation of a Prince's indiscretions, and yet allows a wholesale, a scientific gambling—with men and women forcounters, flesh and blood and happiness as stakes. And

those guilty of the greatest moral scoundrelism are allowed to fill the most honoured positions in society.

Some there may be who will change their church, throw over Roman Catholicism—one questions whether they have any religion to change—on account of the Pope's letter. Could such a letter be sent by the head authorities of the various denominational churches, there would be a flutter and a flight, as in the case of the rich Nonconformist Lancashire millowner, who joins the Established Church directly he is rich enough.

The gregarious, or associative, instincts of mankind have had almost as much to do with determining the coherent character of religious assemblies as the belief in truth, and struggle after it. A personality, or a circle of friends, have had generally the influence to induce their intimates to join with them. And it only needs our careful attention to make religious circles a complete network of social ameliorative centres—possessed of a comprehensive machinery sufficient to undertake the most arduous task conceivable in the direction of social reform. Usury, the curse of every country and the ruin of many, has not received the condemnation it merits from the pulpit. Nearly all social movements have originated from secular influences. The explanation of indifference to religious institutions should be sought in this direction. Here, then, is

THE CHANCE OF THE CHURCH—

to throw in its lot with the great national movement which is to reform social conditions. It is for the Church to insist that all employers, all traders, bankers, merchants, all those who live on dividends and interest, should at once begin to realise their immense responsibility to the industrial classes, and to the higher interests of humanity by living in some measure up to the morality of the New Testament. Commercial morality lacks all the attributes of the morality which Christ imposes—lacks even the ideal of those who boast only a religion of goodness and mercy derived from a human and not a divine standpoint.

To-day the same Voice is saying to thousands, as It said in the days of old, "One thing thou lackest." The unseemly haste to store up riches in order to secure a luxurious living for the generations unborn, is grim irony on all those who boast belief in God's providence. The business morality of some rich church members is not higher in motive than the morality of the exchange and mart. No emotion or benevolent thought stays the individual from stooping to policy or trade trickery, or from seizing as a Divine and legal right opportunities of scoring advantage, no matter how others may suffer; or from insolently retorting, when called to account, "Am I my brother's keeper?"

PROGRESS—AND POVERTY.

In tracing back movements of industrial betterment we see how the system of land and produce sharing of the middle centuries gave way to the more scientifically selfish method of securing the most permanent advantage by charging rent. Profit-sharing commenced in trade during the latter half of the last century in France, and to Turgot may be accredited its first crude method. The introduction of machinery, the improvement in locomotion, cheap and swift transit, the practical reduction of multifarious operations of carriage from one place to another to a comparatively easy operation, telegraphy, the opening of trade routes, colonization, the development of a thousand and one resources; the increase of desires, the wants and necessities of nations becoming more complex and far-reaching than ever, the increase of wealth per head of the country—all show that, were our economic morality in keeping with our industrial and political advancement, there could not possibly be a sufferer through starvation in the land. When without scientific implements, means of transit and exchange, the labourer's skill and strength, because of its importance and value, determined his wage, in money or in kind, there was constituted a barrier to rapid wealth-getting. Every new piece of labour-saving machinery and invention by which results were easily multiplied has constituted a deterrent to the labourer's advance, and means his consequent ineffectiveness, on account of the depreciated value of human skill. When nature, unaided by science, helped to maintain natural values and checked greed, conditions and relations of all classes were maintained with greater precision of organization, and were more effectually harmonized and equitably adjusted. Machinery and science, then, have practically been used for the personal benefit of a few, while their results have dehumanized where they might have blessed the many. The subsistence wage of the worker a hundred years ago—aye, two hundred—is practically little altered to-day, unless it be this way, that his life is shortened by one-half. To-day the productive results of one man's labour is a hundredfold the result of a few years ago, and yet there is the same subsistence level. Is that our conception of economic equity? Shall there always be the same state of things and no change made? Every decade we see many thousand millions of pounds added to the national wealth; but the insecurity and uncertainty among the poorer classes increase with every million accumulated. And yet the political economist, with pedantic cynicism and solemn visage, defends the iniquities which permit the existence of grovelling want as being just and inevitable. The defenders of slavery once justified its existence through Holy Writ. Yet a thrill of human sympathy was

the electric moral shock which broke the chains of the slave asunder. Hearts full of sentiment overcame intellects full of selfishness.

It is not my purpose to offer any statistical information. To those who would delay in a querulous spirit the humanizing of mankind, I would suggest a perusal of Mr. Charles Booth's exhaustive inquiry into the condition of the poor; also the evidence of sweating brought before the Commission formed for purposes of inquiry; also the evidence given before the Allotments Commission. In Australia and America commissions have been called into existence for the same purpose, and a similar doleful tale is moaned forth by them. The alley, the slum, and the man-killing mine and factory of one country groan back the echo of similar environments in another.

NO FORCE SO POTENT AS CHRISTIANITY.

We are always inquiring, always searching, yet we never do any work—always analyzing, yet never altering. We want some moral force brought to bear that shall give momentum to altruistic principles, some power brought to bear to break the hard crust of sordid greed. I know of no humanitarian effort so potent in rationalizing influences, as the Christianity that can lend itself to practical everyday life. Statesmen require neither knowledge nor evidence, for they are surfeited with both already. Neither do we require conviction; the lame excuses of the rich testify that they realize their wickedness. Let us develop a conscience, alive and responding to all generous instincts; a Christly sanity in judgment; a religion warm and merciful, pulsating with heroic nobleness, breathing out life and soul, rebuking and chastening all sins—conventional or unconventional—whose ultimate results mean misery. The wrath of Christianity should be mostly directed against scientific and systematic sin. The Church herself is to blame for the present unbelief. The rich pay the piper, and they select the tune, and the preacher is the victim or servant of the rich rather than the servant of the Master. Old conditions are rapidly giving way to the new, fresh social and religious centres are springing up, rearing themselves even in the midst of wretchedness and want. The experience gained by personal contact is proving the best economic education, and our ministers are manfully battling against the torrents of sin with firmer foothold at every step in advance. Material prosperity is being recognized also by them as among the essentials to a higher religious life, equally as it is among the essentials of a brighter social life. I could almost wish that the beautiful intellectual and imaginative powers of the preacher should never be used again in painting the possibilities of felicity in heaven, until the possibilities of

felicity on earth shall have been clearly demonstrated, and men's consciences aroused to an eager desire to taste of heaven on earth. Could the preacher's art be given to portray and define *conclust* in the light of love, holding up to its full value the immortal body, duty would be better understood, and men's feet put on the right track.

THE POLITICAL SIDE TO CONGREGATIONALISM has materially helped it to attain its present position. Let it put forth its hand, and demand with a loud voice the abolition of all endowments which do not admit of popular control. Let also the great ground landlords be called to account, and ground-rent made to bear the chief responsibility in the support of the State. In permitting all these inequalities, the materialism of the Church has been only too manifest. Privilege and luxury on one side mean slavery on the other. The soul of man is precious, human leanings towards the flesh and the devil require to be combated against, that men must spend the best of their lives to rescue others from sin, and the pure sentiments of love must reign. The conscience and hearts of the people must leap to the highest possibilities of human perfection. No evil, however deeply rooted, must be allowed to remain. This is religious philosophy, essentially correct and enduring. We wish to see applied the same principles, the same philosophy. That which is accepted as fundamentally correct from a spiritual standpoint is also correct from the economic standpoint.

RANKEST BLASPHEMY

appears to me to be the reasoning in all other questions but that of religion—a blasphemy which leaves things to chance, a hypocritical shaking of the head at the poor wretches who, borne on the swift, merciless tide of adversity, are carried along howling and shrieking, with lean hungry hands clutching at straws, with starting eyeballs aglow with intense pain and pleading for help—at last to be flung by the rushing waters over the Niagara of industrial murder.

Will anyone say, All this is right, all good, a perfectly natural law, that we must not interfere, that all this human wreckage is God-ordained? The foul wretch who would hold existing evils to be right, drone out dirges on the frivolities of nature, and condone social tragedies, must be cleansed of all this sinning, and be asked to apply the same love, the same plan to social redemption, as is applied to the salvation of souls. It is all one—a fight against hells of sorrow, rottenness and corruption—a fight against the natural tendencies towards greed—a fight to

ENTHRONE CONSCIENCE

as the motive, governing, balancing force, in order that human sympathy may extend its range and embrace within its circle all men in the bonds of fellowship.

The churches of to-day are asked to thoroughly organize all the wide-reaching ramifications of their system into something like order;

To bring about a convergence of forces, with a plan of action carefully arranged, and directed to the work of systematically adjusting the social conditions;

To enter not only into the part of men and women's lives which is made up of conforming to religious observances, but into all things temporal as well as spiritual;

To arrange for a differentiation of functions, the steady and silent operation of which shall be the secret spring of vital religion in the Church of the future.

Those who would impede the swift, swinging march of equity and justice whine over the troubles of a millionaire, and even about him make out a doleful tale; yet have they not dead hearts and deaf ears for those whose misery made the millionaire? The work of salvation lies at the door of the Church—is pleadingly anxious to thrust itself on the preacher and congregation. But beyond a few spasms of compassion, no organised attempts to meet and help the troubled ones has been put forth by the Church. Dives is a "greater" than kings. He absolutely commands the body and lives of the people, and to his whim, his taste, his greed, are sacrificed hundreds of thousands where only hundreds were sacrificed to the barbarian kings. To-day,

WERE I A MILLIONAIRE,

I could strike at the very roots of class-government; could wield a political power greater than a Caesar's; could expose and abolish the vile mockery and farce of municipal and parliamentary elections. I could ensure the return of representative men to every local body, to Parliament, to every office in the State; could call into existence machinery by which party jobbery and corruption would be rendered futile.

The people are alive to-day to every noble aspiration, anxious to fulfil their duty, and willing to share all burdens of the State. All that holds them back is want of the material substance—the money to support representatives. One would think that among the numberless wealthy there might possibly be one who, taking a retrospective glance, would be moved with the bowels of compassion to attempt the undoing of such great harm as has been already done. Morally the people are in a state of preparedness. There is only needed a universal and uniform expansion to a generous conception of duty. Could not the banking firms be as ready to assist to save from poverty the people as they are ready to save an insolvent house? Could not the State as readily spare a few millions for the securing of comfort, for the building up of bone and sinew and bright manhood, as it is to squander them on killing blacks? I wish we could but

MOVE THE RICH TO PURER IDEALS

of life, to a greater patriotism, which should never rest, never weary until the hungry were fed, the sick nourished, all human life cherished? Could we not induce them to spend on the necessities of the poor a tithe of what is wasted in luxury? Were there to arise to-day a millionaire who would devote all his wealth and his time in honeycombing, with protective completeness, the varied and complex organisations of industry, of local municipal government, and political institutions in general—every part having automatic control, and the principle of payment for services being everywhere enforced—that millionaire's name would endure as long as a Washington's or a Lincoln's! Could the religious bodies at once apply themselves to this work they would do all to sweeten, to mellow, to restrain the wildest of passions, and shame and outwit the basest purpose. With that end in view, the great revenues of the Church could be devoted to training for special work in a sociological direction. Already the doors of the Church are closed against many. The superfluous numbers could be taught and trained to work in more secular affairs.

The cry is from the slums, "Come and help us." Could not a mighty social organisation be called into existence? Could not the professors of religion mingle with the throng as employers to see that fair conditions obtain? In every election, in every labour trouble, in any conflict between capital and labour, could they not identify themselves with the cause of the people? Could they not have lay congresses, and

ADOPT A SETTLED PLAN—A PROGRAMME—

for the abolition of all privilege, and for giving the makers of the State and of its wealth an equitable share?—so that land and wealth, and all property, shall be vested in the hands of those who struggle to maintain it; so that all inventions, all improvements shall be for the common good, to be accepted and to be rewarded as statecraft is rewarded. Were we to speak of giving a letter patent to all our legislators, were we to heap upon them riches for each constructive effort to secure the better government of the people, the nations would rise and repudiate the selfishness that would accept the bribe. Honour and the consciousness of doing good is the righteous man's best reward. The poverty and labours of a Canning stand out an ever-living example of patriotism and citizenship. Such men as he have rendered incalculable services to mankind, yet they never ask a reward. A fervid zeal and a sublime conception of Christianity will stir men up to push on the good work, and will enable them to profit even by rebuff, betrayal, or opposition. With a noble army of men, fired with the love of Christ, of truth, of humanity,

pressing on, cynicism, cruelty, callousness, with their million mocking, sneering faces, will be crushed out of existence. Let us banish the cant and hypocrisy which ostensibly is anxious for the soul, which in speeches at church meetings and in prayers wax warm in despising the vile body, and yet garners in the fruits of labour, with hungry claw, as if a famine of seventy times seven years was about to take place. The body so despised at church meetings is nourished and fed, and every precaution taken to ensure its long life. The soul is prayed for, the body worshipped. Every resource of science is made use of to maintain life. And we are inclined to say, look after the body, the soul will the better take care of itself. A religion that men will love and will obey is

A RELIGION WITH A SOUL,

which throws a mighty arm round all who are weak, and sees that all environments conduce to a higher life; sees, too, that our Lord's words shall bear a living interpretation, "Give us this day our daily bread, lead us not into temptation, but deliver us from evil." That will happen when social pressure frowns not on virtue, when the industrial rack loses its victims, when Christian principle is the ruling motive of every Christian. Then men will face with Christian earnestness all the difficulties that they meet in everyday life; trade, social position, wealth, shall all be made subservient to the blessed self-abnegation enjoined; and every rich man whose wealth is an offence to others shall have naught to do with money devils. "If thine eye offend thee pluck it out."

As industrial questions dominate all others, there is a greater need to-day of specialization of effort. As these social conditions become more complex—advancement and progress meaning greater complexity—as wealth increases and our productive powers become greater, as human labour becomes daily of less value, so must we increase the desires and increase the comforts of all; that every improvement should mean more blessing to all; and by no mischance should any section have power to maintain privilege and secure advantage at the expense of others; in fine, a benign intelligence, a benign motive and purpose should direct the affairs of men, that all may share the fulness of the earth, even as it is taught we may share the joys of heaven hereafter.

MR. ALBERT SPICER.

THE LAND AND NATIONAL PROSPERITY.

MR. ALBERT SPICER, J.P., said:—

For the subject of my paper—"The Land in its Relation to National Prosperity"—I take no responsibility; that rests with the Committee. I presume, however, that in this Assembly of Congregationalists, represent-

ing the English-speaking countries of the world, the Committee have been anxious that this great question should be fairly looked at. It was but natural, I think, that the Committee should be of this mind, because they recognise that laws and customs which affect the social well-being of communities cannot fail to influence Christian work; and, further, because I am sure they believe that the kingdom of heaven means a righteous and beneficent social economy no less than personal spirituality of life.

OUR MARCHING ORDERS.

In considering this subject, we shall not go far wrong in starting with the assertion that no nation can enjoy lasting and real national prosperity unless its laws and customs are in harmony with the principles of Christ's teaching. I would only remind you that immediately before His decease accomplished for us, He left as a legacy to the human race those wonderful words, "A new commandment I give unto you, that ye love one another." Earlier in His earthly life, when replying to the lawyer, who asked how he was to live here, that he might receive the reward of eternal life hereafter, the answer was, "Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." And in the Sermon on the Mount He sums up the practical effect of His teaching in the words, "Therefore all things whatsoever ye would that men should do to you, do you even so to them." It appears to me that in these three passages we have our marching orders when we approach the question before us, "The Land in its Relation to National Prosperity."

NO NATIONAL PROSPERITY.

Land is the basis of all labour, the source of all wealth, therefore the proper use of land is the question underlying all others, when we consider it in relation to national prosperity. No one will assert that we have that prosperity to-day. We may have a certain kind of prosperity in limited sections of society, but so long as the several countries with which we are identified have large classes who are unable legitimately to earn adequate means of subsistence because unable to obtain opportunities for labour, I maintain that we are far from realising what can be fairly described as national prosperity. My justification for saying this may be grouped under several heads, as follows:—

THE EVIDENCES.

First, in the published statistics of pauperism. These were well summarised by Dr. Rhodes at a recent meeting of the British Association, when he described the pauper population of England as being sufficient to form a procession of four per-

sons abreast upwards of one hundred miles long. Arranged in single file, the paupers of England would, according to these figures, form a line upwards of four hundred miles long.

Secondly, in the mass of public and private institutions to be found in all parts of the English-speaking world, erected and devoted to the care of those who need the support of extraneous sources of supply.

Thirdly, in the overcrowded and improper manner in which so large a portion of the working-class populations are compelled to exist. It is unnecessary to follow in detail the horrible story of the overcrowded dwellings of the poor as revealed by the labours of the Royal Commission on the Housing of the Working Classes. From Spitalfields, St. Luke's, Clerkenwell, Bermondsey, and elsewhere, we hear again and again of five families in a six-roomed house, six families in six rooms, eleven families in eleven rooms, of seventeen or nineteen persons in three rooms, of eleven or twelve in two rooms, of six, seven, eight, and even nine persons living in a single room, of six or seven people in an underground kitchen. In one nine-roomed house we find an average of seven persons to each room, no room containing more than one bed.

Fourthly, in the inadequate wages obtainable by thousands of the labouring population in town and country. Here, again, I will not weary you with details, but content myself with quoting a few sentences from the same report. A large class of persons whose wages "are at the lowest point, are the costermongers and hawkers, whose average appears to be not more than ten or twelve shillings a week. This represents continuous toil; and although the income is a precarious one, yet it is not rendered so by days and seasons of idleness, but it is dependent on the state of the market. The average of labourers' wages amongst the residents of Clerkenwell is said to be about sixteen shillings a week, and this of course means that many are earning less. Sack-making and slop tailoring are two occupations carried on to a great extent in the homes of the poor, and they are both remunerated at starvation wages." The same state of things is revealed in the specially miserable condition of the agricultural labourer, an example of which was given the other day in an Essex paper. "An inquest held at Radwinter the other day throws a lurid light on the correspondence which has been going on of late with reference to the wages received by agricultural labourers in Essex. The gentleman who opened the correspondence stated that the average wage of the labourer is ten shillings a week, and that in wet weather he had to lose even this miserable pittance." Again, reverting to the miserable wages of the poor in towns, it was stated by the conductor of the East-end Wesleyan Mission that one of his own members lost an order for garments at twopence halfpenny a dozen because

another starving woman offered to do them for twopence farthing a dozen. These are facts in this England of ours, but if we are to believe the evidence that comes to us from the United States, a state of things exists in the tenement districts of New York to-day which is not one whit the better than that which I have previously described.

As one result of the condition of the agricultural labourer, we have the growing depopulation of the rural districts in England. Dr. Wallace gave it as his opinion that from 1871 to 1881 two millions of people had migrated from the rural districts. We have not yet had the complete figures of the last census, but from those already published it is clear that there is no stoppage in this flow of immigration into our great towns, and a state of things is being revealed that ought to make every true Christian willing, at any rate, to consider the whole question. Reverting to the United States, we find the same migration of population to the towns. The last census bulletin issued from the Census Office at Washington gives some exceedingly interesting statistics of the rapid growth of towns and populations in the United States. Since 1790, the date of the first census, the proportion of town dwellers to the total population has steadily increased. In that year the percentage of town dwellers was 3.35, and by slow degrees this mounted to 8.52 in 1850. In 1880 the figures were 22.57; but in no decade was the increase so great as in that which closed last year. In 1890 the percentage of the urban population was 29.12, a figure which indicates that not much less than one-third of the total inhabitants of the States were massed together in towns of over 8,000 inhabitants. Even in the Australian Colonies practically one-third of the total population of the four leading colonies is to be found in their capital cities. This means that a large loss is sustained by the community, owing to much of the land of those countries not being utilised to its highest extent.

These facts afford conclusive proof that the present position of the social question is not only dangerous to the well-being of the communities concerned, but it goes without the saying that no real national prosperity can be realised during its continuance.

OUR DUTY: HAVE WE DONE IT?

In these circumstances the question that meets us is, What is our duty as Christian citizens? I readily admit that the churches with which we are identified cannot as churches undertake the legislative duties that belong to our National Assemblies; we have neither the opportunities, the knowledge, nor the necessary means. But I maintain that it is the duty of our churches to train up men capable of bearing a share in this great social work. The influence, too, which the churches exert on this question should be *clear, distinct*, and on the *right* side. Now, what is the position the

churches have hitherto assumed? Christian obligations as understood have been expounded and applied to everyday life, and one feature of the last twenty-five years, of which, at any rate, I can speak, has been the attempt to do this much more in the interests of humanity generally than, as I read history, has ever been the case in any previous period of the churches' work. But what has been the drift of the application? Existing social evils have been admitted, but the remedies have been too largely in the nature of mere charitable relief, and external aids of every kind, temporary and permanent. Has it not lacked the idea "More justice"? The outcome of the teaching is apparent enough. Our churches have largely become centres for the distribution of all kinds of relief, not only to the poorer members of our own churches, but to the destitute around us, the orphan and the widow. We have founded asylums and other institutions for the relief of special distress, and for all this work we thank God; but in much of this work have we not forgotten that "to obey is better than sacrifice, and to hearken than the fat of rams"? In the bestowing of our gifts have we taken care that we have given *justice* as well as *mercy*. By justice I mean, have we exerted our influence to obtain for those who needed help opportunities of work under fair conditions, and thus enabled them, not only to supply their own wants, but the wants of those dependent upon them; in other words, have we been sufficiently concerned to remove the causes which have thrown these people upon our charity? I think not. As Congregationalists we have been in the forefront of every movement to aid our fellow men by gifts, but we have forgotten, overlooked, or neglected to see that, in addition to help, the truest and only real way of helping poverty and destitution of all kinds, so far as it can be done by human intervention, is by increasing and improving facilities for the remunerative employment and *self-help* of those appealing to our charity.

THE LAND AND PAUPERISM.

I have referred to pauperism. Now we are told that pauperism is caused by bad homes and heredity, or, as we term it now, an "unwholesome environment," which in its ultimate cause means that a certain section of society has been denied fair opportunities of remunerative labour, have not been able to earn a fair subsistence, and have gradually sunk lower and lower in the social scale till they have become a class by themselves, and are constantly producing a repetition of the same class, but of a lower and more degraded type. Of course I know that vice and thriftlessness have largely increased this class, but I maintain that under existing economical conditions, and independently of vice and thriftlessness, the pauper class are largely the product of possibilities and opportunities of labour denied to

them under existing social and economical conditions connected with the land.

I have referred to charitable institutions, and I admit that these institutions indicate a Christian desire to bear one another's burdens; but have we not almost come to think that these institutions are both desirable and legitimate, in other words, that they are ideal rather than necessary evils? Apart from those devoted to the cure of special diseases and to the sheltering of those whose afflictions render necessary separate accommodation, the major part of these institutions are only needed because so large a number in our different countries are unable to earn sufficient maintenance to provide for themselves and those dependent on them. How many of those in our churches who take an active part in the management and support of these institutions have ever asked themselves whether, in addition to managing and supporting them, they had not something to do in trying to render them unnecessary?

LAIRDS LAYING WASTE THE LAND.

The overcrowding of our towns and even some part of our country districts is the result of inadequate wages in proportion to the rent demanded for suitable and sufficient accommodation. Again, the practical starvation wages which so many in our own country are forced to labour on arises from the fact that opportunity is closed; such opportunity *exists*, but it is denied to the would-be worker. For evidence, I would refer you to every unoccupied building site in towns or cities; to every unutilised suburban building estate; to every agricultural holding not fully cultivated; to every estate or district devoted to purposes of mere sport, where it could be utilised for the production of food or other products for the use of man, as well as for the labour of man. Let me give you one illustration from the report of the condition of the Crofters and Cotters of the Islands of Scotland. One of the witnesses, a minister of the Established Church of Scotland, in the course of his evidence, said: "Looking at the maps of the Highland counties of Scotland, and forming as good an estimate as one can of the amount of waste land, it seems safe to say that an area equal to the two largest counties in Scotland has been laid waste. This would mean a good deal more than four millions and a-half imperial acres, or about eight hundred thousand acres more than the whole of Yorkshire. This land is wholly drawn from contributing to the supply of any of the needs of the human race, except the needs of the Highland lairds for cash. The venison produced is not worth speaking of, and is, indeed, if not generally, left to rot on the ground, or thrown to the dogs; and, though no doubt wages are paid to keepers, gillies, watchers, &c., none of these men are productive labourers, and they are as completely withdrawn from the industrial population as the land on which

they live from the food-producing resources of the country."

IDLE LANDS MAKE IDLE HANDS.

Now I maintain that in all these cases, quite apart from vice or thriftlessness, we can see that the classes referred to have been shut out from natural opportunities of labour. If, on the other hand, all who owned land were induced to use it for the highest purposes of which it is capable, thus giving employment to the largest number of workers, such a state of things would not exist to anything like the same extent, if at all. And here let me ask, Why is it that we have made it worth the while of land-owners to deal with the land in this way? That is, deliberately to prevent part of their land being cultivated to its highest extent, and thus to minimise opportunities of labour; for I cannot repeat too often what has been so much overlooked, that every piece of land unutilised to its highest purposes is made the medium of two factors to numbers of the labouring population. Virtually it says, first, the whole of the land, which was given by an All-wise Creator for the benefit of man, shall not be allowed to produce; and, secondly, it says to a certain section of society, you shall not be allowed to work. Here let me mention a fact that is true in relation to England, that, in cases where the owner or occupier is exercising these despotic rights, he is rewarded by an over-generous Government, who only imposes taxation on land according to what that land is yielding in rent, and not on what it might or ought to yield. Shortly before his death, the late Mr. Handel Cosham, M.P., said, in the course of a lecture to his constituents: "At present the land of this country does not employ in its culture more than one-fourth of those who might and would, under proper conditions, be profitably employed on the soil."

Now let me try to answer the question, What has led to this state of things? And here let me say, once for all, that with me it is no question of interfering with the rights of private ownership in land or property in any shape whatever. The question is simply whether we have sanctioned and upheld, by our influence, our voice, and our votes, a state of things whereby the landlord—be he duke, squire, professional man, manufacturer, clergyman, merchant, tradesman, or Church official, or of any other class—has been allowed to retain for his own use, not only that value which we are prepared to maintain is his property, but whether he has not also been allowed to take that extra value which belongs to others. In answering this question we must first find a reply to the question,

WHAT CONSTITUTES LAND VALUES?

First, the first additional value given to virgin or unoccupied land is the direct result of labour. If the owner gives his labour to

the land the produce of that labour is his rightful property.

Secondly, the second value acquired by land is the result of expenditure of capital on it by the owner or the occupier, it may be in drainage, in improvements generally, or in buildings, for agricultural, industrial or residential purposes. But whatever it may be, I maintain that the full value of such improvements belongs to the man whose resources have been spent on them, whether owner or occupier.

Thirdly, the third value accruing to land arises from the expenditure of public money raised in the form of rates or other charges for the purpose of making roads, bridges, main drains, the creation of open spaces, and public parks or other improvements. Now this extra value has been secured by the expenditure of public money, paid by the occupiers of the property. Not a fraction has been paid by the landowner as such. Surely, then, this value, which has been created by the people, should remain the people's property, but to-day all this expenditure goes to increase

THE GROUND VALUE OF THE LANDOWNER.

Let me give you an illustration, which I quote from a recent copy of the *South Wales Daily News*:—

"The rapid progress of Cardiff and the wonderful increase in its ratable value are frequent subjects of comment. One real instance, however, will convey a more accurate idea of the progress made than pages of mere generalities. When we mention that a tradesman in St. Mary-street, whose lease had just expired, after a run of forty years, finds his rent raised at one jump from £80 to £400, we need not add anything to satisfy the reader that the Cardiff of to-day and the Cardiff of half-a-century ago must differ in some very important particulars. But there is another fact connected with the very same premises which greatly emphasizes that which we have just stated. It is almost incredible, but we are informed that this very same place was let fifty years ago for three-and-sixpence a week. From £9 to £400 per annum may be said to be tolerably good progress so far as the owners of the property are concerned."

Such illustrations might be multiplied again and again from the different towns and cities of England. Last year, when a resolution was moved in the Manchester City Council that all ground or chief rents, freeholds or mineral royalties, should contribute equally towards the financial burdens of the community, the mover of the resolution said that in the Manchester Corporation area the local rates exceeded half a million, the occupiers of houses and buildings being rated at 4s. 2d. in the £. The half-score of ground landlords drew every year about a quarter of a million and paid nothing.

In Birmingham, again, it has been estimated that the landowner has been enriched to the extent of three and a-half millions in fifteen years; and in 1883, Mr. Chamberlain expressed the opinion that the expense of making the town habitable for the toilers should be thrown on the landowners who grow rich by the labour of the toiler without an effort on their part. We have another notable instance of the same thing in the enormously increased value given to the land in the immediate neighbourhood of the great Thames Embankment. That grand thoroughfare was paid for entirely by rates levied on the occupiers of London houses, and yet the increased value resulting from that improvement was swept into the pockets of the neighbouring landowners in the shape of enormously increased rents.

THE PRESENCE OF THE PEOPLE.

Fourthly, the fourth and last accretion to land values arises from the presence of the people. Direct labour does something; expenditure of capital will also result in a large increase. This increment, again, may be very considerably augmented by public improvements carried out at the public expense, but the greatest increments of all is given to land values by the presence of the people. For illustration of this proposition, let me turn to Newport, in Monmouthshire. There you have a population that during the last two decades has been constantly on the increase. In 1871 the population was 26,957; in 1881 it was 35,313; and in 1890 it had rushed up to 53,000. As the population thus advanced the ratable value has kept pace with it in about the same proportion. Thus, in 1873, it was £97,619; in 1883, it was £174,540; and last year, 1890, it was £242,465. Quite recently the Harbour Commissioners of that town required some land for ballast purposes on the east bank of the Usk, land which was described as a morass, worth at the most from £80 to £100 per acre, and, in confirmation of that valuation, rated, I am informed, on an assessment of between £1 10s. and £2 per acre; but the owner had the conscience to demand the sum of £1,000 per acre. He did this because, under existing conditions of taxation, he is enabled to demand, not merely the value of the land which he originally inherited or purchased, but the whole of the increased value given to it by the expenditure of the money of the inhabitants of Newport for public improvements, and the labour and enterprise of the townspeople. It has been said that in a nation's greatness is the magnitude of its population, and every child that is born assists to increase its importance. But under the present system of landownership by far the largest proportion of the advantage derivable from increasing population goes directly into the pockets of the favoured few, who are permitted to monopolise an article which every living being must use. One

other illustration will make this proposition even clearer.

THE CASE OF LIVERPOOL.

Forty years ago, just outside the then borough of Liverpool, was a sandy waste known as Bootle. It is part of the property of the Earl of Derby, and at the time of which I speak it was principally inhabited by rabbits. The people of Liverpool, who have for centuries been distinguished for their energy and enterprise, have formed the borough of forty years ago into a flourishing city of half-a-million of inhabitants, while the waste of sand is now the site of another borough, with its Mayor, Town Council, &c., and a population of over 27,000 souls. What must be the difference in the value of this land—this one time barren waste—to-day and forty years ago? Something fabulous. What have the Derby family had to do with giving this additional value to their property? Nothing. They have simply watched from their seat at Knowsley the daily growing importance of the great Northern seaport, whose increasing population of necessity overflowed on to this tract of sand and gave it the value which it possesses to-day. This increment of value created by the presence of the people ought, I maintain, to be reserved for the benefit of the general community, as it is by their presence and their contributions such increment has been created. So long as the owners' share and the people's share are all given to the owners, pauperism, overcrowding, the poverty of town and country workers, and all the different forms in which the great labour problems present themselves will continue. But they will receive a tremendous check if the people of this country take the matter into their own hands by legislation. They should say to the landowners of the country: "We leave to you and yours that share of the land values which is yours because your labour and your capital created it; but we intend to keep for the use of the nation all such other increments as we have created, and which, therefore, belong to us. These increments we shall utilise in lightening the burdens of taxation now imposed on improvements. In other words, a much larger share of taxation will be imposed on land itself instead of, as at present, mainly on the improvements."

A QUESTION FOR ALL CLASSES.

Now, I ask, have I given a fair interpretation of what constitutes land values? I believe I have, and that the more the question is discussed the more these views will prevail. If they are right the question is simplified by the raising of a practical issue. Once granted that the increased value of land given by the expenditure of public money and the presence of the people belongs to the community as a whole, and you at once give a new meaning to life, to those

sections of society upon whom at present the shadow of poverty always rests. And let it be remembered that the suffering from the present economical conditions is not confined to one section, but exists in all ranks of society. This question is not one affecting the landowner and the cultivators of the soil alone; it touches every class, we have a residuum everywhere—whether in aristocratic, professional, or commercial circles, or amongst skilled or unskilled labour, and it arises first and foremost from the closed opportunities of labour. As the present system gives undue advantages to those who, whether by the accident of birth, strength of mind or body, have been placed in prosperous circumstances, so those less favourably situated are placed in an unduly disadvantageous position. Take two of the former classes only as illustrating this point, *e.g.*, the landowner and the employer of labour. In the landowning class, every natural advantage, every public improvement, every increase in the population, enables them to extract, in the shape of payment for the use of their land, a larger share of the production of that land. With this growing incubus on the cost of production, a smaller amount is left for labour, consequently the manufacturer, merchant, tradesman, or the employer of domestic servants is able to obtain the labour he requires at a lower rate than is legitimate. Trade organisations and combinations to obtain shorter hours of labour may do something to rectify this condition, but so long as large portions of the community are shut out from opportunities of labour, and there is more labour than is required in those districts open to labour, so long will the advantage rest with the employer. Adequate remuneration and proper hours of labour will never be the general rule till the number of labourers and the opportunities of labour are more equal. Land booms, as those who have had experience in new countries will bear me witness, are always forerunners of trade depression, for the simple reason that an abnormal amount being required in the shape of rent, a smaller share of the results of production falls to the labourer. Thus the land question is the labour question, and the labour question the land question. But directly it is understood what share belongs to the landowner, and what to the community at large,

OUR SYSTEM OF TAXATION

will be adapted to meet the justice of the case. The land of every country will be looked at as a whole, and taxed according to its actual value. Town lands will, in proportion to their position and advantages, be assessed at high values, and accordingly will only answer while kept to the purposes at which they are so assessed. Agricultural lands will, on the other hand, be assessed in proportion to what they are capable of producing, looked at in

the light of the value of their productions in the markets of the world. That share of taxation, whatever may be ultimately decided upon, which is obtained from land will enable a large portion of the taxation, now imposed on improvements and paid for by the occupier, to be removed, and thus the cost of production as a whole will be lessened, and a great impetus given to increased production, and consequently employment of more labour. Of course, I recognise that the process must be considerate. For example, long leaseholders must be treated as part owners, according to the length and the terms of their holdings, for under existing circumstances it is sometimes they, and not the original ground landlord, who are reaping part of the undue advantages during the period of their holdings.

CONGREGATIONALISTS AND THE LAND QUESTION.

Once let us appreciate the real difficulties underlying the whole social question on its economical side, and we shall not be long before we bring our influence to bear upon this question in the interest of the people as a whole. At the present time we are responsible for having at any rate kept our churches from realising the injustice of our present system. Directly we have learned that, so far as material prosperity goes, there cannot be that prosperity which can be called national until we have opened the land of our countries to their natural opportunities of usefulness, and thus provided for the demands of labour, and the consequent employment of the unemployed, then, and not till then, shall we have started on right lines. I admit that this is a difficult question to grapple with. The prejudices and the vested interests are tremendous. These interests are not limited to those outside our own ranks; a large section of our strongest supporters have unconsciously benefited by the existing conditions of taxation. We, as Congregationalists, are not a denomination of paupers. Our very principles have helped us in the struggle for material things, and though until comparatively recently we in England have been shut out from the older universities, and therefore from many of the higher positions in professional life, we have more than held our own in the great commercial enterprises of our day. In the political arena we have made our influence felt, and in the great battle for civil and religious liberty we have fought, and we have often won. And although in the old country other battles have still to be fought, we do not intend to put our armour aside until we have achieved complete civil and religious liberty. In the abolition of slavery we have borne an honourable part. In the education of the people we have worked and laboured, and our voice has ever been on the side of the complete enfranchisement of the people. But the great land question we have been content to consider as outside the sphere of our in-

fluence and work. We, the Independents, the freest of all Christian societies, who are the most dependent upon strong and vigorous self-governing communities, we, who cannot permanently exist on aid rendered by central organisations or centralised institutions, we have left out of our purview this great question. There is not a Christian society that feels as acutely as we do the fatal influence of economic conditions that constantly produce poverty and distress. No society in existence depends, so far as its material prosperity is concerned, more upon the natural and equitable distribution of wealth and population. Of course, here I must not be misunderstood. I am not assuming or supposing that equality of condition will ever exist. I simply ask that to every one of our fellow men there may be given a fair opportunity in the great battle of life, an opportunity which is no less justified by true economical conditions than by the direct teaching of the great Head of the Church.

IT VITALLY AFFECTS US.

Let us look for one moment at our present position. Our churches may be grouped under three great divisions. First, the rural churches. In the past these churches have supplied us with some of our most distinguished ministers and missionaries, as well as some of our best non-ministerial workers, and are to-day sending us their life-blood in the persons of their younger and strongest men and women. But these churches are feeling to-day that their position is becoming anxious and burdensome. From causes already referred to, a decline in population has come in our agricultural districts, with the inevitable result of diminished resources, so that these churches, formerly the backbone of our strength for carrying on aggressive work, are compelled to look to others for the help they were once proud to give for the support of these very churches and to those beyond. Most heartily do I endorse the following words, which are quoted from a recent number of *The British Weekly* :—

“The great new fact that ought to be first in the thoughts of all the churches has hardly been mentioned in any ecclesiastical assembly either in England or in Scotland. It is that the rural population is steadily diminishing, and to all appearance will continue to do so. This is the depressing element which colours the whole life and thought of every country minister worthy of the name. He cannot out of the stones raise children unto Abraham. His congregation slowly but surely goes down. The effect of this in steadily sapping the courage and hope of ministers cannot be exaggerated, and the situation loudly calls for earnest consideration. Many things may be well put by in the meantime that this problem may be dealt with, and that the life, which, in many cases, is fast

becoming an agony, may be put into new and more hopeful conditions.”

The second group of our churches are situated in the crowded parts of our towns and cities. These churches used to be surrounded by a population of all classes—those able to give, and those needing help. To-day the better-to-do have voluntarily or compulsorily moved to localities not so fully occupied, and where larger space can be obtained at a lower rent. As a natural consequence, the burden of supporting what were once strong churches rests upon those left behind, who are the least able to respond. In this way another large section of our churches are practically unable to give much help for aggressive work at home or abroad, finding it sometimes more than difficult to support their own churches.

The third group consists of those churches in our towns of medium size and in the well-to-do but not wealthy portions of our larger towns and cities, and in the great growing suburban districts. On these mainly rests, in addition to their own churches' claims, the work of maintaining and extending our home and foreign missionary enterprises. Looking, therefore, to our own position, I hold that, in our own interest, as a Christian society, we are bound most seriously to consider this great social and economical question in all its bearings.

THE ROOT OF OUR SOCIAL EVILS.

In conclusion, in thus trying to show the vital connection between the land and national prosperity, do not let me be misinterpreted. I do not wish it to be thought that I ignore the improvements in many directions that have taken place in the condition of the people, nor am I so foolish as to believe that the land question, being satisfactorily settled, we shall have settled *everything*. There will then remain more than sufficient work to tax all the resources of our industry, intellect, and Christian consecration. What I do wish to leave on your minds is this—that this *land question* lies at the root of our social evils and our lack of real national prosperity; that we, as Congregationalists, have not been so clear and distinct either in our teaching or in the influence we have exerted as we ought to have been; that the evils in our midst are acting as a causer in the social life of the people generally; and that our Congregational churches cannot, therefore, under these conditions, do their work for the benefit of man and the glory of God as it should be done. In urging attention to the material interest of the people, in the presence of those who, with me, believe in the supreme importance of the spiritual, I hope I am not inconsistent. I realise to the full that the acceptance of Christ as our Saviour and Teacher must precede the acceptance of His commands; that ideal laws will only be produced by an ideal people. But can we hope to influence

the hearts of men by a proclamation of His claims if we are found unwilling to interpret His laws in harmony with His own words?

I trust that we may all be enabled so to speak and so to act, that the land of our several countries may soon be used for the greatest benefit of the greatest number; for only as we work to that end shall we be acting in accord with the injunction contained in the summing up of our marching orders: "Therefore, whatsoever ye would that men should do to you, do ye even so to them."

DR. CORDLEY.

LAWS RESPECTING THE SALE OF SPIRITUOUS LIQUORS.

Rev. RICHARD CORDLEY, D.D., read the following paper:—

I. The drink habit is the great overshadowing curse of this generation. As a mere item of cost the figures are appalling. The drink bill of the United States is set at 900,000,000 dollars annually. This is more than all the people expend for bread; more than the entire expenditures of the Government, including the enormous pension bills; it is five times as much as is expended for schools and churches. The drink bill of Great Britain is fully an equal sum. The amount expended for drink in either country would be enough to give bread to all the hungry and clothes and homes to all the destitute. It is more, by a large sum, than General Booth asks for to let in the light upon Darkest England, and to lift out of her slums the submerged tenth.

WHAT THE DRINK HABIT COSTS.

But the cost is the smallest part of the evil. If money could pay the whole bill it might be endured; but it consumes manhood as well as money. In the United States there are 600,000 drunkards. This means thousands of ruined homes and broken hearts and beggared children. It has been found by statistics that more than four-fifths of all the pauperism in our cities is due to drink. By careful examination of convicts in the Kansas State penitentiary, some fifteen years ago, it was found that over ninety per cent. of the crimes for which these men were committed were in some way connected with drink.

It has been found in the general survey that over three-fourths of the crimes committed are directly or indirectly chargeable to drink. The habit is likewise responsible for one-half of the diseases, one-third of the insanity, one-third of the accidents by land and sea, and no man knows how large a proportion of the misery and wretchedness in the homes and lives of the people.

We must add to this the cruelties that come from the imbruting of men through drink. The tragedies of drink are as

familiar as they are painful. In the downward course of men the common story is: "He took to drink." It takes the bright as well as the dull; in fact, the brightest are quickest inflamed and quickest consumed. The finest minds have been prostrated, and the brightest hopes have been blasted. It pays no regard to culture or character. The scholar, the poet, the lawyer, the man of affairs and the street loafer have all gone down together. It does not spare a man because of his strong body or bright mind; because of his friends or his family; because of his earthly prospects or of his heavenly hopes. It brings all to a common level, and its level is the lowest. It aggravates all other evils; it fosters all other sins. It is the confederate of all villany, the accessory of all crime. The gambler deceives his victim with drink, and the murderer nerves his arm and deadens his pity with liquor. As I say these things, I am telling you nothing new and nothing strange. I am not narrating some far away events among strange people. Every man has seen it for himself. All of us have seen it, most of us have felt it.

SUPPLY STIMULATES DEMAND.

II. It is found that the relation between the traffic in spirituous liquors and their use is very close. The traffic stimulates the habit. It may not be responsible for the practice of drinking, but it fosters the practice and is responsible for most of its worst results. It makes drinking easy; it is a standing invitation to drink. It tends to create its own patronage. It is a school where youth learns the ways which their later years will follow. As its victims fall it has youth in training to take their places. To teach our sons sobriety in the home, and then license a tippling house on the corner to debauch them, seems like working at cross purposes. The attempt to reform men is made a hundredfold more difficult and doubtful by the open gin-shop, which ever stands ready to inflame afresh the appetite that is to be subdued.

THE SALOON A SCHOOL OF VICE.

III. The saloon, too, is a school of vice and disorder. Crimes are concocted there, conspiracies are plotted there, and the worst passions inflamed. The danger point of our politics is the saloon. The demagogue uses the saloon as his best ally. Some one says; "We can have clean politics or the saloon, but we cannot have both." Dr. Strong, in his book entitled "Our Country," says: "Our civilisation must destroy the saloon, or the saloon will destroy our civilisation." In all our great cities the saloon is a public menace, the centre and source of corruption, the confederate of all forms of evil and crime.

REMEDIES TRIED.

IV. In the presence of such an evil it is not strange that thoughtful men should plan

for its abatement. It is not strange that statesmen and philanthropists should concern themselves with its regulation or removal. How to deal with intemperance and the saloon has been a subject of anxious thought with wise and good men for generations. Laws without number have been devised to circumscribe the traffic and discourage the practice. In most civilised countries the traffic is put under special laws, such as apply to no other business. The most common form of restriction has been by licence or special tax. By taxing the business heavily, and allowing the business to be done only by those who have a licence for that purpose, it is hoped to limit the traffic and bring it under more thorough supervision. The licence fee is sometimes quite large. In some of the larger cities of America a saloon licence costs 1,000 dollars a year. In others it is much less. This plan has not accomplished what was claimed for it. It produces a revenue, but does not materially lessen the evil of drinking. It often reduces the number of saloons, but each saloon has a larger patronage. The saloons become a monopoly, and are able to increase their attractions. It is found that licensed whisky makes men just as drunk as free whisky.

OTHER RESTRICTIONS

have been more effective. These are of various kinds.

1. There are restrictions as to place. The traffic is often confined by law to certain wards of the city or sections of the country. It is especially excluded from the residence portion of cities.

2. There are restrictions as to time. Laws often require that drinking places be closed on Sunday, and on all public days. They are required to close at a certain hour at night. They may be closed at other times by special proclamation.

3. There are restrictions as to persons. In most of the United States saloons are forbidden to sell to minors and to habitual drunkards.

If these restrictions could be rigidly enforced they would lessen very much the evils of the traffic. If the young could be protected, if early closing could be enforced, if Sunday, when so many are idle, could be observed, many of the worst features would be removed. But the saloon is a lawless institution. It defies restriction whenever there is money to be made. In most cases saloons are required to close on Sunday. But in all large cities only the front door is closed, and Sunday is the wildest and worst day out of the seven. They are required to close before midnight; but the wildest revels are in the small hours. They are forbidden to sell to minors; but age is rarely considered. The good citizens of Chicago combined in a society to enforce the law against selling to minors. But with all their numbers and prestige and wealth, it required constant vigilance and constant

effort to secure even a moderate enforcement. In Kansas city they sought to secure a quiet Sunday by closing the saloons according to law. But all the saloons and their patrons combined to nullify their efforts. The traffic resists all wholesome regulations.

THE ULTIMATE AND ONLY CURE.

V. But the minds of thoughtful men are more and more impressed with the necessity of some check and restraint. The open saloon is confessedly the pest and peril of our age. All good men deprecate its influence. It must be curtailed if our civilization is not to prove a mockery. In constantly growing numbers thoughtful men are coming to believe that it is easier to destroy the system than to effectively circumscribe it. They are coming to think that this is the right thing to do, and that what is right must be practicable. This is no new thought. One hundred and fifty years ago Lord Chesterfield said, in the British House of Parliament, "Luxury is to be taxed; vice is to be prohibited. Would you lay a tax on the breach of the Ten Commandments? But drunkenness violates all the Commandments." From that day to this men in increasing numbers have been coming to the same thought.

Whenever any man has honestly sought to secure regulation he has been so completely baffled that he has been convinced that there is no relief in that direction. If you seek to limit the traffic only, you leave it all its power of money and corruption with which to resist you. If you can once suppress it, you have cut the sinews of its strength by destroying its profits. To leave the saloon open, and then restrain it at the point of danger, is something easy-going people can talk about, but which practical people find hard to attain. The talk about restriction seems very plausible till we seek to put it into operation. To enforce effective restraints on the open saloon is like breaking down the dykes and then trying to guide the incoming flood. To allow the business to establish itself, and then expect to confine it within safe limit, is like kindling a fire in your garret to burn the rubbish, and then expecting the fire to spare your house. You might as well call in a tornado to sweep your streets, and then tell it not to disturb your home. You might as well let a tiger loose in your nursery, and expect him to be civil to your children. Some one has put this thought into a sort of a rhyme.

"A smiling young woman of Niger
Went out to ride on a tiger,
At the end of her ride,
She came back inside,
With her smile on the face of the tiger."

It has come to pass, therefore, that a large proportion of sincere temperance men have been compelled to accept prohibition as the ultimate condition toward which they must press. Most of them would accept less radical measures whenever prohibition can-

not be attained. But they regard this as the ideal Christian attitude towards a great evil. They are finding that the temperance reform moves forward with its hands tied so long as the saloon is left to teach, and to tempt, and to debauch. It is pulling down with one hand what they are building with the other. While they are training the children in principles of sobriety, the saloon is alluring them into habits of dissipation. While they are inculcating the principles of temperance on one side of the street, the saloon is fostering the appetite for drink on the other. While they are striving to win the drunkard from his cups, the saloon is holding the cup to his lips, and inflaming afresh the passion he is struggling to control. The reformer finds himself checked in every movement and thwarted in every effort.

LEGAL AID TO MORAL GROWTH.

VI. It is not expected that virtue will be created by law or men made sober by statute. But it is hoped that virtue may be guarded by law and sobriety be encouraged by lessening temptation. It is not expected that all drinking will be prevented, or all drunkenness brought to an end. But it is hoped that the public vending of spirits shall be forbidden by law. It is proposed to close the public tippling-house, which everybody admits is a public nuisance and a public curse. This common tempter shall no longer stand on the public highways, and invite all who pass to enter the ways of death. It shall no longer allure by light and cheer and music and song the unwary and the weak. When some poor fallen creature rises to his feet, and desires to walk the ways of truth, we would give him a chance for his life. We would not leave pitfalls and stumbling blocks all along his way.

It is not proposed either to substitute law for moral training, nor legal restraints for moral stamina. Men must be made and kept sober by the power of a sober purpose. There can be no substitute for this. The training of the youth in virtue's ways can never become less imperative. It must be line upon line, precept upon precept. In the home, by precept and example; in the Church and Sunday-school by all the sanctions of religion and of God; in the common school, by teaching the scientific nature and effects of alcohol, must temperance education be pressed, and pressed continuously.

But while we are strengthening the defences we must also weaken the foe; while we are planting and strengthening the purpose to resist, we must also lessen the temptation to yield. The work must proceed in two directions—fortifying men against evil on the one hand, and lessening the temptation to evil on the other. The first work is to strengthen a man's feet that he may walk;

the next thing is to make a smooth path for him that he may be able to walk more surely. We are finding more and more that we must work both ways. We must strengthen the principles as much as possible, and remove the temptations as far as possible. There is no consistency in a man teaching temperance in his home, and then encouraging a saloon on the corner to nullify his teachings and ruin his boys. It is not consistent for a community to seek to reform its drunkards, and then foster a score of tippling-houses which they must pass every time they go to dinner. The purpose of all restrictive legislation is to

LESSEN TEMPTATION.

It is not expected that all intoxicants will be banished from the land or all drunkenness prevented. But it is the purpose to lessen the temptation so that they who desire to stand may not be continually tempted to fall. We do not expect to destroy evil in the world when we oppose it. But all good men desire to lessen evil as much as possible, and put temptation away as far as possible. Every man's struggle for life is hard enough at the best. So prohibition would lessen the temptation to drink even if it cannot wholly remove it. The dramshop shall no longer take its place on the public streets amid blazing lights and music and cheer. It shall at least be driven into the darkness to do its work in silence and in shame. It shall not stand on the street corner, and seek its custom from the passers by. They who want it must seek for it where it has gone to hide itself. That it will be entirely abolished is not expected. No evil has been entirely abolished. The continued enmity of the human race has not yet destroyed the serpents from the face of the earth. They still hiss and rattle in their dens. But they do not crawl upon the footpaths of our cities, nor over the playground of our children. We do not expect to rid the world of evil, nor banish temptation from the earth. But we are bound to lessen the evil all we can, and remove the temptation as far as we can. We do not expect to create virtue by law, but we do hope to lessen the allurements to vice. We are aware that, in spite of law and vigilance, "Offences must needs come," but we would not share the woe of those "by whom the offence cometh."

The PRESIDENT: The Council is rapidly wasting away, and it is very apparent that at this time of night it would be impossible to have any serious discussion on the five important subjects that have been submitted to us. I therefore propose at once to close this meeting.

Dr. Dale then pronounced the Benediction, and the meeting closed.

FRIDAY, JULY 17.

MORNING SESSION.

THE Council reassembled for its Morning Session in the New Weigh - House Chapel. The Chair was taken by Rev. Dr. QUINT. The hymn,

"Now thank we all our God,
With hearts and hands and voices,"

was sung, and prayer offered by Rev. G. HUNSWORTH.

The subject for consideration was

WHAT HAVE THE CHURCHES
GAINED AND LOST IN SPIRITUAL
INFLUENCE:

I. THROUGH THE CHANGES WHICH HAVE
TAKEN PLACE IN RECENT YEARS IN DOCTRINAL BELIEFS?

DR. CONDER.

Rev. E. R. CONDER, D.D., to whom this side of the question had been entrusted, said:—

The paper which I have been desired to read was necessarily prepared in ignorance of the papers and discussion to which we listened on Wednesday morning. This will, I trust, be accepted as sufficient excuse if I traverse ground already trodden. It will bear visiting or exploring more than once, even at the cost of another twenty minutes of our precious time. Three movements of capital importance seem to me to claim our attention in comparing the present state of religious belief in our churches with that of, let us say, fifty years since; for, of course, we must not take the word *recent* in too narrow a sense. We can interpret the life of to-day only as we trace its roots in many yesterdays.

The first of these movements is THE DISAPPEARANCE OF THE OLD THEOLOGY, known inaccurately, but intelligibly enough, as Calvinism: the system of belief typically exhibited in the "Westminster Confession" and the "Assembly's Catechism." This process was indeed actively going on in the earlier part of the century, gently disguised under the respectful name of "Moderate Calvinism." It may now, I suppose, be considered complete and final. (Of course, I am speaking of British Congregationalism, beyond which, unfortunately, my personal knowledge does not extend.)

The second great element of change consists in the upgrowth of an unprecedented SENTIMENT OF FREEDOM, leading preachers

and writers to claim unbounded liberty for the statement of their own views; and sometimes to take considerable liberties with the views of those whose theology retains any tincture of older schools of thought. Liberty, as we all know, is but a negative benefit; does not necessarily mean progress; may even mean retrogression or chaos. Nevertheless, whatever be its perils, it is the indispensable condition of true and noble progress, and of the highest development of spiritual life.

The third movement is positive, and in my judgment incomparably the most important; full of power and promise. How shall I fitly express it? Every one intimately acquainted with the sermons, the religious literature, and the evangelistic activity of the last 30 or 40 years must have become conscious of it. I mean, THE PLACE PERSONALLY OCCUPIED BY OUR LORD JESUS CHRIST in theological thought, in preaching—especially evangelistic or mission preaching—and in Christian life. Of course, this movement is observable far beyond our own communion; but it is with ourselves we are now concerned.

Of the two former movements we may say, *we have lost theology and we have gained freedom.* I will not be tempted by the snare of epigram either to wound or to gratify any brother's feelings by saying, with reference to this last movement, "We have lost orthodoxy, but have gained Christ." That would be ungenerous and unjust to the men of elder generations, to whom orthodoxy was as the apple of their eye, but only because they identified it with the truth of Christ. In loyal, fervent, even passionate devotion to the Lord Jesus, some of them lived at a level where it is well, indeed, if we can approach them. But the epigram would have in it this kernel of truth: certified orthodoxy of creed is no longer a test of church membership or a centre of Christian union. Instead, our test of membership is belonging to Christ; our centre of unity is seen to be Christ Himself. Slowly, perhaps even yet but dimly, yet surely, the Church of Christ is waking up to the truth and meaning of our Lord's great saying, "One is your Master, and all ye are brethren." Brethren, if this meant that our sense of truth and of truthfulness is decaying, that sentiment is substituted for intelligence, feeling for faith, easy good-natured indifference for eager thirst after Divine truth and stern loyalty to convic-

tion—then, whatever our spiritual gains may amount to, they would be counterbalanced by heavy spiritual losses. It may be so with some. But we are persuaded better things of our churches, and things which accompany salvation, though we thus speak. If this changed temper and point of view mean that in Christ we have, potentially, all truth as well as all grace; that a little light which leads the soul to Him has more in it of God's Spirit than an encyclopædic theology which leaves the heart cold and conscience dead; and that even the least instructed who by faith, love, and obedience belongs to Christ is our brother or sister,—then we may be bold to say, even if we have lost something worth keeping, we have gained immensely. We are nearing, if not attaining, the position in which we may claim the promise—"If in anything ye be otherwise minded, God shall reveal even this unto you."

This change is the more important because of its direct bearing on conversion and on evangelistic preaching. It would not be fair to say that in the preaching and religious literature of fifty years ago the Method of pardon and justification was presented as the immediate object of faith in place of the Saviour Himself. But it must be allowed there was a dangerous tendency in that direction. The phrase, "*the way of salvation*" (which, by the bye, occurs but once in Scripture, and that from heathen lips), was made to bear a meaning which few would ascribe to it to-day, and in which certainly the apostles would not have used it: *q. d.*, as signifying the Divine plan or method, by which in the Atonement effected by our Saviour, God saves sinners, and is "just, and the justifier of him who believeth in Jesus." The knowledge of this Method was deemed essential to sound conversion. The intellectual view of faith, as *belief of the truth*—a view apparently simple, but thick-sown with perplexities—was pushed to the fore in place of the truly far simpler moral aspect of faith, as personal trust in Christ. In our day, instead of looking into himself to see whether he truly believes and understands the Gospel, the penitent is encouraged to bring his ignorance as well as his sinfulness and his impotence to Christ, and to put himself unconditionally in the hands of the living and loving Saviour who was delivered up for his trespasses and raised for his justification.

Again I say, our spiritual gain is immense. If not, it is our own fault. I am far from asserting that our losses are of no account. A compact, strictly-reasoned, definite system of theology, as a guide to the teaching of our pulpits and schools, and to the belief of our churches, and the general acceptance of an authoritative standard of orthodoxy as a ground of fellowship and bond of union, are sources not only of intellectual, but of moral and even spiritual power. But if the loss of such power is to be made up, it cannot be by retreating to

our old grounds. Yesterday cannot come back.

The old theology did not perish under the assault of a rival system. It did not quail before a logic more rigorous than its own. Scarcely have the rudiments of any such system yet appeared. It expired because an atmosphere had been created in which it could not breathe. Some of its "Five Points" we have willingly handed over, as insoluble problems, to philosophy. It has become to us incomprehensible, almost incredible, that such battle-flags as "*supralapsarian*" and "*sublapsarian*" should ever have waved in broad day above the Christian host; or that such questions as the exact place of "*obscuration*" in an accurate system of theology should have been gravely discussed in lecture-rooms. But as to the central point (practically, at least) of the Quinquarticular Controversy—the dogma of a limited Atonement—we have frankly come over to the ground of our Wesleyan brethren. We have recognized that such a doctrine contradicts alike the letter and the spirit of the Gospel. Of course, we are not singular in this change. It would now be impossible for any theologian of repute to maintain, as did an eminent Presbyterian divine in his disputation with our own Wardlaw, that "the World," for whose sins Christ is the propitiation, is "the elect world."

The younger men among us, unless they have thoughtfully studied the Westminster Theology, and its influence on the traditional belief of our churches, can have but an inadequate idea of the greatness of the changes we are considering. Even among the elder men there are not a few to whom it is difficult fully to estimate it, just because at the outset of our ministry we did not greatly concern ourselves with what an eminent theologian was bold enough lately to call "the excrescences of theological thought." We never tried on Saul's armour. We held ourselves

"Nullius addicti jurare in verba magistri," except the Master. The wind of freedom had already begun to blow, though it had not yet risen to a hurricane.

The change is great almost beyond belief. How has it come about? What kind of atmosphere is it in which Calvinism could not breathe? Here, it seems to me, we find ourselves in face of some of the most subtle and noteworthy spiritual phenomena which any period of Church history presents. It is not in itself surprising if, as there have been periods—that of the Reformation, *e.g.*—when theology dominated popular belief, and inspired or moulded popular sentiments: so there should be periods—our own among them—when belief and sentiment break loose from tradition, and get the upper hand, the result being that scientific theology either falls into disrepute or must get itself re-constructed. The attempts at re-construction may as yet be but rudimentary; some-

of them, perhaps, retrogressive, not progressive. At all events, there is open ground. If it is not impertinent to make such a special reference, one of the most encouraging symptoms of the present stage of theological thought among us, one of the happiest auguries for the future is, in my judgment, the production of such a book as our Chairman's massive yet lucid work on the Atonement, and the reception it has met with. Its special value, I venture to think, and fitness for this transition age lies in the firmness with which it holds apart the fact of Christ's Atoning Death from our theories concerning it, bidding us frankly to face the question, whether we are in a position to theorize.

To return. The knot of the present situation seems to me to lie in this: that the forces producing this revolt of popular sentiment and belief from the dominion of traditional theology are so complicated, and apparently contradictory.

On the one hand, there is that marvellous softening of feeling (possibly more in the English race than as yet among other races) which inclines men to take mild, inadequate views of sin; to resent severity of punishment; to feel rather sympathy with the offender, as the victim of circumstances, than indignation against him, as an enemy of righteousness and transgressor of law, human or Divine. It is, to say the least, remarkable that in an age in which the idea of physical law exercises such tyrannous sway over the keenest intellects, usurping the whole firmament of thought and blotting out the very stars, the idea of moral law has grown correspondingly indistinct and feeble. Indeed, when materialistic philosophy is carried out to its logical conclusion in fatalism, the very conception of moral law becomes impossible, meaningless. The phrase may be retained, to express scientific generalizations concerning conduct. But there is no longer any Supreme Ruler, whose command is law, because it is the voice of infinite reason and love, as well as authority; there are no longer individual wills and consciences, capable of rendering free obedience to such law. The tendency, therefore, of a powerful stream of thought at present is not only to deny God, but to extirpate conscience. Nevertheless, the signs are strong and plentiful, on the other hand, of a growing, wakeful sensitiveness and activity of conscience. On the lips alike of sympathisers and satirists "the Nonconformist conscience" has passed into a proverb. The conscience as well as the heart of the Christian Church—not excepting the least progressive Church in Christendom—has woken up, as surely never before, to the bitter cry of human misery against human injustice, social as well as personal; to the wrongs of poverty and the rights of labour.

Accordingly, you will find that Conscience has had a potent voice in bringing about the altered state of religious belief. Views of

Divine government, of the unlimited undiscriminating punishment of sin, and of the condition and fate of the heathen world, which have never commanded the unanimous consent of the wisest Christian thinkers, yet which were commonly preached, without a qualm and with terrific power, fifty years since, have become—may I not say to most of us?—incredible, because they seem to ascribe injustice to God. New theories may be as wide of the mark as old ones. Our ignorance forbids wise men to dogmatize. Facts will emerge in the light of the Great Day which may show that our most elaborate reasonings were but guesses in the dark. But we are sure of these two facts—God is righteous; God is love. The certainty in which the Father of the Faithful rested is a rock four thousand years have done nothing to shake; "Shall not the Judge of all the earth do right?"

"If this fail,

The pillar'd firmament is rottenness,
And earth's base built on stubble."

It is not clear whether my prescribed topic includes the influence on spiritual religion and on the power of the pulpit of modern Biblical criticism.

Yet this cannot be ignored. In this quarter the storm-signal is most frequently and anxiously hoisted. Neither Scriptural truth nor spiritual life can have anything to fear from the freest criticism of the right kind; not merely knowing, but wise, and therefore reverent as well as honest. A Christian afraid of truth is a religious paradox. But a criticism infatuated with the sense of its own infallibility, void of reverence, spectaclled with foregone conclusions; a criticism which mistakes hypothesis for fact, acceptance for evidence, ingenuity for insight, art for science, the vote of a majority of experts for an official certificate of Divine truth—from such criticism may the good Lord deliver us!

The most devout student of the Bible may well praise God for the flood of light poured on every page by the intense microscopic examination of the letter of Scripture, and the patient, laborious investigation of what ever is included under the phrase, "the human element of Scripture." In all that concerns strict verbal interpretation, the Bible, including the New Testament, has become, within the memory of many here, a new book. So far as in history and authorship the Scriptures resemble other books, good sense and good faith alike require us to treat them as other books have to be treated. But if there be a spirit behind and within the letter; if over and above all ordinary conditions of authorship there was a special Divine inspiration, control, or supervision; then, to deny or tacitly to ignore this is not merely to deal unfairly with the writings, not merely to break with the belief of the Christian Church from the beginning onwards: it is to set up our judgment—perhaps only our feeling—against the expressed

judgment of the Apostles and of the Master Himself. It is to invert His saying, and to assert that in the region of criticism—if so, persumably in other regions, too—the disciple is above his Master and the servant greater than his Lord. This is nothing less than to place Christian life on a new foundation; certainly not one of which we can say it “liveth and abideth for ever.”

In conclusion, I doubt whether any single mind be competent to appraise our gains and strike a balance of our losses in regard to spiritual life, and so to spiritual power and influence. If I may venture in a word to state my own personal impression, it is, that our gains lie in the region of church life, our losses in that of individual life. Our churches have gained in breadth, catholicity, elasticity, activity, sympathy with the temporal as well as spiritual need and woe of our neighbours, of our nation, of the world. But in personal spiritual life—*q. d.*, in faith, prayer, fervour, unworldly simplicity, intense religious conviction, stern loyalty to truth and conscience, self-denial, the life of conscious relation to things unseen and eternal, and living communion with our Saviour and our Father by the mighty indwelling Spirit; glad as I should be to believe it, I dare not assert that we surpass—I doubt if we equal—the Christians whose characters were shaped and toughened by a severer creed in a more wintry social, civil, moral, and religious climate.

REV. W. HEWGILL.

II. THROUGH THE CHANGES WHICH HAVE TAKEN PLACE IN THE TYPE OF SOCIAL PIETY?

Rev. W. HEWGILL, M.A., in treating this phase, said:—

At the outset I feel it difficult to attach a clear, definite meaning to the common, but vague, expression, “spiritual influence.” We all recognize a power in men to mould the character, conduct, and destiny of those about them. Societies and groups of men, as well as individuals, have this power, and we see the results of it not only in modifications and developments of individual character, but in the conventionalities of life, the arbitrary dictates of fashion; in social panics, moral epidemics, and waves of political and religious opinion; in the cessation of old and the beginning of new social movements. This spiritual influence really means inspiration—a living force exciting thoughts and feelings which result in life and action. Since all men and societies wield this influence, a Bradlaugh as well as a Newman or a Bushnell, a society of free-thinkers as well as a Christian church, we must say what particular form of it we are thinking about. Let us, then, understand by “spiritual influence”—the loss or gain of which we want to measure—power to draw

men into the kingdom of Christ, to win their acceptance of the teachings and authority of Christ, and move them to loving service and willing sacrifice in the cause of Christ.

Next, the expression, “type of social piety,” seems to demand some words of limitation. Are we to refer the phrase to the social piety of the home or family, that which is the germ and heart of all true Christian society? Shall we refer it specially to the common and united life of the church, which is only a larger family? Or to that representation of the union of religion with the social, political, and commercial life of the whole people which is as yet only the ideal society, or Christian Utopia?

I am unable to confine my thoughts to any one of these while I try briefly to sketch and estimate a few different types of social piety in the church and family, with but passing glimpses of any larger social ideals, and I am quite willing to be called to book for not being sufficiently definite and precise.

Most of the elder men present, if they revisit the picture gallery of memory, and look at the churches of their boyhood, and compare them with the churches of to-day—if they compare the Christian family life of those days with that they now see—will perceive considerable difference between the ideals of Christian social life then and now.

CHURCH LIFE HALF A CENTURY AGO.

The church life of fifty or sixty years ago was, for the most part, distinctly evangelical in spirit; as we should now think, somewhat narrowly orthodox in creed and doctrine, and with a considerable amount of devotional fervour and spirit. The prayer-meeting was more decidedly the pulse of the Church than it is now. Sunday services were well attended; Monday prayer-meetings and mid-week lectures were for the most part cheerful and encouraging gatherings, not attended exclusively by the poorer members of the church and congregation; cottage prayer-meetings were a frequent expression of the evangelistic spirit. At these deacons mingled with the common people, and Christian young men learned whether there was reason to believe their future calling was to be that of the ministry. The missionary anniversary and the annual church tea-meeting were almost the only great occasions when the more social side of Christian life was revealed.

In the leading congregations of large towns the Sunday religion was by no means conspicuously social. In some there was a certain stand-offness not quite pleasant to see. The other social influences of the town, sometimes tended, perhaps unconsciously, to foster desires and efforts to secure the attendance at our chapels of the more educated and wealthy classes, to an appearance, if not real, disregard of the humbler

and less instructed classes. Many of these congregations were "very respectable," and had the influence that belongs to respectability rather than to force of Christian character and fervour of Christian zeal. So respectable were they that on a memorable occasion, full fifty years ago, at a special prayer-meeting held in Manchester, a shrewd old Calvinist prayed thus, "We beseech Thee to keep the churches from being swallowed up of what they call respectability." Many members of one Independent church in that city made it their proud boast that more carriages were to be seen drawn up at the chapel at the close of the service than at any other church or chapel in the city. Then were the days when Nonconformists who kept carriages and servants in livery were sure to use these in going to chapel, however near they lived. Then, too, were the days of the great practical, but happily short-lived, heresy, that the mission of Congregationalism was specially to the middle classes.

The leading members of these churches were, for the most part, men of high character, of exemplary life and conduct and great probity, many of them being leading supporters of the chief religious and philanthropic movements of the day. Yet, upon the whole, this type of social Christianity may be described as influential rather than aggressive, as impressive rather than attractive. It knew no enthusiasm. It liked preaching that tended to keep the hearers easy and comfortable, never moving them to great sacrifices, thrilling them with deep spiritual joy, or inspiring them with any high ideal of duty. That weakness of humanity seen in the admiration and worship of rich people found a home in many of these churches, and became, as it perhaps still is, a source of peril to the well-being of the church, and a sore hindrance to real Christian brotherhood.

The village church of those days was not like this. In many respects its piety was more stalwart, its brotherhood more real, its sociableness more marked. The carriages were absent, and in their place were the farmers' conveyances, gathered under the huge shed built for their reception. Long before the time of service farmers, labourers, village shopkeepers, and artisans were to be seen wending towards the chapel, gathering in groups about the porch, or in the graveyard, focussing the life of the past week under the shadow of the chapel, and exhibiting something of the brotherliness of real religion.

In new and growing manufacturing neighbourhoods churches were beginning to be gathered where employers and workpeople met on equal terms, where every social class in the place was represented, and a new type of Christian society was seen. In these churches a wider liberty, a nobler independence, and a nearer approach to the ideal divine society were to be found, and whilst small store was set on conventional

distinctions, honour was rendered to whom it was due, and leaders chosen and followed who were fitted by gifts and graces to lead.

FAMILY RELIGION AS IT WAS.

The social side of religion, as seen in the family life, was not such as we see now, save in rare instances. The almost serene quietness of the wealthy Christian home, its severance from most of the secular elements of general social life, its sober amusements, its religious exercises of Bible reading and family prayer, in which guests and servants joined, the special care for the religious instruction of the young, were its most marked features. The pious merchant or manufacturer was as careful to maintain the usages and customs of family religion as he was to keep his word and pay his debts. The devout working man was also just as conscientious in keeping up family prayer, and other good customs of social religion in the home. Sunday was his great day. His place at chapel was never intentionally vacant. He and his children and their mother went to the chapel together, not as stragglers unknown to each other. Visited in the afternoon by a fellow-member, they would talk over the morning sermon, comparing it with the utterance of some great preacher, or with the well-read Commentary of Matthew Henry. After evening service (especially in winter), the whole family gathered together, when there was abundant singing of favourite hymns, the reading of a favourite book, such as Bunyan's immortal story, or talk about the sufferings and trials of Puritan and Nonconformist forefathers. Then family worship, and the sweet rest of Sabbath night prepared for the toils of a new day.

Generally, I think, among all classes, the family life was more contemplative than active; therefore more conservative of good than aggressive against evil.

NOW, RESTLESS SOCIAL ACTIVITY.

Turning now to the more recent types of social piety, perhaps the first thing that impresses us is the fact that the crowd, rather than the individual, is most thought of—the whole Christian community rather than the family. Ceaseless activity, perpetual bustle and stir about other people, have taken the place of meditation and self-culture. This is especially so in the large towns and densely-populated manufacturing districts. The Congregational church in the large town has been swept along by the strong flood of restless energy which characterizes our times. The injunction "study to be quiet" is a forgotten precept of the past. The chief part of the premises belonging to the church must be open all the week. Classes, societies, bands, guilds in endless variety claim the adherence, attendance, and support of each section of the community. The life of the members is

not perfect unless they are meeting in groups. These groups must in turn be associated in larger groups. "The individual withers, and the group is more and more." Everywhere the democratic spirit asserts itself, and there is less scope for the influential man of the old type. Everything must be done by the people for the people. Work, work, work—the duty of doing something is more than ever a dominant idea in church life; and this bears fruit in countless activities, which are sometimes in danger of treading on each other's heels and tripping one another up. Social piety often goes to our schoolrooms and lecture-halls dressed in the garments of secular pleasure and amusement. The way of our democratic masters in church and school is by no means the way of their grave, sedate, somewhat conservative forefathers. Religion may be as great a reality in the soul, but it certainly has cast aside a great deal of its ancient heavy solemnity.

In many rich suburbs of the large towns we get churches of a different order. The demands of commerce and public life made on the male members of the churches have done much to destroy social religion of the old type. The Time Spirit has a pew in all the churches of well-to-do people, and succeeds in making its subtle influence felt by many of its fellow pew-holders, so that they have been led to make many concessions to the manners and customs of the age. The life of these churches may be broader and more varied, but it seems more secular, than the members would have cared for fifty years ago.

THE MODERN CHRISTIAN FAMILY

knows far less of the somewhat Puritan restraints of the past, and the outward signs that it is a Christian family are less numerous and distinct. The books, customs, recreations, music, and conversation seen and heard in such a family have no perceptible difference from what may be seen and heard in any virtuous and cultured family of the same class. Compared with the past, I think there are more members of such a family who take part in some form of Christian service, but the proportion of men to women seems to be diminishing. The family, as a whole, has broader and more varied sympathies with the material, social, and spiritual needs of those outside its own circle, and seeks more opportunities of co-operation with others; but this is rather philanthropy than Christian zeal.

As we gather into one view these changes in our type of church and family piety, it becomes clear that we have experienced some losses which are none the less to be regretted because they are inevitable.

LOSSES IN PERSONAL AND FAMILY PIETY.

To begin with, I think personal consecration to the life and service of religion is less

marked. There are men and women now as devoted and earnest in Christian life and service as ever any were in the past. They are as conspicuous for the way in which they make the will of Christ the supreme law of their life as were any who have gone before them. They are as untiring in their service, as generous in their gifts, as simple in their lives. But in proportion to the whole church they are fewer in number. The idea of spiritual self-consecration is less widely influential. Where the duty is acknowledged it sits more lightly on the conscience, and the man's own will, desire, pleasure, or business exercise a decidedly stronger influence over him.

Personal spiritual culture is less distinctly aimed at; indeed, it seems unattainable by men and women who are spending every spare hour in some kind of religious or semi-religious work on behalf of others. There is a danger of all work making dull Christians of some otherwise very worthy persons.

These two defects of necessity make the life of piety less distinct and striking. Christian fellowship becomes a more outward and formal thing—more of mere association for a common purpose; and so-called Christian work is less the outcome of intelligent and conscientious conviction and real living sympathy with the spirit and purpose of Christ.

That family religion is less manifest we must all account a serious loss. Its bearing on the welfare of Church and State is incalculable. When virtue is safeguarded in the home, and religion shown to be beautiful and inspiring in the home life, there can be no fear for the future welfare of the State. Where the Christian home is only another name for a "church in the house," where Christ is in fellowship with all its members, and His will the law of their life, the larger church, with its aggregation of families, will be that manifestation of the sons of God for which the world waits. One special loss due to the changed type of family piety may be seen in the greater ignorance of the Bible which so widely prevails. Here and there the younger generation discusses the authorship and inspiration of this or that book, but accurate knowledge and intelligent apprehension of the contents of the book are too rarely found, as Sunday-school teachers, pastors, and members of college committees can testify.

THE GAIN OF A WIDER BROTHERHOOD.

But let us look at the other side—the side of gain. Is there any gain? Certainly there is, and, as I venture to think, very much. There has been developed a wider, nobler conception of human brotherhood. This development is still going on. Never before was it so possible for any man, from any clime, in any condition, to come and say to each of us, "Am I not also a brother?" and be certain of the response, "You are; and

from us you shall have the full recognition of your brotherhood." Along with this is an increasingly strong and keen desire to bring all life under the influence of religion—a desire that blossoms into strenuous efforts to make the kingdom of commerce, politics, literature, pleasure, and social economics parts of the kingdom of God.

It is impossible to have such desires without feeling deeper sympathy with all the needs of suffering humanity. The church has always been philanthropic; missionary fervour has always burned somewhere in its great heart; but never before has the church realized, as it has begun to do now, that it serves God best when it most serves man. So zeal for the welfare of others, wherever it can be promoted, by means physical, intellectual, social, political, and religious, has become a special mark of the church of to-day. This is a gain we may well rejoice over.

To care for others, for the strong to help the weak, for all of us to be more ready to bear each other's burdens, has become more possible to the church of these days because there is going on a steady development of the public conscience in relation to the duty we owe to our fellow-men. Indeed, we may almost say this is but another form of that personal consecration whose loss, I said a little while ago, we must deplore. At last the Church has begun to feel it must lovingly care for the welfare of all the poor and needy, even to the laying down of life for the brethren. What is all this but a fuller manifestation of the Spirit of Christ? True, we cannot say we have already attained the ideal, or are already perfect in these things; but we have gained largely—we are becoming greater, more Divine.

These things tend more than much in the old types to commend the religion of Christ to the common acceptance of men, as a Divine, redeeming, inspiring, joy-giving, ennobling power. They really present that form of influence which touches the heart most graciously and deeply, and therefore tells most powerfully on life.

Therefore, though some things which once gave us influence are gone from the social side of our religious life—things we regret to lose—though the things which have taken their place are not all we would desire, yet, on the whole, there is such a distinct balance of gain that we may well thank God for the times in which we live, and feel we have inspiration and encouragement to go forward to still greater and nobler achievements.

REV. G. S. BARRETT.

III. WHAT LOST THROUGH THE DEFECTIVE REALISATION OF THE IDEA OF THE CHURCH?

Rev. G. S. BARRETT had the charge of the last head. He said:—

It is doubtless quite possible to over-estimate the importance and value of the

organization of the religious life as expressed in ecclesiastical institutions and ecclesiastical forms. The Church of Rome, for example, will occur at once to you as an illustration of the exaggeration of the idea of the church. It identifies membership with the church with membership with Christ, and so makes Romanism and Christianity practically synonymous.

This error, however, is not one into which Congregationalists are in danger of falling. We are in no danger of attaching undue importance to ecclesiastical organization; our peril lies in an opposite direction. We may forget that if it is possible to attach too much value to church principles and to the churchly life, it is equally possible to attach too little value to them, and in a spurious catholicity of spirit to hold that all forms of church government and order, or none at all, are of complete indifference so long as we possess the spiritual life itself. I have long been of opinion that one of the chief perils which threaten our modern Congregationalism is the indifference with which many who profess to be Congregationalists regard the idea and function and authority of the church as expressed in our Congregational church life. We have members among us whose whole conception of Christianity is summed up in the salvation of the individual soul. Repentance towards God and faith in the Lord Jesus Christ form the substance of their creed. If they worship with the church on the Lord's Day, they worship mainly because of the inspiration and strength afforded to their own religious life. If they are members of any particular church, they belong to it because they enjoy the preaching of the minister of the church, not because they are conscious of any spiritual relationship with, or any duties towards, the brotherhood of the church. Participation once a month, or even less frequently, in the sacrament of the Lord's Supper exhausts their whole conception of church membership. They receive, but they never give. They contribute nothing to the life and vigour of the body to which they belong. They never realize the fact that childhood in the Divine Family never exists without brotherhood and sisterhood of love and of service.

EXAGGERATED INDIVIDUALISM.

I have not time in the short space allotted to me this morning to dwell on all the mischief and loss occasioned by this exaggerated individualism of religious belief. You see it in the selfish isolation of many church members to which I have already alluded. You see it in the small place the church meeting holds in the affection and honour of some who are members of the church, in its sterile monotony of form; so that when it is not a prayer-meeting it is often a purely business-meeting of the church.

You see it wherever there is a carnal dependence of the church on the minister; where the withdrawal of a popular and suc-

cessful minister means the disruption of a church, whereas the continuity and vigour of the life of any church ought to be as little affected by the removal of its pastor as the coherence of a regiment is by the death of its commanding officer. You see it on a larger scale in the exaggerated and unlovely independency of some churches, the logical development of which would be the assertion of the right of any handful of Christian people anywhere to set up a church of their own and to claim admission into the sisterhood of the churches of Christ.

And, lastly, the evils of this indifference to the idea of the church are seen in the unhappy fact—too common in all our churches—that it is possible to find in our congregations devout and earnest Christian people whom no appeals, either in public or in private, will induce to enter into the fellowship of the church. They are content to be Christians; they see no reason why their Christianity should involve church membership as well. I am aware that there is

ANOTHER SIDE TO THIS PICTURE.

There are churches amongst us who are something more than audiences gathered together to hear a favourite preacher.

There are forms of Christian service and affection which to a limited but real extent do express the oneness of the life which all believers have in Christ, and the reality of the fellowship they have with one another in the Lord. There are offices of Christian sympathy, exchanges of Christian tenderness and charity, which reveal the life of God that dwells in the heart of all His children; but when you have enumerated all these manifestations of Christian fellowship, they still fall short of that living, inspiring, rich idea of the church which we find in the New Testament and in the first churches of the Apostolic age. The interchange and exercise of the diverse gifts of the Spirit; the growth of the body "through that which every joint supplieth according to the working in due measure of each several part"; the personal love and care of all the members of the church for one another, so that the burdens of one are the burdens of all, and the joys of one the joys of all; the sacred duties of mutual edification and exhortation and rebuke of which so much is said in the New Testament and so little heard to-day in any church; the awful privileges and power of united prayer as distinct from individual supplication; the solemn authority committed by Christ to His Church of "binding and loosing," and of the remission and retention of sin; the realization of that unseen order to which the Church on earth and the Church in the eternal world belong; the full and satisfying blessedness of the communion of saints—all this is becoming more or less un-

familiar in much of our modern church life.

WHY THE CHURCH IDEA HAS DECAYED.

I have no time to do more than indicate almost in so many sentences the causes which may have led to the decay of the idea of the church amongst us.

First of all, it is partly the result of the position we have been compelled to take in this country. We have been driven by the inexorable necessities of our position to assert the inalienable and sacred rights of the individual soul as responsible to God, and to God alone, for its beliefs, its religion, its eternal destiny. We have passionately resisted the usurpation of the throne of conscience by any external authority whatsoever—whether Pope, or Council, or priest, or Presbytery, or creed; but in the protests we have thus made for the sanctities of individual consciences we have been in danger of forgetting the more august rights of the church. In our concern to preserve inviolate the religious life of the soul, we have been in peril of neglecting the larger life of the church. We have not always remembered that just as the life of the family is more important, and more varied and richer, than the life of any single member of the family, so the life of the church is more glorious than the life of any individual believer in Christ.

Then, again, the new impetus given to evangelistic missions in our day has not always been favourable to the growth and stability of our church life. I have no wish to say one word against special evangelistic services, or missions of any kind; but too often these things have been left to professional evangelists who have no sympathy with our church life, and, indeed, no knowledge of its inner life at all. And not only so, but there is sometimes begotten of these special services a spurious and unhealthy pietism, which finds the bracing air of Congregational church life too strong for its nerves, and betakes itself to the more sheltered retreats and the milder and more relaxing air of one or other of the protean forms of Brethrenism.

How far the decay of vital belief in the evangelical creed is responsible for a consequent decay in the life of the church is a large question into which I do not enter. It is sufficient for me to say that since our Congregational churches are the direct creation and result of an evangelical creed, since they bear witness in their essential idea to the supernatural life which is received by all who are "partakers of Christ," it is certain that wherever or whenever the evangelical faith is lost or is being lost, there will go with it all real attachment to the churches which embody and represent that creed.

The decay of the spiritual life it is not less certain will involve correspondent loss to the church. And it will do this in two ways.

THE CHURCH WILL LOSE.

If it be the church itself that is leaving its first love—that is, growing cold or lukewarm, not doing the first works—it will become a less lovely and lovable society; it will lose the charm, the potent but indefinable charm, the Divine life always has for those who are touched by the finger of God. It will ossify and stiffen into a fossil. It will have no words of welcome for the sinner, no tender greetings for the prodigal, no place for the elder son, no quick inspiring associations, no rich unction of grace, no atmosphere of heaven about it. It will be liker to the churchyard than to the church; the abode of death, and not the home of life.

Or, if it be the individual who is losing his love to Christ, it will not be long before he loses his love to the brethren of Christ. We are often told that the children of our richer families are leaving us for other communions, which offer to them attractions to which we can make no claim. I am not sure that the current explanation that all such secessions are to be accounted for by the loss of spiritual life is either quite charitable or quite true; but I am sure of this, that if a rich man loses his spiritual life there is very little to keep him a Congregationalist.

Lastly, and beyond the causes to which I have alluded, I venture to think that we

MINISTERS MAY TAKE SOME BLAME

for too much silence in the pulpit on the living and constructive side of our church life. Have we felt that for us, at all events, to preach Congregationalism is to preach one side of the Gospel to our people? Have we striven to show our churches that, although the real may fall far short of the ideal, although many of our churches are as imperfect as the churches of the New Testament were, and the heavenly treasure is contained now, as ever, in earthen vessels, yet these churches of ours with all their defects are the attempt to give articulate expression to the most magnificent theory of a church Christendom can show, the theory embodied in the words of our Divine Lord Himself: "Where two or three are gathered together in My name, there am I in their midst"?

And what is more, let us not forget it was the idea of the church which gave to Congregationalism all its power in its golden age, all the influence it has wielded over the English of the mother-land, and was the root of the new life it created in the American continent. The founders of Congregationalism were

CONGREGATIONALISTS BECAUSE THEY WERE CHURCHMEN,

and they were churchmen because they were Christians. The one secret that lay at the heart of the noble and heroic

men who separated themselves both from Romanist and Puritan without and within the Anglican Church was the longing to realize on earth the idea of the church as they had learnt it in the New Testament. They went forth to imprisonment and to death; they surrendered home and country and liberty, and even life itself, not to preach the Gospel of salvation to the individual soul, but the Gospel of the church to the nation; to bear witness to the majesty and splendour of that vision of the New Jerusalem which they had seen descending out of heaven from God.

And they were right in the value they attached to the true idea of the church. We are not independent of each other's life. The deepest springs of our life in God have a common source. The manifold trees in the garden of the Lord are all rooted in the same kindly soil. We do not even grow in grace alone. We "are builded together for a holy temple in the Lord." We are everyone "members one of another." We "fight the good fight" as soldiers of Christ, not in solitary combat, but side by side. We are God's dear children in Christ Jesus, but what is a child without a home?

It is true that we are sometimes reminded when we attempt to emphasize the importance and value of the idea of the church, that the church, after all, is only the organization of the spiritual life, and not the life itself, and that the "life is more than the meat" and "the body than the raiment."

Precisely; but the organization of the life counts for very much in the growth and preservation of the life itself. A sickly body will clog and impede the noblest spirit, and a false or imperfect system of church organization will react on the spiritual life, and may endanger its vigour and even its existence. I know no profounder or more suggestive sentence in all the writings of our great Bishop Butler—perhaps the deepest thinker the English nation has ever produced—than this: "I have known," says the Bishop, "many cases in which the form of religion has existed without the spirit; I have never known any where the spirit has existed without the form."

How we may attempt to realize in our own churches a worthier ideal of the churchly life is a question I have no time adequately to discuss this morning.

I will only venture to suggest that the first step to this worthier ideal will be taken when our young people are taught to feel that joining the church is the most solemn act and the most blessed privilege of their Christian life. It ought to be like the public wedding of the soul to Christ—a day never to be forgotten in all the after years. Can we not do something to make

JOINING THE CHURCH

a new sacrament of grace to the young convert? There are many things in American Congregational church life which

I should be thankful if our more conservative English Congregationalism would be willing to adopt; but I hardly know anything I should more rejoice to see in all our churches than the solemn and affecting form for the admission of members recommended by the commission appointed by the "National Congregational Council" of the United States in 1880—a form of service which gives to the church an active part in the reception of the new member, and witnesses to the unity of the common faith by the united and public recitation of the Apostles' Creed.

CHURCH MEETINGS.

Our church meetings, too, ought never to be allowed to degenerate into barren meetings for the conduct of the routine business of the church. The church meetings of a Congregational church are often unused opportunities of grace and power. They might be made to minister to the spiritual life of the church far more than they do now; and if only our church members were more filled with the life of God, the icy reserve that now seals their lips on the deepest realities of their life would begin to melt, and they would discover new depths of meaning in the ancient words of the creed, "I believe in the communion of saints."

But all this I must leave. I close by saying it only as we realize the immeasurable honour conferred on the Church in being constituted "the Body of Christ, the fulness of Him who filleth all in all," shall we yearn to realize even in these imperfect churches on earth the nobleness and blessedness of our common life in God. There is nothing narrow or sectarian in each church striving to fulfil its own ideal of the Body of Christ. We make no claim—nay! we repudiate with indignation the claim to be the sole representatives of Christ's Holy Church among men. No church can monopolize Christ. We gladly and cordially recognise the churchmanship of all who "love the Lord Jesus Christ, their Lord and ours." We can say, with one of the great Fathers of the Church, "*Ubi Christus, ibi ecclesia*;" but none the less we have our own place to fill, our work to do in the sisterhood of the churches. It is our honour and our responsibility to belong to a church baptized by the tears and hallowed by the blood of martyrs, and it is for us to attempt to render visible on earth that fair ideal of the kingdom of God which the Council of Trent described as "the most august and blessed society of saints."

Rev. Dr. MACKENNAL: The Council determined yesterday that on Monday afternoon, at 4 o'clock, it would receive the report of the committee appointed to consider the question of succession of councils. That committee has prepared its report, but does not ask that it should be received now. It

does ask the authority of the Council to print the report that it may be in the hands of members of the Council on Monday morning, so as to be considered more intelligently at 4 o'clock on Monday afternoon. I ask the permission of the Council, through you, Mr. President, to print this.

THE CHAIRMAN: Is there any objection? There being no objection, it is so ordered to be recorded.

Rev. Dr. MACKENNAL: The committee to consider the paper of Rev. William H. Moore on the statistics asks permission to print a resolution which it has prepared to be brought before the Council at 4.30 on Monday, or as soon as possible after the discussion on the succession of councils.

THE CHAIRMAN: Is there any objection that this resolution be also printed? There being no objection, it is so ordered to be recorded.

Rev. Dr. MACKENNAL: Now, I have to make one or two announcements of a very formal character, but which it may be well for the Council to be aware of. Many questions have been put by different members of the Council, and friends from outside, about the printing of the proceedings of the Council in permanent form. The Committee of Arrangement has already determined upon that, and the Congregational Union of England and Wales is charging itself with the responsibility of having a reprint made in a reasonable book form, and will present a copy to each member of the Council. Messrs. Clarke, who are doing the work for the Congregational Union, will make their own announcements of the cost at which persons not members of the Council may obtain a copy of the proceedings.

Rev. Dr. BROWN: Mr. President and Gentlemen,—I have to report from the Committee of Nomination that the persons recommended to represent this Council at Leyden are as follows:—Rev. A. H. Hall, Connecticut; Dr. A. H. Ross, Michigan; Mr. G. H. Whitcombe, Massachusetts; Mr. Charles H. Woods, Minnesota; Dr. Mackennal, Bowdon; Rev. J. G. Rogers, London; Dr. Bevan, Melbourne; Dr. Roseby, Sydney; and Professor Cornish, Montreal. I propose that they be elected in accordance with the recommendation of the committee.

Rev. Dr. DALE: I second the motion, because I wish to explain that I had arranged to visit Leyden, but have been obliged to give up all hope of being able to do so, on account of the travelling, though I am fast recovering strength. I greatly regret that I cannot join.

Professor CORNISH: I beg to be excused from serving on the committee.

THE CHAIRMAN: Dr. Cornish asks to be excused, and the committee feel bound to grant his request. You will have heard the report of your committee recommend-

ing that the persons therein named be appointed to represent this Council at Leyden. Those who agree to that will kindly signify in the usual manner.

The resolution was agreed to.

Dr. BROWN: With regard to the excursion to Scrooby, some of our friends from America were not clear whether they can go to Elstow in addition to Bedford. I am here to bring an invitation from the church at Bedford to all such members of the Council as may find it agreeable to go. I will just say there will be time for about an hour's visit to Elstow Church and the village green and surroundings, and we shall be very glad if friends in all directions will avail themselves of this opportunity. Conveyances will meet the train at the station, and we hope to be able to bring in a visit to Elstow as well as luncheon before you depart, at 1.15.

The hymn,

"With Thee, my Lord, my God,
I would desire to be,"

was then sung.

The CHAIRMAN: After the most excellent list of papers we have had there is now ample time for the interesting debate which is promised by the names upon the table. The first is Rev. Dr. Waterman, from the State of Michigan.

REV. W. A. WATERMAN.

Rev. W. A. WATERMAN, Vice-President of the American Home Missionary Society: Mr. Chairman, I share very largely the feeling of the younger members of this body, that perhaps we ought to apologize for occupying any time for discussion in the presence of such an august and learned assembly, and yet I feel, with many others, that the topic before us to-day is one that is so profound, grave and vital, and of such nature and character, that we cannot well repress our feelings, and therefore I beg your indulgence for a few moments. The manner in which the heading of the topic is put assumes that we have been losing something; that the churches have been losing, and what I have to say will be along the line of the first paper, and the first topic, namely

WHAT WE IN AMERICA HAVE LOST IN
SPIRITUAL INFLUENCE AND POWER
THROUGH THE RECENT DISTURBANCES IN
DOCTRINAL BELIEFS.

I remember very well an old deacon, in the village of Kingston, in one of the States redeemed from slavery. He was a Scotch-American-Presbyterian-Congregationalist, making one of the grandest types of men with which to build a church in that country. He was always present at

the associations, and always made this little speech: "Brethren, I have been an observer for about fifty years of churches, and I have found that it takes three things to make a church—first, men; second, money; third, piety. The last of all I believe to be most essential and the most important." Now in the word "piety" as we understand it, and as we use it to-day, is included, I believe, that spiritual power and influence which we know and feel to be essential to the up-building of the church along the line of the ingathering of the lost. Have we lost anything in the past few years of this disturbed condition along this line of the conversion and salvation of men? We are met right here when we present this point by men who say to us, "The work of saving of the lost is not the main and the chief work of the church, it is edification, the building up of men who have been saved, their broadening out, and so forth. That should engage our first and chief labour." But should we not remember, and I do at this moment remember, and I wish in the presence of this body to emphasize this thought, that the Lord Jesus Christ "came into this world to save sinners," and not to "call the righteous," and the mission of the Christian Church is that of the only Head of the Church, Jesus Christ, and that the first and most important work of the Christian Church is that of reaching out along the line of salvation and of saving the lost, or the application and the ministry of the spiritual forces and powers which are in the Christian Church. Now I believe this also, that the doctrinal belief of a minister of the Gospel, the doctrinal belief of a church, are very forceful means in determining what results shall attend their efforts in reaching out to save the lost. I believe that a positive faith, I believe that sound doctrine, something which a man can grip and something which can lay hold upon the man, are what is necessary and therefore essential for the most successful work along this line. Now just one word. Is this position true or is it false?

LOOKING BACKWARD.

Let us look backward just a little distance to the history of the revivals that have swept over all our countries. The men who have led them have been men of positive faith, who could say with the men of old in the Bible, "I know in whom I have believed." This was the case of the Wesleys. In America we have the names of Nettleton and of Finney, and, down to our present time, of Moody, and every one, so far as I know, of the individuals who have helped in the great revival movements of the present and of the past have been men of positive faith and men of sound doctrine. Now, I had occasion not long since to look over the statistics; the question came before me in such a manner that I was compelled and obliged to take a survey of our own country. And, brethren, I would not say

anything in disparagement of the efforts and lives of labour of any of our beloved ministers and pastors, nor of the working of the churches along benevolent lines, and the lines of reform that are going on in our land; they are mighty and majestic. But this I know to be true, and if you take a map of that country and describe circles you will find that inside of the circles which circumscribe what we may call the positive faith and moderately conservative thought, men who accept the Bible somewhat largely as our fathers accepted it, and who are preaching along those lines—in the circle which embraces those churches you will find by far the largest number of converts and additions to the churches; while along the portions of our country and in the sections where the attention of the churches and of the ministry have been largely devoted to doctrinal, philosophical, and sentimental discussions and questions which are involved in modern speculative inquiry, we have the record of the fewest conversions and the least number of additions to our churches, according to the membership. Now I feel very much like this touching the matters of doctrine and methods of presentation. I was walking along the street with Bishop Vincent, of the Methodist Episcopal Church, and we were going to hear a noted evangelist of that Church called the Boy Harrison. His ways and methods were questioned very largely, and I said to the Bishop, "Bishop, do you endorse Boy Harrison in his method and the ways and style of his preaching?" He said, "I am going down to hear him myself, but I'll tell you what it is, Waterman, I take off my hat to the man that does it." Now, I feel exactly this way touching this matter, the Church, the minister, the doctrine, and the system "that does it," that brings men to the Lord Jesus Christ and best reaches out and saves men is the institution and the doctrine best certified of God as inspired truth, and it seems to me, that we want to endorse and to build upon, and to carry along down the line of ages all such, leaving men assumptive and speculative where they belong, in the dark ages and musty libraries of the past.

REV. T. GASQUOINE.

Rev. T. GASQUOINE, B.A.: Mr. President,—In the conference on Wednesday, on which our conference of to-day follows by steps so natural, there was an expression again and again used, "modified Calvinism." And we must have observed that almost whenever it was used this modified Calvinism was spoken of as the old theology. But we need to remember that there was a time, perhaps not so very far back, when this old theology, as we call it, was new. And if we look back about one hundred years, we shall find that it was around the grave of a dead theology

that there were born those great missionary enterprises which are now so nearly reaching their centenary. It was after God had led Andrew Fuller, with what light was given to him, to seek to bring the minds of the Church to the acknowledgment of the fact that Christ had died for all, and that God was in Christ, the Father and Redeemer of men, that there seemed to arise that great wave of emotion which impelled William Carey and others to go to the nations with those glad tidings. Notwithstanding the hopefulness of the tone of our Conference, there was also manifest a somewhat pathetic aspect of anxiety, an aspect which appears in the titles which are assigned to the papers on the subjects which are before us to-day. And I just wish to remind myself, and so it may perhaps help to remind some others who are anxious, that the evolution of theology as of scientific conviction is

A PROCESS RATHER THAN AN ACT.

The holy Christ, we need to remember—if I may say it without irreverence and undue familiarity, the dear Christ lived upon earth thirty years and more, and a few years further in His Pentecostal gifts, before the world or even the little Church which gathered around Him discovered what wondrous life had been lived among them. And the rediscovered Christ of whom our theologians speak to us will be rediscovered, I think we may believe, by this operation of process rather than of act. And when the Church, and the world through the Church, have truly completed the process, and we know what the rediscovered Christ is and the rediscovered Scriptures are, then, I think, without venturing to be prophets, we may look forward to a time when the new discovery shall bring a new emotion, that shall help to fresh missions to the heathen, and remove our anxieties as to our missionary societies, and that shall have its influence upon the Church itself and the social life around. And when that day comes we may find that some anxieties which have been expressed in the subjects before us this morning may be removed. I have only one thing further to say, and it is this. You must have observed that when we came to the last paper, we somewhat altered the form of question, and our committee were possibly afraid, or thought it wrong to ask what we could gain, as well as what we could lose, by defective realization of the idea of the Church. Well, of course, we could scarcely gain by our wrongs, but we may gain by a discovery of our wrongs, and just as we have been reminded that it was a negative and defiant criticism which led to the rediscovery of Christ in the Church, and just as, although pantheism may not have taught us the immanence of God, pantheism possibly did suggest to the Church to

look afresh into the face of the Eternal Logos as revealed in Christ Jesus, so now, under our defective realization of the idea of the Church we may turn to other conceptions of brotherhood which have arisen around us—Socialism, and perhaps even Trades Unions—and may learn that we must seek to base our church life upon faith and works, and seek to develop a brotherhood which cannot fail to suggest to the world that they have a loving Father in heaven.

MR. R. F. HORTON.

MR. R. F. HORTON M.A. : Mr. President, my only apology for venturing to say something this morning is that I am one of those, probably very few, in this Council, to whom the third subject of this morning's discussion, that Mr. Barrett's paper was upon, seems the very pith and centre of the International Congregational Council. While all the other subjects are intensely interesting, and are sure to be fruitful, this seems to me the one most neglected, least understood, and with which the public at large are least concerned. If I had known what Mr. Barrett's paper was going to be, and might have determined on speaking after hearing it, it would not have been necessary, perhaps, for anything further to be said; but I noticed—I hope I was not wrong in my surmise—that while we all feel intensely Mr. Barrett's own words and his own earnestness, there did not seem exactly what I should call an electric response to the subject with which Mr. Barrett was dealing, and therefore I do venture to get up in order to emphasize it if I can, and to say that what Mr. Barrett has said is exactly what a great number of us are trying to realize, and what still more believe, though they are almost in despair of realizing. It seems to me that the great testimony, if we may call it so, of Congregationalism, is the brotherhood, that when we went back to the New Testament in the seventeenth century we there made the discovery that the very pith of Primitive Christendom had been a

BROTHERHOOD.

It seems to me that the great object we want to get at in this Council is not to define a creed which we have to preach—that we should not accept if the Council defined it—as Congregationalists we should take the most rapid way of discrediting the Council's creed; but what we seem to want is to get at the way by which Congregationalism may realize the brotherhood in the present condition of society. Now there is an ever memorable passage in John Robinson's letter to the Privy Council, trying to show that there was some reason to expect success in the exile to America; it is the passage—I cannot remember it verbally—the gist of which is this: He told the Councillors and the

King that the little society at Leyden might expect to succeed, because they had been so thrown together and led to depend upon one another, that they had discovered a fellowship which would enable them to resist the hardships and difficulties of New England. It seems to me that what we want is any influence, persecution if necessary, instruction if that will do, but above all some compelling spiritual influence, which will make our churches do what the Leyden church has done to bring the members of the church into such a relation with one another that they feel that in the compactness of their brotherhood is a resisting power and also an aggressive power which the individual alone could not possibly wield. Now, the great trouble to my mind is this—that this is so largely a council of Congregational ministers, I wish that there were more of the other ministers. I mean the ministers who do the real ministry of our churches in times when the pastors are failing, and sometimes when the pastors are absent. It seems to me that we can never settle this question as ministers. It is almost superhuman to expect the minister to do what Mr. Barrett told us we ought to do—to be constantly preaching to our congregations a doctrine which would tend to lower, I will not say the dignity of the minister, but to lower his absolute essentiality in the church. It is almost beyond human virtue to expect every minister to constantly tell the church that if it will adopt a certain New Testament line of conduct and teaching and life it will become more and more independent of the rev. brother who is speaking from its pulpit. The great difficulty is to make the churches receive a doctrine when we have got into the attitude of only hearing what the minister says. The old trouble in England—I say it with great deference; I have no doubt it does not apply to America—is that

WE HAVE TOO MUCH POPULAR PREACHING,

and too many popular preachers, and the popular preaching does not produce a brotherhood; it produces a number of persons who care nothing for one another, but have a great admiration for the orator in the pulpit. And, unfortunately, the more they listen to the great disciples of oratory, the more unlikely it becomes that the brotherhood will be formed, because the miscellaneous congregation from Sunday to Sunday has no point of contact one with another. Another difficulty with us is that orthodoxy does not produce the brotherhood, though I think that the brotherhood would produce orthodoxy. We have some excellent preachers who teach us all that we ought to do, and teach us the doctrine just as correctly as Mr. Waterman justly said it ought to be taught, and, strange to say, these excellent people who observe all these

orthodox doctrines do not love one another, and do not cling to one another with that trustful and Christly mutual support which would constitute a real church. I have seen orthodox churches where the people have become saved no doubt, but who in their saved condition are so prickly and so unattractive one to another, that they give up all thought of church fellowship and become Plymouth Brethren, where the great bond of union is prickliness. Well then, another difficulty is, that we cannot produce the brotherhood by talking of any kind; we cannot do it by meeting together for talk, we can only produce the brotherhood, as it seems to me, by such a

the cry of the Paris *canaille* which made the French Revolution. "Give us brotherhood; we want it." And the English Socialist tells us again and again with a pathetic truth which some of us are beginning to realise, "We do not object to your Christ, we object to your interpretation of Him, which has turned His golden thought of the human brotherhood into an abstract doctrine and a written creed." The Socialist asks for the brotherhood; the Congregational Church should give it him, and make him less of a Socialist and more of a Christian.

DIVINE EMPTYING OF OURSELVES

as seems almost impossible in the present day. I am glad to say we have in many English churches two or three people who have realized this and have acted on it, but they are sadly conscious that their example and their teaching alike have failed to touch the very centre of the community to which they belong. For my own part the only great satisfaction I have in looking back on ten years' ministry is that about 10 per cent. of my church members understand what the brotherhood means, and that in this 10 per cent. there is a quickening life which makes the other 90 per cent. begin to wonder whether, after all, the brotherhood is not worth attaining. It seems to my own mind that

THE TEST OF A MINISTER'S SUCCESS

is not whether he has got a large congregation, or whether he has given a complete system of doctrine, but whether by his teaching, his example, and his whole bearing, he has managed to produce in the sense of his church a brotherhood where Jesus Christ is realizing Himself by the mutual relation of the members. Well now, need I point out to the Council that this brotherhood, as we call it, is what the world is yearning for? We have heard it said in the pulpit on this occasion two or three times that the members of our churches are more of the gentler sex than of the sterner. And if I may give an explanation of it, it is this—the gentler sex is endowed with the supernatural gift of being able to listen to sermons to any extent, and when they get the idea that what is meant by the church life is this wonderful capacity of listening to sermons they think, "Oh, we are the elect, we are chosen, we possess this quality." They crowd the pews, they fill the building, and they form the church. But the men do not think so. I sympathise with the men. I am not endowed with that supernatural gift. It is not easy to me to listen to sermons. Even this week we have listened—well, I won't say what I was going to say. What men want is not a sermon, but a brotherhood. It was

MR. J. F. WALKER.

Mr. J. F. WALKER: Mr. Chairman,—It may savour somewhat of presumption on my part to undertake to address an audience of this description, but I feel interested in the subject under discussion, and I have been deeply impressed during my visit to England with what I have heard and seen. *The British Weekly* of Saturday last represents Dr. Parker to have said, "The sooner we get back to the Cross, back to simplicity, back to sacrifice, the better." These words have an ominous sound, to my thinking, and a clarion note of warning. They imply a departure from those grand and fundamental, foundational truths of our Christian religion, and I cannot but feel that if such a departure has taken place, the sooner we get back the better. The Lord Jesus Christ, in speaking to His disciples regarding the promise of the gift of the Spirit, said to them, "He shall receive of the things of Mine, and shall reveal them unto you"—not the things of Herbert Spencer, not the things of Matthew Arnold, not the things of Dr. Tyndall—no, no, my friends, neither the doctrine of cause and effect of the first, the negative mysticism of the second, nor the theory of evolution of the third will ever bring a soul to Christ or purge the conscience from a sense of guilt. Dr. Herbert Evans yesterday told us that the Bishop of St. Asaph asserted that sixteen divines had expressed a desire to enter the Anglican Church. Better far that they should go into the Anglican Church, much as we dislike prelacy, or into the Roman Catholic Church, than that they should go to Unitarianism.

UNITARIANISM

robs our Lord Jesus Christ of His kingly rights, and refuses to us His resurrection power and life. If a person assails your friend you feel bound in honour to defend him, if he impugns the integrity and fidelity of your wife you feel far more incensed. But if it be true that the Lord Jesus Christ has died for you and me He becomes more precious to us than friends, or even wives, dear as they are, and we should stand by our Lord Jesus Christ, and defend our principles.

against the tremendous headway that Unitarianism apparently is making. I regret that this subject has not been touched upon by previous speakers. There has been a great deal of loss to our churches, I think, on these lines. Dr. Herber Evans further stated that four Congregational ministers had gone over to the Anglican Church in Wales. Four Dissenting ministers had gone over to the Anglican Church. Friends, this is a small matter compared with what has been done in England, if I understand rightly. Four Congregational ministers in one church in England went in succession over to Unitarianism. If that is questioned I will give you the name of the church and my authority. If we are standing

ON THE CRUST OF A SMOULDERING VOLCANO,

if there is a moral miasma working in our churches, the sooner we know it and the sooner we confront it the better. There must be a clean-cut and well-defined line of demarcation between us and the Unitarian Church. We cannot fraternise, we dare not fraternise, with men who rob our Lord Jesus Christ of His Divine character. We cannot afford to lose our risen Christ, it is the only guarantee we have of our justification before God. God has justified His honour and integrity in raising His Son, in Whom we believe, and we cannot afford to lose Him, and we will not allow Unitarians to rob us of Him. Anglicanism, by patronising and playing with Ritualism, has gone over to Romanism, and our Congregational ministers, by what they call brotherly fraternisation, mutual greeting, and interchange of pulpits, have gone over to Unitarianism in large numbers. I fear statistics will prove it. That is the tendency. Nothing has been said on this point, but I assure you from a layman's point of view the feeling is very strong on this matter. Friends, we have not only to fear from what is taught from some of the pulpits, we have, perhaps, most to fear from what is not taught. The great foundational truths of our common faith are withheld in many cases, and a

NEGATIVE THEOLOGY

is filling our pulpits in many instances, and it is that we have to dread. I feel very strongly on this point, or I should not have expressed my opinion or taken up your time.

REV. EDWARD WHITE.

Rev. EDWARD WHITE: Mr. President and brethren,—There is one sentence of the Nicene Creed, as it is called, which carries great weight with multitudes of Anglicans throughout the world, and, indeed, men of other churches—"I believe in one Catholic

and Apostolic Church." And the observation I wish to make is suggested by Mr. Barrett's paper—"What is lost through the defective realization of the idea of the church?" Now, I have long held the opinion that there is some danger of what we call Congregationalism being mistaken for one of the sects; and most assuredly in its original theory it was not that: it was an attempt to represent "the Catholic and Apostolic Church" as it existed in the Apostolic times. And the difficulty with us has been the mistaken opinions and practices of our fellow Christians who will not come and join themselves to

THIS "ONE CATHOLIC AND APOSTOLIC CHURCH."

Our strong point is not in maintaining the right of any small number of Christian people in a neighbourhood to go and form what they call a new church, though very often they are thinking a good deal more of a new chapel than a new church, but our strong point is to maintain the right to local church government. That principle which is so important in political life, and becoming more and more important at least in this country, and which you have fully realized, I understand, in the United States—that principle applied in ecclesiastical and spiritual matters, is of immense importance as maintaining the interest of Christianity in any locality. If we are to have any human name at all, I would prefer that of Independents. It would bear out this idea of Local Church Government. But in order to do that we must have a basis broad enough to embrace the majority of real Christians in any neighbourhood; for if we permit a church to become a ground of union only for those who are absolutely right on every particular of the Christian doctrine, we necessarily narrow the basis. For my part, I could live with people holding a great variety of opinions in a common church life. I have lived all my life with Pædo-Baptists; I could live with Arminians; I have lived with a great many Calvinists. But

GOOD MEN ARE VERY MUCH ALIKE INSIDE,

and the more you know them the more you are struck with the wonderful unity of the type. Men that love God and work righteousness will clasp hands in inseparable joy and gladness the moment they leave this world of sects and denominations. Now, the point which I was anxious to submit to the Council was that we ought firmly to distinguish between our buildings and our churches. It is a very great misfortune that the name of the "church" has lately been given to the building; that we have sacrificed a great public testimony by allowing our chapels, our meeting-houses, to be called churches in imitation of a system far less Scriptural

than our own. Can you imagine any of the Apostles coming to a great city—suppose Rome or Ephesus—and proceeding to found there what we will call a number of “Causes,” a variety of ecclesiastical combinations, quite independent of each other? I submit that there is no evidence in Church history whatever that there was a breaking up of the first communities that were formed into small societies limited in magnitude by the building which they occupied. The building had nothing whatever to do with the idea of the local Ecclesia. That was our forefathers’ testimony, and Dr. Stoughton showed, in one of the papers that he read in the Congregational Union twelve or fifteen years ago, that that was the idea of the original Independents in England. They did not hold the now common notion that as soon as ever a difference arises between Christians worshipping on one spot they have a right to go and set up another tabernacle and found a completely independent society, as if the Almighty had given to Christians the right of infinite sectarianism. No,

WE ARE CALLED TO UNITY,

to mutual forgiveness and mutual toleration. The Apostolic Churches embraced people holding different opinions on minor subjects, but the last thing that occurred to the man that would not eat meats on a Friday was to ask leave of the Apostles to go and found another society where they might all abstain from meats on Friday. The Apostle commanded them to bear with one another, to be tolerant, to endure the utterance of opposite opinions on minor points, and I do heartily desire that throughout the world, wherever this Council shall be heard of, there may go forth some explicit declaration of a return to our forefathers’ belief on these matters, so that only an extreme necessity shall compel separation, that there ought to be as long as possible a clinging to communities which are even very large. I find myself that it is easier to believe in one church that has four or five chapels, than in four or five chapels, each with a distinct church in them, occupying the same locality. We sacrifice a great deal by the loss of a wider society. The Almighty has not given all His gifts to any one of us. The Particular Baptists who have “bred in and in,” as you may say, for two hundred or three hundred years, are a very interesting people, if you did but know them better. So are the Wesleyan and the Church of England people, of all types, and if you have made it your business to know people of these various persuasions all your life long, and become as intimate with them as possible, you will always come back to the enjoyment of your Independency, of your Congregationalism, with thankfulness to God for His marvellous gifts to them, but with also great thankfulness that He has not bestowed all His gifts upon them. Well,

that is the testimony which I venture to submit to the Council. We ought to strongly maintain the spirit of “one Catholic and Apostolic Church.” That is the weapon with which to fight the false Catholic and Apostolic Churches, and never to surrender to them the great names of the Apostolic communities; not for one moment to allow that the men who are the most sectarian on earth are the men of the broadest and most comprehensive tempers, for they are not. It is the men who hold the central truths that ought to know best how to recommend those truths, by the widest toleration on secondary questions, to the whole community of mankind.

DR. NOBLE.

Rev. Dr. NOBLE: I would like to ask a question of our brother and father, who could answer it, or not, as he pleases. I hope the question will not be thought impertinent, but we went along with him in his statement of the kind of people with whom he could live: with Calvinists, and Baptists, and Methodists, and so forth. I noticed that when he came to the point which is uppermost in our minds he hesitated. I should like to ask as a question which is a vital question with us in America, as I doubt not it is here in England—whether the Congregational churches ought to be expected to carry the spirit of fraternisation to the welcoming of Unitarianism?

Rev. E. WHITE: There are Unitarians and Unitarians. Those who show signs of the godly life, even though they have had the disadvantages of very deficient training, I for myself, as an individual, should be unwilling to refuse personal communion with them. But if they make a prominent point, and wave the flag of antagonism against the belief in the true Deity of the Lord Jesus Christ, then I could not join with them in fraternization.

Rev. Dr. NOBLE: That answer does not quite meet what I had in my mind in asking the question. I think we should have no difficulty in personal fraternization such as our brother has said; but, ecclesiastically, shall our pulpits exchange with Unitarian ministers, and shall we invite Unitarian ministers into our councils and conferences?

Rev. E. WHITE: For myself I should say absolutely, No!

The CHAIRMAN: The voice of the Council seems to be sufficiently emphatic on that point, and it is not necessary to ask for the contrary.

REV. H. A. STIMSON.

Rev. H. A. STIMSON: I desire to say a word simply as a working pastor, bearing testimony. I was deeply interested in the remarks of our brother Horton in regard

to the needs of the churches, as they appear in London. I want to bear testimony as to a church and Congregationalists in a community differently placed, not feeling the burden just where he feels it, and, perhaps, you all feel it here in London. In our community and in my own church, I think we have no conscious defect as to brotherhood.

WE HAVE A LOVING BROTHERHOOD

in the church, and we have a delightful brotherhood among our Congregational churches expressed in an organization somewhat unique in character which binds them all together under the lead of our best laymen for aggressive Christian work in all sections of the city. We go beyond that; we have a delightful and loving brotherhood with Christians of every name about us, which expresses itself in intimate relations between the pastors of the different churches, and of which, perhaps, a single illustration may be given. Recently, in a suburb of the city, the members of an Episcopal church, having no minister or rector supplied to them by their Bishop, applied to us for ministerial preaching, and expressed their willingness to come into our communion. When I laid the matter before my dear personal friend, the Bishop of Missouri, he gracefully and promptly confided the entire care of that parish to us without reserve. We have none of the trouble to which reference has been made coming from popular preachers; we are brethren labouring together. Now

WHERE IS OUR DIFFICULTY TO-DAY,

if we may be regarded as having advanced in the line of which Mr. Horton has spoken somewhat further than some other communities perhaps have advanced? Brethren, our point of strain is simply in this one thing. Where shall we get the grace and the strength for not wearying in well-doing—the grace of continuance? Now, this does not come from brotherhood, for that is human. It does not come from the visible presence of an overwhelming daily work and duty, for that is crushing. The old story is that the Greek hero was competent for any contest so long as his feet were on the ground. In the midst of a great throbbing community, and with a down-town church, our feet are not only on the ground, we are buried in the earth to our middle. There is no getting away from the ground. The single question is, Where shall we get strength for the soul in the struggle with selfishness, and weariness, and worldliness, and sin? If brotherhood in the New Testament is a Bible truth, it is, as I understand it, not brotherhood simply as the going out of hearts hungry for human communion, it is the brotherhood of the Holy Ghost. I would not venture to speak as a prophet, still less would I venture to speak

as an instructor, but I may be permitted to speak as one craving help. I believe churches in our condition need most of all the strength which comes from thorough-going and abiding convictions. Now what are

THE CONVICTIONS THAT WE NEED?

We need an abiding conviction that men about us, our brethren, are going down to death because of sin. We need an abiding conviction that men can only be saved by the conversion of the soul through the Holy Ghost. We believe that men can only be saved by the carrying of the Gospel to them by their brethren who are debtors from Christ to barbarians and to Greeks. I believe that men only can get this strength who are convinced that that form of the Gospel, and that form of the church, and that form of Christian brotherhood which they represent, which they preach—that is for us the Congregational—is suitable for all men or it is suitable for none. I believe that we can only get sufficient strength for the work that is upon us when we have the living and the present Christ, and when we have an abiding and an unalterable belief that the kingdom of God is come on the earth; not only is within you as a personal and blessed experience, but is among you in the overruling forces in the world and in society, of which you are a part. I believe we can only get sufficient strength for this work when we are convinced, not as one of our brethren said the other day that God means that men shall be in some place in the earth, and they may be content in the providence and the Fatherhood of God, it they can safely get into that position to which they aspire, but when we believe that God has placed every one of us where we are to-day, as our only standing-ground for the beginning of effort, our only place of immediate and personal discipline. Now where are we to get this range of Christian experience? In England, unless I am mistaken, you brethren are fighting Calvinism as something which came to you from the seventeenth century, from the combative experiences that were represented in the discussions that gathered about the Westminster Confession. Calvinism in America means something far different, it means the spirit of John Eliot leaving his parish and his home and burying himself in Indian wigwams because he believed that the Indian was his brother—a truth which we hardly yet believe in America; it means the Calvinism of Edward Payson, who had such visions of God in his daily parish work that he prayed they might be taken from him lest he die in them. We believe in the Calvinism of Jonathan Edwards, who gave up his home and everything, that made life worth living to a scholar and a gentleman, to live in poverty among the people who were willing to hear

him, for his conviction of the truth. Therefore, I am not ashamed to say, as one living in the condition which I have described, burdened not in heart only, burdened not in head only, but burdened in body as well under the pressure that is upon me, as the ebb and flow of a great city beats over me as it does over my church, I am not ashamed to say that in this sense I and my people are Calvinists.

REV. J. GUINNESS ROGERS.

Rev. J. GUINNESS ROGERS, B.A.: Mr. President,—To begin with, I am bound to say that in the sense indicated by the earnest and vigorous brother who has just sat down we are all Calvinists. But in looking at Calvinism he has simply taken out of it the spirit of consecration and devotion to Christ, which is absolutely independent of any particular "ism," and which belongs to all those who love our Lord Jesus Christ in sincerity and in truth. I am rejoiced to think that there are men who could not agree with the doctrines of Calvinism, who have that spirit quite as earnestly and quite as intensely as the noble men to whom he has made reference. I only hope that in his sense—in the sense of the personal devotion, not the special dogma of Jonathan Edwards, and in the sense of the consecration of Elliot and of Payson—we may all of us be more and more imbued with that Calvinism. But then I hope that when we do get it we shall understand that we have it not because we are Calvinists, but because we are Christians.

ORTHODOXY AND BROTHERHOOD.

And that brings me to a point on which I intended to remark, previously raised by Mr. Horton. I do not see why in insisting upon the idea of Christian brotherhood it should be opposed to orthodoxy or Christian doctrine. I see no opposition between the two. I had a deacon for a great number of years—he has gone to his rest now—a man who had more of the spirit of Christian brotherhood I never knew in my life, but at the root of his brotherhood was one of the most dogmatic faiths that I ever came into contact with. He was one of the highest Calvinists I ever knew, but one of the most devoted Christians, and one of the most fraternal and loving Christian men. I never knew a man whose spirit was more calculated to bring the Church into the harmonies of Christian brotherhood than that man whose root principle was love and devotion to our Lord Jesus Christ. He and I did not agree. Only imagine me being a pastor of a High Calvinist for a number of years! We did not agree in opinion, but we never had a difference—no, not a shadow of a cloud of difference—all the years I was with him; and all I can say is, I think, be-

tween his doctrine and his brotherhood there was a very important connection—I do not mean to say the Calvinistic side altogether, but between his doctrine and his brotherhood. Well, now I want to go further. I should like to know whether our brethren, say of the seventeenth century, and the men whom we knew when we were young, thirty or forty years on in this century—I wish to know whether these men, our immediate fathers, in the churches which they carried on, really did develop more or less of the idea of Christian brotherhood than we enjoy to-day. It is my misfortune, not my fault, that I remember more of them than Mr. Horton does; but that remembrance enables me to say that those churches had more of that idea of brotherhood than is to be found certainly in London churches to-day; and I contend that any increased loosening of the bonds of doctrinal creed is not tending, as I can see, into the development of fuller and deeper spiritual brotherhood, and for that reason I confess I do not see why the two things should be opposed. I believe, and believe most thoroughly, that more brotherhood is one of the grand necessities of our churches. It was the power, as it seems to me, that was in the first churches. They had two forces by which they acted. I do not see how they can ever be separated in a true Christian fellowship: the first was faith in Christ, faith in the Gospel which they preached; the second was Christian brotherhood. The coming in of a Christian society into one of those old heathen cities, dominated by the power and the spirit of selfishness, must have been like a new revelation from heaven to the people; and I have no question that that power of Christian brotherhood led them to ask whence this unity came; and when they found that it came from the doctrine that Jesus Christ was our brother as well as our Saviour and Lord, that it tended to advance the triumphs of the Gospel. I earnestly desire to see more of that brotherhood.

HOW TO OBTAIN BROTHERHOOD.

Well, now, how is it to be obtained? I am bound to say I exceedingly regret that we have not heard more of the practical experience of some of our American brethren. I have the privilege of having as my guest a gentleman whom I only met on Monday last, whom I am pleased and delighted to call a friend—Dr. Noble, of Chicago. I only wish that we had been able to hear from Dr. Noble what I have heard from his own lips, and what I have read in his Church Manual, as to the way in which his church work is carried on. We need, no doubt, very much more of church work, for I believe that in work the sentiment of brotherhood is best developed. But then the question is, Are there any limits within which purely church work is to be confined? My own conviction is this, that we are not likely to promote the true sense

of Christian brotherhood by laying down the idea that the church is to provide for all possible sorts of tastes, secular or religious, in which its people may indulge. We want more of direct spiritual service in connection with the church. If individual Christians feel themselves called upon to provide amusement, by all means let them do it. I for one insist in my own church that it is not the business of the church, and I do not believe it will promote the unity and the brotherhood of the church to attempt it. At the same time, with my dear friend Mr. White, I do think if we can only get more and more faith in varieties of Congregationalism it will be well for us. It is no use any one type of Congregationalism thinking that it is going to eclipse and obscure all others. We are made for variety, and we ought not to be afraid of it—of variety either in doctrine or in practice, variety in doctrine always being kept within those limits which my friend has just defined. Why should we Congregationalists be jealous of changes or additions? Jealousy induces, I think, an excessive determination on the part of those who desire the change which sometimes becomes painful to others who do not see eye to eye with them. Let us get rid of the jealousy, and discuss every change on its own merits without regard to tradition or precedent, and let every man, let every church, be fully persuaded in its own mind. Why should we be jealous about one another? We have no hierarchy to preserve, we have no organisation whose rights it is necessary for us to maintain. Our freedom should keep us free from this obstinate and jealous conservatism, and we should show it by seeking in every possible way to make full proof of our devotion to our Lord and Master.

MR. R. F. HORTON: Is a personal explanation in order in the Council?

THE CHAIRMAN: If it is a personal explanation.

MR. R. F. HORTON: Because I should be exceedingly sorry to allow Mr. Rogers' interpretation of my remarks to go out uncorrected. I never for one moment thought that orthodoxy was inconsistent with brotherhood. I only said that orthodoxy did not necessarily lead to the spirit of brotherhood. To my mind the most orthodox people who ever lived were the primitive Christians, and also the most brotherly. Mr. Rogers, unintentionally I am sure, gave quite a different turn to my words, which I should like immediately to correct.

REV. J. G. ROGERS: I am quite willing to accept that. I think the words themselves have no other interpretation. Perhaps I was wrong. Perhaps it was that the Socialist demanded not doctrine but brotherhood. It was the opposition of the two which I thought was unnecessary and unwise. I do not for a moment suppose that Mr. Horton

undervalued the importance of Christian doctrine.

DR. FAIRBAIRN.

REV. DR. FAIRBAIRN: Mr. Chairman, Fathers, and Brethren,—The selection of subjects this morning, I think, indicates the relation between the different themes. There comes, first, the thought—the theology; there comes, next, the personal and social piety; and there is, finally, the expression in the church life and church idea. And

THESE THREE ARE ONE

—the same thing seen from different sides. As is the thought, such is the piety; as is the piety and the thought, such will be the church. Now, it is possible to precipitate into antagonism things that are essentially one. The Calvinism of Jonathan Edwards has been nobly vindicated by his person and work. He held that the chief end of God's action was His own glory, but he also held that, coincident with the glory of God was the good of man. And these two things were not two, but one: only seen from different points of view. And if Edwards lived as one who believed in this coincidence, he did what we are all respectively striving to do. Now the theology that our English churches are striving after seems to me to be an intenser theology relative to the chief end of God being at once His glory and man's utmost good; and that theology is, in a degree that a generation ago would have been inconceivable, almost intensely Trinitarian, and as intensely possessed with a belief in the Deity of the Son as in the Deity of the Father. And being more intense in that department—far more so than I can remember it in younger days—I wish to say that there is a prospect of Calvinism, if it passes from us, going into the modern speculation. Were I to name the specific scientific speculation of this day by its distinctive character I would say it is

CALVINISM WITH GOD DROPPED OUT.

It is so much so that you might take some definitions of force or energy as the ultimate cause, and find almost the *ipsissima verba* in certain scholastic theological systems of the seventeenth century. Then, if you want the doctrine of election, have you ever found it more perfect than in the doctrine of the "survival of the fittest"? Or a doctrine of reprobation, have you ever had it more perfect than in the non-survival of the unfit? And if you wish a doctrine of original sin, and perhaps also righteousness after a kind, have you not got it in heredity, coming in with all its variety of accumulated and inherited qualities and habits? And to make the matter complete, have we not the idea of a perfectly colossal individual called man, one in

all his ages, united in all his parts, living a collective life, though without any particular, either natural or spiritual, head? And if this modern speculation has had a most accidental and unfortunate expression in the form of natural law in the spiritual world, does it not come to this—that we should have to face and re-read with God added the facts and the phenomena that Calvinism in its way explains, and modern science is in its way attempts to grapple with? More than that, Calvinism is in essence pantheistic. You cannot have it without having an immanence of God that makes God so absolutely the factor of things as they are, that His is the one will and His the one power that governs all. Our function is, in place of that force, unshaking and unshaking, running through all things, to substitute the eternal Sovereign, who is also eternal Father, Father qualifying Sovereign, Sovereign realising Father, and to give it expression along the whole body and in all the forms of our individual, of our social, of our collective and church life. And that leads me to say this—

THE FATHERHOOD OF GOD,

with its correlate in the Sonship of man, has been used far too exclusively for mere critical and dissolving purposes. It has never been used merely in a constructive spirit for constructive ends. Men have played it off over against the old idea of sovereignty. They have used it, as it were, to dissolve the hard Calvinism that lived in the earlier English

Noneconformity—have not used it to reconstruct it—the domain of theology applied to piety on the one hand and to the Church on the other. For, mark you, do not think that Fatherhood means sentiment. It may have been used as the synonym of sentiment—it means authority of the most absolute yet of the most righteous and tender kind, distinguished from abstract sovereignty thus:—The first concern of the mere sovereign is the maintenance of his law and the upholding of order, but the supreme concern of the Paternal Sovereign is to bear in mind that human good is coincident with the Divine glory. He must aim at the good of His own sons, and so when you translate it into a type of piety, what does it become? It becomes, does it not, a brotherhood that expresses a sonship? Men as sons of God are brothers of men, and if you apply piety as sonship think of the tender relations, the prayerfulness, the dependence, the beautiful intercourse of man with God that it involves. And think of the no less beautiful relation into which it sets us with our brothers who came from Him and who go to Him. Let me add it will give us back our old Puritan idea that the unit before God is not the man but the home, not the person but the family, and we shall feel ourselves bound as fathers to be gods within our own heritage, seeking to make the sons He gave us conscious sons of the Eternal Father whose we are.

The Benediction was then pronounced, and the sitting closed.

AFTERNOON SESSION.

The Council reassembled for the afternoon sitting, at three o'clock, in the New Weigh House Chapel, Dr. DALE presiding. The subject for discussion was

THE TRAINING OF MINISTERS.

After the hymn—

“Our God, our God, Thou shinest here,
Thine own this latter day”—

had been sung, prayer was offered by Rev. Professor Benton, of California.

The first paper was on

THE AMERICAN SYSTEM.

PRCF. F. W. FISK, D.D., LL.D.

No one regrets more deeply than the writer that the eminent American divine (Dr. Hartranft), who was to read a paper on this subject before the Council, has been

prevented by illness from its preparation. It is also a matter of regret that the definite assignment of the topic to the writer came on the day of his leaving home for this meeting, so that the paper had to be written amidst the distractions of travel, and without access to important sources of information.

THE FIRST NEW ENGLAND PASTORS.

The necessity of a proper training of young men for the Christian ministry was from the first in the serious thought of the Congregational churches of the little colonies of New England. They were most fortunate in having for their pastors learned and godly men, honoured graduates of the venerable Universities of Cambridge and Oxford, men to many of whom the Hebrew and Greek Scriptures were almost as familiar as were the translations of them in their mother tongue. These learned

and godly men, tried as by fire, or fresh from the Universities, and able exponents and preachers of the Divine Word, largely moulded the thought of the churches to which they ministered. As Principal Fairbairn, in his able Inaugural Lecture, has justly said: "Puritan Cambridge was the mother of New England and through her of the education and of the forces, intellectual, moral, social, religious, that have done most to shape the liberties and institutions of America. The men who went out into the wilderness to lay the foundations of a greater future than any man could then have conceived, the Cottons, the Chaunceys, the Hookers, the Harvards, were of Cambridge nurture." Hence, it was natural that churches which had such men as these for their pastors should have high ideals of ministerial qualifications, and should early make the best provision they could to secure for their pulpits a succession of learned and able ministers. For this purpose mainly, they in their poverty laid the foundations, first of Harvard College, and then of Yale, consecrating them "To Christ and the Church," that in them, as they said, "Youth may be instructed in the Arts and Sciences, who, through the blessing of Almighty God, may be fitted for public employment both in Church and Civil State."

GROWTH OF THEOLOGICAL SEMINARIES.

In these young and struggling colleges of the feeble colonies were trained such ministers and theologians as Jonathan Edwards, Increase and Cotton Mather, Samuel Hopkins, Joseph Bellamy, Ezra Stiles, and Nathaniel Emmons. Instruction in theology was mostly confined to the senior year of the college curriculum, and often was supplemented by a brief course of reading and study at the college after graduation, or with some noted theologian and pastor before the candidate entered on his ministry. But the constant enlargement of the academic curriculum gradually crowded out theological studies from the college, while the churches began to call earnestly for a better trained ministry. These causes led, in the early part of this century, to the founding, by the various Protestant denominations, of theological seminaries in which ample instruction might be given in the several departments of theological study. The movement in this direction became so strong and general that it called into being within two score years from the opening of this century some thirty theological seminaries, and the number of them has gone on rapidly increasing until it has reached nearly 150. Some of these institutions are feeble, having scanty funds and few students, but are bravely trying to do their part to supply the need of well-trained ministers both at home and in missionary lands.

SEVEN PRINCIPAL SEMINARIES

Of these seminaries ten are given in the report of the Bureau of Education for 1890 as Congregational. Two or three of these are connected with academical institutions in the Southern States, and, though feeble, are doing a good work in training coloured young men for the ministry among their own people. The Congregational Year-book for 1891 reports seven of the more important belonging to the denomination. These in the order of their establishment are Andover Theological Seminary, at Andover, Massachusetts, opened in 1808; Bangor Theological Seminary, at Bangor, Maine, in 1816; the Divinity School of Yale University, at New Haven, Connecticut, in 1822; Hartford Theological Seminary, at Hartford, Connecticut, in 1834; Oberlin Theological Seminary, at Oberlin, Ohio, in 1835; Chicago Theological Seminary, at Chicago, Illinois, in 1855; and Pacific Theological Seminary, at Oakland, California, in 1869. These institutions, while under Congregational control, are open on equal terms to all Christian denominations. As the training which they give to young men studying for the ministry is, in the main, like that in other American schools of theology, these Congregational seminaries may be properly taken as representatives of the American system of theological education.

DESIGNED FOR POST-GRADUATES.

From the first the course of study was designed for post-graduates—for young men who had gone through a seven years' course of discipline in a preparatory school and college, and had received the degree of Bachelor of Arts. The terms of admission included the possession of a collegiate education or an equivalent preparation for theological studies. Deviations from this requirement have been exceptional and apparently called for by exigent circumstances.

The course extends through three years, and includes from thirty to thirty-five weeks of study annually. During the vacations, of three or four months of summer and early autumn, the students generally engage in some kind of religious work, often in mission service in the newer parts of the country, under the direction of Home Missionary Societies.

AIM OF THE CURRICULUM.

The aim attempted to be kept steadily in view throughout this entire course of theological training is to prepare godly young men, as far as it is possible, to become able expositors and preachers of the Divine Word, useful and devoted pastors of churches, and missionaries to unevangelised peoples. The end in view is not to make them scholarly, learned, eloquent, but these that they may become "mighty in the Scriptures," and most useful in the Gospel ministry. Subordinate to this is the purpose to train students to become evangelists,

assistant pastors, and helpers, and occasionally students of exceptional gifts for chairs becoming vacant in college and seminary.

While the first year of the course is mainly devoted to exegetical theology, the second to systematic, and the third to historical and practical theology, yet instruction in these several departments is usually given throughout the entire course.

THE JUNIOR YEAR.

In the junior year increasing attention is given to a critical study of the Hebrew and Greek Scriptures. Often a considerable knowledge of the elements of the Hebrew language is acquired by students before entering the seminary, in which case they form an "advanced class" in the study of the Hebrew Scriptures. In some cases unwonted enthusiasm has been evoked by new methods of teaching. The student now often reads at sight in his Hebrew Bible entire books through which many a theological student of a quarter of a century ago plodded his weary way with little satisfaction and less benefit.

During the year lectures are given in the several seminaries on such topics as the *Encyclopædia and Literature of Theology*; *Old Testament Introduction, Criticism, and Theology*; *History of the People of Redemption*; *Introduction to the New Testament*; *Biblical History*; *the Nature of Virtue*; *the Synthesis of a sermon, with exercises in making and criticising plans of sermons*; and *the Theory and Art of Public Speaking*, accompanied with elocutionary training throughout the year.

THE MIDDLE YEAR.

In the middle year systematic theology takes the lead, and a full course of lectures is given extending through the entire range of Christian doctrines, with frequent examinations and discussions. The critical study of the Hebrew and Greek Scriptures, with occasional lectures, is continued throughout the year, as also instruction in general church history, Biblical theology, homiletics, and vocal culture.

THE SENIOR YEAR.

In the senior year lectures are given on the several subjects included in homiletics, accompanied with frequent exercises in preaching, and in the criticism of sermons, both in the class-room and in private. Lectures also are delivered on the various topics of pastoral theology, as also quite a full course on ecclesiastical history, with essays and discussions on assigned subjects. Lectures are also given on social economics.

ELECTIVE STUDIES.

In connection with this prescribed curriculum of studies and lectures, there are usually several elective courses, mostly confined to the middle and senior years. In two or three of our seminaries the system

of elective studies has recently been introduced to take the place, in part, of the prescribed course, with apparently gratifying results. To what extent this system of elective studies should be carried is a problem our seminaries have yet to solve.

METHOD OF INSTRUCTION.

The method of instruction has been largely by lectures, with frequent and searching examinations, both oral and written. In some departments the use of text-books, supplemented by lectures, seems to be coming into favour. The student is encouraged and stimulated to original investigation, and directed and aided along the various lines of theological study. With this end in view there has been added to the prescribed course in some seminaries a fourth, or post-graduate, year, designed for those who desire to pursue an advanced course of [general or special theological study.

THE SPECIAL COURSE.

Besides this regular course of study several of our seminaries have a special or partial English course of two or three years, designed for those who, though not having a collegiate education, are yet thought to give promise of usefulness in the ministry. The terms of admission are the possession of a good common English education, and of the general facts of Biblical history and geography. They must also have testimonials as to church membership, character, and promise of usefulness in the ministry. The special course is substantially that of the regular, with the exception of the study of the Hebrew and Greek Scriptures, in lieu of which special prominence is given to the study of the English Bible. Instruction during the first year is also given in rhetoric, logic, moral philosophy, and natural theology. The professors in the regular course also give instruction in their several departments in the special course. In one or two of these seminaries the divisions of the regular and special students are instructed separately.

The special course was organised to meet an urgent need. Churches throughout our land, especially in the new States and territories, were coming into being much faster than our seminaries could provide pastors for them. Pastorless churches in rapidly-increasing numbers abounded on every side. Pastors, even though partially educated, these churches must have or perish. The seminaries undertook to supply this great and growing need, by opening their doors to godly young men of good parts, but without collegiate training, and though their action must be still regarded perhaps as an experiment, yet the result has been, on the whole, successful. Scores of men are now useful pastors of churches who would not have been in the ministry had they not entered it through this door.

FOREIGN DEPARTMENTS.

Two of our seminaries have within a few years organised foreign departments to supply what seemed a pressing need. One of these (Oberlin) has opened a Slavic department, and the other (Chicago) a German, a Danco-Norwegian, and a Swedish, for the purpose of training young men of these different nationalities to preach the Gospel to their own people coming in great multitudes to our shores, large numbers of whom are destitute of church privileges, and some of them are attracted to our faith and polity. The terms of admission to these departments are similar to those required for entrance to the English special course. Instruction is mainly given to the students in their own languages, by teachers of their respective nationalities, supplemented by professors in other departments of the seminary. Thus far the effort in this direction has been quite successful. Many promising young men are in these departments, and a considerable number have already gone forth from them to do good service for the Master among their countrymen.

SUPPORT OF STUDENTS.

The problem of financial support for our students is a perplexing one. Most of them have very limited or no pecuniary resources, and not a few are burdened with debt contracted in college. No charge is made for instruction, furnished rooms, and use of libraries. In most of our seminaries students have the benefit of several scholarships, each yielding from one to two hundred dollars annually. The churches, also, through education societies, render aid, while the students manfully do their best to provide for themselves.

CITY MISSION WORK.

A way of self-support, by engaging in mission work, has recently been opened to them in several of the seminaries, especially those situated in or near large cities. This financial aid is furnished through the seminaries, partly from funds, and in part from churches, in return for service in city mission work, which, while contributing to self-support, gives students most valuable experience for their future ministry. Thus, throughout the entire theological course, theory and practice are united. Under the careful supervision of instructors or pastors, students put into practice what they have been taught in the lecture room, and go forth to their ministry with most helpful experience in pastoral work.

The limit assigned to this paper forbids more than this brief and general delineation of the American system of ministerial training. We are conscious that our methods are far from perfect. The best equipped of our seminaries are but poorly endowed, and have needs in all directions. But their greatest need

is young men with rare gifts and consecration—the choicest sons of the churches—to train for the vast fields at home and abroad, “white already to harvest.” We are trying to do the best we can with our scanty means and materials. The great problem that we are trying hard to solve is, How are we to train young men to become the most useful possible as pastors, evangelists, and missionaries? We crave your wisdom to help us solve this problem. We would have both our methods and our teachings adapted to the needs of the age and the world. We would stand with our faces toward the light—the Sun of Righteousness rising full-orbed upon the nations—with hearts loyal to Christ and with minds hospitable to all apparent truth, testing it by the Word and Spirit of God, and thus to do our part to lift up this world out of its spiritual darkness into the golden sheen of the Divine presence and love.

THE ENGLISH SYSTEM.

PRINCIPAL VAUGHAN PRYCE.

Rev. Principal R. VAUGHAN PRYCE, M.A., LL.B., in a paper on this subject, said:—

It will not be possible in this short paper to enter into the history of the rise of our English Congregational colleges. If it were, I should not despair of telling an interesting story. It will be enough to say in general terms that their origin is to be traced to the attempts of our forefathers to meet a felt and pressing need—the need of an educated ministry. By their exclusion from the national Universities our people were cut off from the main channels through which the intellectual life of this country flowed; and it was needful that their own efforts should supply, as best might be, deficiencies for which they were not directly responsible.

The privations of Nonconformists in those days were of many kinds and of various degrees of intensity, but in no direction was disadvantage more keenly felt than in the exclusion our fathers had to endure from the privileges of University life and culture. What the Oxford Tractarian party subsequently claimed as of right was at that time the fact; the Universities were the training ground of the clergy of the Established Church; were in reality Church institutions. No Nonconformist might enter the ancient seats of learning even for secular studies. The only University culture within our reach had to be sought in Scotland, and even there divinity was practically beyond us.

It became necessary, therefore, that our fathers should form their own schools of learning, and of sacred learning in particular. And in spite of all the disadvantages that attached to the Nonconformist position

men arose in our ranks who became conspicuous among the thinkers and writers of the day, who were not unworthy successors of Owen and Howe. We have no need to hide our heads as we recall such men as Doddridge and Watts, Henderson and Pye-Smith.

WHAT SHAPED THE COURSE OF STUDY.

The course of study in these "schools of the prophets" was shaped by the exigencies of the times, two things needing to be considered then that have to be considered now. The first, that the men who presented themselves for the sacred calling shared the common disadvantages of their Nonconforming fellows; the second, that the work to which they were giving themselves could not be regarded as a profession, but as a most sacred calling to which nothing entitled a man to aspire if he had not religious character and conviction.

In regard to the men, the qualifications were really three. The first, piety; the second, aptness to teach; the third, aptness to learn, to assimilate knowledge: the prime requisite being personal piety and devotion to the Lord Jesus Christ.

Their conception of the Christian ministry imposed limits on the action of our forefathers, precisely as a similar conception affects us to-day. It happened then as it happens now that intellectual vigour, and even moral earnestness, were not always associated with piety and religious fervour. Hence it was often needful to accept for ministerial training godly young men who had not received the advantages of early intellectual discipline; to prefer spiritually-minded men who fell short of an intellectual standard to intellectual adepts who lacked spiritual fervour and religious conviction.

The Grammar Schools of the country were hardly more kind to us in those days than the Universities themselves; they, too, were in the hands of the dominant religious body, and were used by it for its exclusive purposes.

Our disadvantages on the intellectual side were very great. The material that was available for the theological tutor was often, intellectually considered, far other than he would have desired. There were, moreover, those who regarded "secular learning" as of little consequence so long as the religious discipline of the aspirant to the ministry could be secured; and it is a fact, which should be thankfully recorded here, that piety and whole-hearted consecration to the Lord Jesus Christ more than compensated, in numberless cases, for lack of intellectual culture and academic opportunity.

It was always the belief, however, of intelligent Nonconformists that there was no necessary divorce, no natural incompatibility, between culture and religion; that, as they sometimes said, if the Spirit of God was not dependent on human learning He was equally independent of human ignorance.

The history of the Dissenting Academy is the history of opinion embodying itself in action on that basis.

At first the education contemplated in these institutions was meagre on the side of general culture, but it was never, I think, meagre, regard being had to the times, on the side of theological discipline. Our fathers had great faith in the value, they had a deep conviction of the importance, of sacred learning. That may be said at least of some prominent men amongst them: colleges have always had to depend on the clear-sighted and large-hearted few. Accordingly they laid out courses of study that led the inquiring mind over the various fields of theological learning and gave adequate equipment to the minister of Christ.

The importance of a generous ministerial culture was recognised in those days by no one more clearly than by Dr. Daniel Williams, the founder of the now famous library, and of the divinity and University scholarships. He generously resolved—let commendation find warm-hearted expression as we record it—out of his own property to aid the cause of intellectual advancement and ministerial efficiency by putting it within the reach of students of our colleges to obtain University association and distinction across the border. At that time America was not available, and, as I have said, the gates of the ancient Universities of England were closed against us—learning and exclusiveness dwelling together within the walls of Oxford and Cambridge in unbroken peace and amity.

A MARKED CHANGE: THE PRINCIPLES THAT HAVE GUIDED IT.

With the founding of the University of London some fifty years ago—an institution which has well served the cause of higher education throughout the Empire; which has had a most healthy and stimulating influence on the public mind and on the other Universities—a marked change came over our collegiate system. A broader basis of education found favour amongst us.

It was at this opportune moment that a scheme was set on foot for gathering beneath one roof the three London colleges—Homerston, at the head of which stood the venerable and learned Pye-Smith; Highbury; and Coward, the trusts of which were transferred to the use of the New College. Our colleges now became affiliated with the University of London and adopted a University curriculum.

At this point it seems convenient to recall the general principles that have guided the movement I am describing all through its history. The first principle is this, that, valuable as general culture may be, theological culture is of supreme consequence to the Christian minister. Another is, that variety should be contemplated, as in ministerial service, so in ministerial train-

ing. A third is, that room should be found somewhere for men who give proof of a Divine call to the ministry but show no special promise of intellectual distinction.

Under the guidance of these principles it seemed only natural that when a definite effort was made, in all the then existing colleges, to raise the standard of intellectual qualification, institutions should spring into being that placed theological instruction and practical service in the foreground, and assigned a subordinate place to intellectual discipline. Such institutions arose—one at Nottingham, in 1861, and one at Bristol in 1863.

The Bristol Institute has ceased to exist, being now amalgamated with the Western College. The history of this Institute strikingly illustrates the subject of this paper, and calls for a brief notice, for it seems to say to us that it is hardly possible to have amongst us institutes that shall not aspire to take rank one day with the older colleges.

The story of the Bristol Institute is soon told. I am not aware that the history of the Nottingham differs in any essential respect from that of Bristol. At the outset the Bristol Institute aimed to provide training of a much more elementary sort than that given by the older colleges. It was, however, soon found that it was practically impossible to confine the work of the Institute within the narrow groove that had been cut for it. Considerable development took place. The curriculum was extended, and the students were found in the classes of the Bristol University College—just as students in the Nottingham Institute are found, I believe, in the classes of the University College of that city. The committee soon found itself engaged in work almost identical with that of the older colleges; and the result is that after twenty-eight years of excellent service, during which time 172 men have been sent forth into the ministry of the Gospel, the Institute has become one with the Western College by the almost unanimous vote of its committee and constituency.

The year 1880 is significant in this connection as being the first year in which public theological examinations were held under the newly-formed *Senatus Academicus*. That body has now a constituency of 14 colleges, and during its eleven years of public service it has examined for its diploma some 200 students of the associated colleges. That it should extend the sphere of its operations is, I think, generally admitted by those who have taken part in its work; but no one will doubt the stimulus it has given to theological study in our colleges. No well-wisher of the ministry and of the churches will grudge it a warm word of sympathy and encouragement. It is an independent body of examiners, drawn from the best sources, with no other object than to test—to encourage and test—the theological learning of the students of the asso-

ciated colleges. I venture to affirm that it deserves wider recognition than it has yet received.

LAST AND MOST IMPORTANT DEPARTURE.

It is now necessary to refer to the last and most important departure in all our history: I mean the establishment in Oxford of a college of our order. This was effected in the year 1886, the step having been contemplated some twelve or fifteen years earlier; and being consequent on the change that had taken place in the relation of the University to the national life. The college has been established under most favourable auspices. Appeal has been made to Free Churchmen everywhere, and has been responded to with such liberality that Mansfield may assure itself that its remaining pecuniary needs will be speedily met.

The immediate result of this new departure will be—as in days gone by—the quickening of the intellectual activity and enterprise of all the other colleges. Mansfield has, however, placed before us new issues, and these will in due course have to be faced. A Congregational college has been set up in one of the ancient seats of learning. The Congregational college that has been set up in Oxford is open to all the Free Churches. Here are two facts of the utmost significance.

The question will inevitably have to be considered—and to be considered with all due care—whether this action on the part of Mansfield should not in due time be completed by the setting up of a kindred institution, with functions conceived in an equally comprehensive and catholic spirit, in the sister University of Cambridge, that its distinctive advantages may be placed within the reach of the coming ministry of our churches.

FUTURE DEVELOPMENTS.

And a further question arises, and will also call for earnest and prolonged consideration before long, whether the principle exemplified in the catholicity of Mansfield should not find expression in our great centres of commercial life and activity where colleges are at present found or might be clustered together; whether, *e.g.*—to take my illustration from our immediate surroundings—there should not be an attempt made to gather the students of various Free Church colleges in London, colleges of various but kindred churches, no interference being allowed with the corporate life or autonomy of any, to gather these into something like a corporate unity or confederation, in some one convenient locality, in some locality approximate to a University college, to which the arts classes might be largely transferred—gathering all the students for theological purposes beneath a common staff of professors. Here are two of many important issues clearly raised, I think, by the excellent action of Mansfield.

A COLLEGE AT CAMBRIDGE.

As to the first of these—the removal of one or more of our colleges to Cambridge—this question has already been incidentally approached; it will have to be fairly faced. If Oxford proves to be of exceptional service to our rising ministry, Cambridge will not offer inferior advantages. Indeed, the marked characteristics that in history have differentiated the two Universities will only emphasize the importance of the consideration to which I refer when once it has been seriously undertaken.

A THEOLOGICAL UNIVERSITY.

Then as to our existing colleges in the great centres of population, where for the most part they are situated. The question will now call for consideration whether the other issue raised by Mansfield may not govern elsewhere: whether there may not be association in teaching and in study on a much wider scale than has ever yet been contemplated. Time does not allow me to lay out the method of such a reform, or to detail its conceivable advantages; it must suffice to say that there might thus arise, in London at least, a kind of Theological University, in reality if not in name, reared in the midst of the expanding and correcting influences of the busy and urgent life of men.

FEDERATION OF COLLEGES.

The idea I would put in the place of amalgamation for institutions with the local and personal characteristics that belong to our colleges is Federation. In this connection amalgamation means obliteration. If that is what is meant, well and good. That issue is plain. But if what we have been hearing in the conferences of this Council is true, if our conceptions concerning the kingdom of Christ are as lofty as we say, and if our possible fitness to the needs of the times is what we affirm, colleges, at a moment like this, should not be obliterated except on the guarantee of more efficient and more plentiful service. Unless we are content simply to hold our place we must resolve on more aggressive action, and for this we shall need men, men at once well and variously equipped.

In the presence of the American delegates I venture to express the hope that collegiate intercourse may be more frequent in the future than it has been in the past. You have welcomed on your side some of our most illustrious men. I trust that your excellent example will presently be fruitful here, and that some corresponding movement may be initiated on our side which shall make it possible for us to invite and welcome illustrious professors or ministers of yours in the lecture-rooms of our confederated colleges.

I trust, further, that the habit of our English colleges, of sending promising men to the German Universities for addi-

tional study, will presently expand, and that students of ours will be found seeking additional help in your schools of sacred learning. I think I may assure you that such students will not come to you for contact with the theology of two centuries ago, but with the living thought of to-day.

PROF. BENTON.

Prof. J. A. BENTON, D.D.: To one who has been endeavouring for years to train young men for the Christian ministry it is a profoundly interesting question how best to do it, and I had hoped to be instructed in that matter more or less by this discussion, and by all that goes on in this Assembly. If I understand the English method as differentiated from the American, it is that intellectual studies are very largely carried on alongside of, and parallel with, theological studies properly speaking. Now, our system differs in this respect, that the intellectual training in art, science, and everything that we call college education, is supposed to have been completed before a beginning in theology is made; so that our theological seminaries are distinct and separate, most of them, from any college. Yale University has a divinity college, but this is a department by itself, and it might be cut out and set over into some other place than Newhaven, and there carry on all its functions nearly as well as where it is at present. We find, however, on the Pacific Coast, among the populations where we are placed, that only a very small proportion of those who come to us for instruction preparatory to the ministry have had a really collegiate education. Some of them have had something in the nature of it, have been part-way through college, or are graduates of high schools, or graduates of commercial schools, or something of that sort, and so have some equivalent, though not an adequate equivalent, by any means, to actual college training. Others are well educated by their contact with mankind in the world, or by travelling or reading and observation, but their scholastic training has been very deficient. Now these men with some training of that sort often make very effective preachers. They are not scientific men, and they cannot go in some circles and take their place alongside of men of high philosophical training and vast intellectual power; but they can fill their place as preachers of the Gospel very effectively. We, therefore, have to take these men by the hand, modifying our course according to the individual. If you only knew how our ladies and others try to train and teach the Chinese you would know something about it. We put a woman to teach every Chinaman, as he takes his education better from a woman. Every one of them has to have his own teacher, and she teaches him and takes him along. If he comes to school and she is not there, he will

not have anything to do with anybody else. The Chinese are so different in all their comprehension of things, and so backward, that they must have an individual teacher. It is a great deal the case with some of these young men that come to us, and no system, no classification, and no putting them into one group is possible. We have to put them into little groups, and some of them have to be taught almost individually for a while. This is simply supplemental, and showing the difficulty we have in putting them into classes and taking them through. But that difficulty may pass away. Take the institutions of New England. Almost all their applicants are young men who come immediately from the college. All their intellectual training is settled, and they can take up theological studies. We undertake to put them into the classes just as fast as we can get them there. When we have got them into the seminaries with, we suppose, a sufficient basis, the question is how to teach them. Institutions differ; some take up all these studies to begin with and carry them on parallel through a three years' course. The Bible is our great book, and the first year we undertake to learn everything about the Bible as a book, its languages, its lands, its literature, its canon, its interpretation, and so on—all this we undertake to study the first year. The second year we give to the contents of that Book, studying what we call Biblical theology. The third year is given to the use of these things—to homiletics, preaching, and practical theology in all its forms. In some institutions they are very apt to set young men preaching as soon as they come into the seminary. They do not know anything about the Bible or theology; they are likely to get the wrong bent and set in a wrong direction. The first thing we have to do is to take and twist them and get them out of the old rut, and start them in some new life. It is a very unfortunate thing to set a man preaching until about the end of his second year of study, for, as a rule, it is not until then that he can interpret the contents of the Bible in his own mind. We begin and put in thirty-three weeks of study, and set young men preaching anywhere we can. A student by that time has some little experience. He comes back and says, "There are some things I want to know about with regard to preaching that I do not yet know." It is good practice and exercise for them to preach, so during the second and third years we allow them to do so. But they can have too much of that altogether. If you let a man take charge of a parish while he is in the seminary—what happens? He gives a great deal of time and energy to prepare himself for the Sundays, and his week's work in the seminary gets the go-by, and he does not half do it justice. He must preach a little, but we do not let him preach steadily in one place all the while. We are willing that he should preach once on a

Sunday now and again, because he begins to learn his work. Now before a man can preach, and before he can be anything, he wants a philological sense, he wants a logical sense, he wants a historic sense, he wants a poetic sense, and he wants a spiritual sense. If he has not all those things, and not only sight, but insight in all these directions, he is good for nothing. A man may have a great deal of spiritual insight, but be a very poor preacher, and in that case he cannot do anything towards converting sinners. A man can be a good preacher because he is a good poet, but nobody can be a good preacher unless he is a good poet. If he has not spiritual sense he cannot save men. If he is to be an instructor and an interpreter he must have a philological sense, a logical sense, and a philosophical sense. This is the great function in the ministry. It is only going half-way if he has not a historic sense. He may know about the Scriptures, but if he cannot put himself back to where the old prophets were, and where the men were when the revelation was made to them, how can he be an instructor and an interpreter? Many a man cannot put himself back into the past ages any more than he can put himself forward into the coming ages. This is illustrated by the man who undertook to preach upon the destruction of Sodom. He told about the lightning and all the rest of it, and what the situation was there. And what followed? Oh, then how the bells rang, and how the engines rattled through the streets! This is, of course, a want of any historic sense. All that belongs to the study of the Bible in its proper place. Then there is Church history to be done, and natural theology to be done, and other divers things, but those are the special things. To know what the Bible is, to know what is in the Bible, and to know how to apply—all the other things may come along by the side of these. Church history can be read at any time, and so can natural theology. If you can tell us any better way to classify and to teach, and show the young men the way into the hearts of men, and so lead them towards heavenly things and lift them out of earthly things, we should be very glad to know it, for it might be a great advantage to us.

PROF. AGAR BEET.

Prof. AGAR BEET: Mr. President and Christian friends,—My first words must be words of warm greeting from all Wesleyans everywhere to this International Congregational Synod. We are your brethren in Christ. Everything that we hear good about you is joy to us; we seldom hear anything that is not good, so I need not put the other side. We agree with you, it seems to me, in all that you prize most. We agree with you that the germ-cell of the Christian Church is the regenerate soul in his individual

intercourse with God; and we agree with you that his intercourse with God is not conditioned by anything in the world outside his own soul and God. These, I think, are the great principles for which you contend, and in that contention we stand by your side shoulder to shoulder, and in every way we will support you. I can only say a few words about the training for the ministry. I will just tell you what we do. We Wesleyans, like yourselves, are deeply anxious about the culture of our young candidates for the ministry. I may say that no man enters the Wesleyan ministry without a college training; and yet at the same time we cannot do anything like so much as we would wish. Our people do all they can. Their great liberality in the support of our colleges is plain proof of this. You see we are a young church; we have no old foundations. Our oldest colleges are hardly fifty years old: but during those fifty years our people have given us tens and tens of thousands to build the colleges we have and to support them. What we should like to do would be to have a complete arts course before beginning the theological course. I think everybody is agreed about that. It is an immense gain to a teacher of systematic theology, as I am, to speak to men who already have studied well their Greek Testament. But, sir, we have to do as well as we can, and we find that we are unable to carry this out; we are a very long way from carrying it out. We do the best we can to get in our college men who have already a good training at a university, and with a degree if possible, if not, with as good a training as we can. But we are not prepared to shut out all the young men who have not got this good training. We are obliged to use our material and make the best of it, and that, perhaps, in two ways. There are some men who are never likely to be very much of scholars, but who may do a great deal of good work for Christ in the pulpit without being scholars. Then there are others who have not had a college training before they come to us, but who have considerable aptitude for scholastic learning; and in their case we are obliged to do a very awkward thing, and that is to run the arts course along with the theological course. We all feel the drawback, I feel it every day that I live, but we cannot help it; we have to do as well as we can. And all I can say is that under the circumstances we are doing our best. I am afraid I am only talking platitudes; I fear I have not much else to say. We are very anxious to get men as well trained as possible; we take only those men who seem to us to be fitted for the work of the Christian ministry, and then we train them as well as we can. Now, there are two ways of doing this. We might—and this is the one point in which I have to give a little experience—we might put the less educated men in a college by themselves, putting our University graduates in a different college. That has been

proposed to us; but we do not like it. We find that to mix them up works better. For the less educated scholars, by mixing and sitting in the class-rooms with those who are better educated, get something—they get an indefinable but very valuable influence from the better scholarship of the others. Although it is very awkward to mix men of very different attainments, yet taking it on the whole, looking upon our colleges for spiritual training as well as learning, our experience is that to train them together is the better method. I will not take up any more of your time, but will sit down, just repeating the very hearty greeting that all Wesleyans send to this Assembly.

DR. WILKINS.

Dr. WILKINS: Mr. President and gentlemen,—I do not rise to inflict any speech upon you or to put before you any views of my own. I asked permission to address this Conference, because I thought that it was exceedingly important that we should take this opportunity of freely interchanging opinions and gaining the benefits we might anticipate from the experience of our visitors. And I want, with the kind permission of the President, to ask some more of our American visitors to help us by giving us the results of their experience in that most difficult problem of our college education which has already been touched on by President Fisk, Professor Benton, and Dr. Agar Beet. We, I suppose, have two considerations mainly to be kept in view. In the first place, the Independents have always valued an educated ministry. Our traditions are traditions of learning. We know too well the gravity of the problems which face us to be willing to entrust their handling to imperfectly-trained and half-educated men. We know, as has been said more than once with general applause within this room, that our theology needs to be reconstructed in the fullest light of modern critical, physical, and philosophical science. We do not wish to entrust the care of our churches, and especially the shaping of the convictions of our younger men and women, to those who cannot, for want of their own inadequate training, see things in the same light as those whom they undertake to teach are seeing them, and cannot feel the pressure of the problems as they press upon their younger hearers. And, on the other hand, we are bound to hold firm to what has always been one of the cardinal doctrines of our Independent churches—that the ministry is not a profession which a man can choose early in life, and for which he can be elaborately and carefully trained; but it is a vocation—a vocation which no man dare enter upon until he is fully conscious that he has been called thereto by the Spirit of God. Now, how are we to solve the problems that arise from the consideration of these two different points of view? What are we to do with those

men whom we have coming each year to the doors of our colleges, men who have had very few early advantages, and yet who do believe that they have been called by the Spirit of God to the work of the ministry, and who, so far as we can test them by our imperfect human judgments, have the possibility of great and useful work as Christian ministers? I confess that all such devices as institutes, distinguished from colleges, or short and specially adapted English courses within our colleges, seem to be miserable, inadequate solutions of this problem. I rather look forward to the time when our primary education will have as its crown a more completely organised intermediate education open to all children of promise in our land, when that intermediate education should lead—as it is doing already in many instances, for which we are thankful, but which ought to be in many more yet to come—to the older universities. Then I trust we may see in richer measure the fruit of the wisdom and courage of those who in our own day have planted Mansfield in the heart of Oxford, and planted it with so much judgment, not as a rival to the existing colleges, but as a supplement to them. I trust we shall find many of the younger men, not only of those who were called somewhat invidiously the other day the better classes, but those who come from humbler ranks, going not in consequence of deliberate choice to a profession, but as the natural career of a man of ability and desire to do good service to God in the Church and State—going, perhaps, through the primary school, through the intermediate school, and through the university, and then, when they have received in the natural course of things, not as an exceptional favour, a university training, choosing to pass on to the higher theological training of colleges like Mansfield. We are not yet ripe for the time, but I know how earnest is the wish of our theological professors that they should be set free from the task of giving instruction in arts and sciences, and that the universities and colleges rising up throughout the length and breadth of the land should do their proper work of spreading grammar schools giving this instruction, and that our theological colleges should be set free to do their proper work of teaching that high and difficult science of theology. But I rose not to make a speech, although I have almost fallen into one, but simply to ask our American delegates especially, if they will tell us how they deal with the problem there. Professor Benton said that New England was quite different in that respect from his own part of the country. But New England is not different from England in that respect, and I cannot but believe that the same problem which faces us and so hampers us in our work of training for the ministry must also meet them in the older and longer settled States of the East; and I for one should be thankful for any

light that could be thrown upon the subject.

THE PRESIDENT: I trust there will be a response from some member of the Council associated with one of the older colleges and seminaries of New England.

DR. PALMER.

REV. C. R. PALMER, D.D.: I have one word to say. I did not expect to make a speech, but Professor Wilkins has moved me to respond to him one word. I have to differ a little from the speaker, who said that Yale Divinity School might be taken bodily out of the university and put anywhere else. I think that is a very great mistake, into which no one could have fallen who was intimately acquainted with the present process of instruction in Yale Divinity School. In the first place, we are most profoundly convinced that there would be a great loss to the students in getting away from the scholarly spirit of the university. They catch a great deal in the mere contact with the university, just as it was said here a few moments ago that the less educated men catch a great deal from the better educated men in the class, room. It is for the same reason a great advantage that the Divinity School is in the midst of the university, but beyond that we make continual drafts upon the other parts of the university in the direction of the instruction of the Divinity School, and we are doing it more and more. We find instruction available for the members of the Divinity School from the professors of the law department, from professors in the school of music, and professors in the medical department, as well as in other departments which might be mentioned. With regard to the particular problem of how to deal with the men who want to get into the ministry by a short course, I am free to say that we have less and less disposition to encourage that sort of thing. The work of the ministry is growing all the time. The demand upon the pulpit, the demand of the work which ministers have to do, call more and more for highly and thoroughly educated men. We continually lift the standard required, and I believe it is essential that we should continually lift the standard of requirements as enforced against men who wish to enter. We are not half so likely to let in men in these days as we were formerly who have a poor preparation to enter upon theological study. Of course we do not draw hard and fast lines, but we continually seek for a better educated class of candidates for the ministry, and the whole atmosphere of the place goes to discouraging the coming in of men who are more imperfectly trained. It is not because we doubt that men of large spiritual resources can be useful without high intellectual culture, but we are satisfied that in our particular circumstances it is far better for us to encourage men who have had a tho-

rough university education than any other class of men. And I would say to those charged with the theological education, so far as I am competent to speak, that wherever you are and whatever creed you are, and with whatever classes of men you have to deal, keep before you all the time the fact that you are to lift the standard which men must reach in order to be declared as graduated and approved and fitted for the ministry, and you must lift at the beginning of the courses just as much as towards the end. I do not feel as if I am thoroughly competent to speak of this matter, yet as one of those directly connected with the care and government of the Yale Divinity School I could not help feeling that possibly I was called upon, and I want to say further that we do feel a profound sympathy and take a profound interest in Mansfield College on our side of the waters. I do not know what brethren are thinking of—I do not care where they are—who are not doing their very utmost to increase the endowments of Mansfield College and prepare it for a far more extensive and expansive career of usefulness in ministerial education in the near future. I do not know what a Divinity School can do without a Professor of Homiletics, and I am amazed that English brethren here are willing that Mansfield College should go on without a Professor of Homiletics. Perhaps Dr. Fairbairn will pardon me for saying this, but it is what I feel.

MR. S. HOLMES: I should like to remind the Council that Dr. Taylor, who is on my left, and our President, the Rev. Dr. Dale, have both been lecturers in Yale College, and I think both of them might tell you a little about what they saw in that Divinity School which would interest you all.

THE PRESIDENT: I appreciate the extreme sagacity of Mr. Holmes's remarks, and after Dr. Cornish has addressed us I will call upon Dr. Taylor.

DR. CORNISH.

REV. GEO. CORNISH, LL.D.: Mr. President, what I have to say is much of a narrative character, and has been anticipated by what has been already said. It is rather a singular coincidence that the conditions and circumstances and difficulties of the colleges in America, as well as of those in England, should be almost of the same character as those with which we have to deal in our theological colleges in Canada. I may say, for the information of the brethren here, that I am an old Highbury student, then a New College student, leaving that institution in 1855, and going out to Canada, where I have been engaged since then in professorial work, and I have always taken a deep and large interest in the welfare of our theological college in Canada. Whatever services I have been able to render of an honorary character—first as secretary, and now and then as professor—have been

cheerfully rendered as a return for the debt which I owe to our English New College for the education I received there. Now, this Congregational College of Canada is a body corporate, with power to give degrees in divinity—although, let me throw out a hint, that they are only given on examination. This College was founded fifty-two years ago—a respectable age, as institutions go in a new country like Canada. Its history has been very varied—ups and downs, now light, now shade—sometimes filling us with discouragement in fearing it must fall to the ground for lack of support. But let me say that through all these years the honoured Colonial Missionary Society has been one of its best and staunchest friends. It has given to the funds of the College between 60,000 and 70,000 dols. during those years. In fact, had it not been for the wise policy of that Society in so subsidizing it, it could not have existed nor have done the work which it has done. Its place of abode was, in the first instance, Brantford, under the good and venerated Dr. Lillie, a man of great versatility of mind and wide reading and capacity of teaching, a man whose name is now held in the highest reverence by all who sat under him and by all who had to do with him. In 1864 the College was removed to Montreal, from Toronto, on the ground that the McGill University afforded facilities for the education of its students such as could not be found elsewhere. And here lies the point of interest to my English friends; for on the organisation of the College in Montreal, an important step was taken to secure a more complete education for its students by affiliation with the University, whereby access to the classes and degrees in the Faculty of Arts was thrown open to them, by regulations just such as existed in New College when I was a student, by its affiliation with the University of London. The full course was divided into a literary course of two years and a theological course of three years; and at the end of the fourth year the students are supposed to go up for their degree. Those who enter for the full course are required to pass the University matriculation examination. At the end of their second year they go up for the intermediate examination, which answers to your first B.A. Having passed that, they enter upon their first year of theology, and prosecute their third and fourth years in the University and the first and second years in the theological classes simultaneously. For those who, owing to age or defective literary training, cannot take the full five years' course, but who give promise of useful service in the ministry, there is provided a theological or "shorter" course, extending over three years, with selected classes in the University. But, as Professor Beet has said, that is an arrangement *ex necessitate*. None of us who are interested in the higher education of our

ministers liked it. What I and what we all want to see who take a correct view of this matter is that no student should be admitted to the study of theology except on the old condition of the mediæval universities—that he should be a graduate in Arts, having taken his Bachelor's degree. Then, and not till then, I hold, is he prepared to enter upon an intelligent study of the varied and important classes of the theological course. But that is all very well as a counsel of perfection. We have to do what we can; but if we were to carry out a course of that kind we should exclude half the men that apply to us for admission, and we should have the churches on every hand clamouring against our action; and not only so, but buttoning up their pockets and saying, "Very well, if you will not take the young men we recommend to you, then you shall not have our money." So that you see we are driven to this as a *via media*, and, on the whole, I must say it has worked satisfactorily. Many and many a man has passed through our shorter course, and gone out and done good work among the churches, who could not have done so if we had not received him. For remember this: now and then, to our disgust and dismay, men creep into pulpits who should not get there. That is one of the evils, perhaps, of our Independency. We hope when we get the Council system more perfected than we have it now that we shall be able to prevent that. We have had as Principals, Dr. Lillie, Dr. Wilkes, and our lamented friend, Dr. Stevenson, and now Dr. Barbour. He is doing noble service, and there is no preacher who surpasses him in Canada, and his ability in the class-room is of a very high order. I am glad to say that he is very much appreciated, and the students are increasing; in fact, we shall have a difficulty as to what to do with them. But here we are brought face to face, as Tennyson sings, with "That eternal want of pence which vexes public men"—that is what is hampering us. I am glad to say that even in that connection we are making progress. We have been trying for some years past to raise an endowment of 50,000 dols., and we begin to see our way towards that endowment, which, when completed, will do very much to relieve us from the financial difficulties in which we now find ourselves. For we, as well as you American friends—it was the case when I was a student in England—have to help the youngmen that come to us in a pecuniary way. But the men will work when they come—work to their physical detriment, and that is, in most cases, owing to their inadequate preparation. Suppose you pluck a man at his examination. He will say, as many a student has said, "What am I to do? I shall go back home, and where am I to get educated? I shall be no better a year hence than I am now, and I can afford just as well to stay here as to go back home and spend my

money there." What I think we should aim at would be a preliminary year which would arrange for all those who come inadequately prepared, to get a year's coaching and training for the matriculation examination if they are going to enter the full course, and for the theological examination if they intend to go in for the shorter course. I may say that we have turned out some very able men under this system. That dear young brother who read that brilliant paper the other morning was one of our students. He took his Bachelor's degree in the University with honours, and he held his own whilst going through the classes. A brother of his has done the same, and others; and we are very much encouraged in getting men like these. On the other hand, many were trained before there were these educational appliances, under good Dr. Lillie and others, who have been some of our foremost men in the establishment of our Canadian churches, and in the promulgation of our polity and our principles. We could not afford to do away with the short course. What we aim at is to raise the standard higher and higher, and, as has been said, we can only do that as the lower education becomes raised also.

DR. DALE.

The PRESIDENT: Before I call on Dr. Taylor, may I be allowed to raise one question with which I shall be extremely grateful if some of our American friends would deal. We have been discussing hitherto the arrangements in America, Canada, and England for the due training of the ordinary pastor in order that he may do his work effectively. I should be extremely glad to know, and we all should be extremely glad to know, to what extent and by what means measures are taken in American colleges to train up theological specialists—I mean for churches like ours—and provide not merely for the training of ordinary pastors, but for the training of eminent exegetical scholars, both in relation to the Hebrew and the Greek courses. I think specialists also, with regard to the history of theology, specialists in dogma, specialists in Oriental languages generally, with a view to effective exegetical work, ought to be contemplated as among the proper growth somewhere of our theological colleges. Now, we have not done much in that way hitherto; I hope we are doing something towards it, and I should be very grateful to any of our American friends if they can tell us to what extent they have set their minds upon securing such results as these. It is a great dishonour to us, I take it, that of late years we have done so little in original work in any of the great departments of theology. I do not believe that any group of churches will ever secure a strong control over the intellectual life of Christendom unless, in addition to training those ordinary pastors, it provides for the effective training of

specialists in the directions which I have named. I will now call upon Dr. Taylor to address you.

DR. TAYLOR.

Rev. W. M. TAYLOR, D.D. : I am notable, I grieve to say, to give much of an answer to the question which has been raised just now by the President. I simply know that in the Union Seminary in New York—not a distinctively Congregational Seminary, as the name implies, though it used to be a seminary where Congregational students could be educated, and some are still—there are two fellowships founded, the holders of which are chosen by examination, and I understand that they repair somewhere in Europe for the prosecution of some particular and special study. One of these Fellows is now the Professor of Hebrew in the Union Seminary itself, after having spent a considerable time in Europe in the investigation of Oriental languages, and he is now, I believe, the highest recognised authority in regard to the newly discovered and arranged Acadian language, that we have in America. Another Fellow whom I know well, for he was at one time a member of my own church, went to Europe and gave himself up to the study of Greek, and he is now a Greek professor in one of the colleges in Vermont, and by-and-by he may be heard of in connection with some of our seminaries, and so the object to which you referred, Sir, has been secured partially at least in the Union Seminary in that way. It goes on from year to year. I think every year two Fellows are appointed, by competition of course. It is the blue riband, in fact, of the seminary to hold such a Fellowship. Two of them, if I mistake not, were over here under Professor Fairbairn, and have returned with great honour to a post of influence among us. As to what my good friend Mr. Holmes has suggested, I regret to say that I am very poorly qualified indeed to give any account of the Yale Seminary. The fact is, Dr. Palmer, who is himself one of the Yale Corporation, is the recognised authority, at least among us here, on this question, and I can only say ditto to what he has said. The students at the seminary are, I think, almost all graduates of some college, though they are not all graduates of Yale University by any means. On some of the occasions when I have been there I have met graduates of almost all our North-Western colleges, as well as the graduates of Yale, and there are not a few. Latterly there have been some very earnest and enthusiastic Welshmen among them who have come from some of the colleges that may be known to some of you here. The position which most of us have held does not admit of very intimate acquaintance with the interior arrangements of the college, although it has brought us into very pleasant fellowship both with the faculty and the students. There is, however, one thing which has not been referred

to to-day, and I should like to say one word about it. I think it was President Garfield who said if Mark Hopkins were at one end of a log, and he was at the other, it would be a college. We have heard a great deal about buildings, but even the finest building does not make a college. Take Dr. Fairbairn there. Put him anywhere, and give him a student, and that will be a theological college. A great deal depends upon the receptive faculties of the students, no doubt, and upon their being in their right position so as to take in what they get from the professors, but still more depends upon the teachers. Give us, then, right men; put your foremost men in the professors' chairs, and I do not care where you place your colleges or what sort of buildings are used, for they will be effective. I say that, because with regard to Yale they have at least succeeded in accomplishing that object. In your time, Sir, when you were over there with us, there was the venerable Leonard Bacon, who was a host in himself, especially with regard to Congregationalism, as I can testify. We have now one whose name is well known on both sides of the Atlantic, and in Germany, too—Dr. George Fisher. His name commands attention everywhere, and he is admirably qualified for the position he holds. The same is true of Dr. Harris, and though I do not know the two younger professors so well, I am sure the same thing may be said of them. One thing with regard to the Yale professors is that they are so poorly paid. That seems to be the chronic evil of our colleges. I am glad to hear from Mr. Holmes that they have recently received two legacies—one of 50,000 dols. and the other of 100,000 dols. It is the same with almost all our colleges, and with almost all our theological seminaries. You are just beginning this fresh step, if I judge rightly from what Mr. Pryce says in his paper, and you have before you the putting up of a similar college in Cambridge, and perhaps also in London, and I say look after the best men and put up the salaries. It is not a very popular thing to say that on our side of the water. We can get men to give their money for professorships or for buildings, but they do not seem to take quite so kindly to the giving of money for salaries. I do not see why that should be. I am quite sure that my good friend Mr. Holmes, who has been the benefactor of the seminary very largely in years past, does not care a snap of the fingers for any such consideration; but they are not all like him. The salaries in connection with professorships should not only be abreast of, but more than the higher stipends that are paid in the churches. I want the brethren here to bear that fact in mind if they want their efforts with regard to Mansfield and elsewhere to be crowned with success. I have not given much information about the colleges over in America because I really do not know them.

A man must be educated in one of them to be able to testify very much, and, unfortunately, I have had all my education in Scotland.

MR. HOLMES.

MR. S. HOLMES: I should like to say a word with regard to a department of theological work on which nothing has yet been said. Nothing has been said yet with reference to our coloured people in the States. I do not propose to speak on that subject generally. I am connected with the Committee of the American Missionary Association, which has the matter in charge. We have not only church buildings, but schools and cottages where we give theological instruction. The greatest need we have in connection with our work is the education of the coloured men for our coloured churches, of which we have now 150. Once in a while a coloured man gets into one of the theological seminaries, but it is only occasionally. But I want to tell you, for I know you will be glad to hear it, that we are taking hold of this matter, feeling the necessity and importance of taking up the special education of men for those churches. Our university has now come entirely under the control of the Congregationalists as far as its theological work is concerned. We have just laid, within two months, the foundation of a large theological school to be located at the Fisk University, where the Fisk Jubilee Singers come from. And we have also made arrangements in our larger colleges for the training of our coloured ministers, so that we expect to have a very much larger supply than we have had.

DR. FAIRBAIRN.

REV. DR. FAIRBAIRN: May I just say one solitary word as to one respect in which the American colleges set us a most distinguished example. If we only knew how they are equipped as regards the number of men teaching, we would indeed feel ourselves covered with shame. The idea of an equipped theological school is slowly working its way into the English imagination, but it has not got there yet. I do not think it was taken clearly into account that in the school represented by our friend, Dr. Fisk, there are, at any rate, twelve professors, six in the department of English theology and six in the department of foreign. In Andover there are eleven resident professors and three non-resident lecturers, one man giving his whole time to homiletics and another his whole time to elocution and whatever tends to articulation in speech. Then in Yale there are thirteen professors, while in Union Seminary, to which reference has been made, there are ten men engaged in the teaching of theology. And the schools that are but of recent creation stand equipped in a way of which our own schools in England have not yet got the ghost of an idea. Two things are neces-

sary—to get qualified men to enter the college, and to get qualified men to teach the college, and the combination of these two things, and these only, will make thoroughly equipped schools. And if anything has to be conceived, let this further thing be conceived, that a theological school is not a narrow, but a big school, covering an extensive field of human knowledge and touching all branches of human knowledge. And it is a necessity of our situation at this moment to find these two things—to equip a college with men to teach and by men qualified to learn.

DR. ROSEBY.

REV. DR. ROSEBY: Mr. President,—I have risen rather in order that Australia may not be altogether unrepresented in this interesting discussion. I am here to say that the same feeling is prevalent among the members of our churches in Australia, as has found expression in the course of the discussion this afternoon, as to the absolute necessity of having in these times thoroughly educated ministers. But I do not know that quite sufficient stress has been laid upon the fact that it is necessary to the efficient learning of the principles of theology that a man shall, in the first instance, have some pretty wide general culture. I hold it to be a fatal mistake to educate a specialist theologian upon any basis of mere natural ignorance, and prior to the man having acquired something like a general all-round culture. You may get largely developed the spirit of the narrow dogmatist under those conditions, but you will not educate a man who is fitted to teach the existing generation. I am not exactly of the mind of Plato, who, in his "Republic," as you know, recommends that the State should be ruled entirely by philosophers, but there is something to be said for that which was in the mind of Plato when he made that recommendation. He meant that before a man was fitted to rule or to teach he should himself have learned well. Some of us were, perhaps, a little startled at the scene-painting, if I may so describe it, of our friend, Dr. Northrop, in the slashing address which he delivered us at an early stage of the proceedings of our Conference. But, Sir, there is grave truth, it seems to me, in what lay at the foundation of Dr. Northrop's remarks. He would mean to tell us that the only thing that can justify the separate existence of our several churches is that there shall be something like differentiation, some division of labour in our work. And if it be the case that other churches win greater success among the uninstructed classes, ours will be no mean service to the Church of God if it furnishes, in coming time, men of light and learning. The world needs them, and the acquisition of cultured men may mean the addition in large numbers of the very class in whose interests too frequently a plea for an uneducated ministry is put forth. This

would seem to be the only contribution that I am able to give to this discussion, but I trust it will be accepted as a voice from the Southern Hemisphere on the advisability of having educated ministers.

PRINCIPAL GOSMAN.

Rev. Principal GOSMAN: Mr. President,—I have not very much to say, but still you may be interested to know that, in a small way, I think we have solved those problems which have been raised in the new country from which I come. Our difficulty, of course, in the first place, is with the large number of young men that have an ambition or an inspiration for the ministry, but whose early opportunities of education have not been many. The way in which we dispose of them is just simply this: when we find them absolutely incapable of receiving instruction, we very quietly shunt them; and in looking over that precipice where they have gone down, I do not think there are many concerning whom we may have very deep regrets. I think that they themselves should be very grateful that they have been kept from a career for which they were manifestly never intended. The class, however, which we may call the third or the lowest class, is the class to whom we endeavour to extend in our college a general English and theological education; and I must say that, notwithstanding what has been said with regard to the necessity of a very highly educated ministry, in which I most cordially concur, that there are many of that class that have proved most efficient ministers of Jesus Christ; and it would be a very great loss to the churches if we had not these men now labouring in some parts of our Australian colonies. Although our college is not large—we have no great building to point to, and we have no staff of specially engaged professors, for at the present time Dr. Bevan and myself give the education required, and are both busily employed also in the ministry and the pastorate—at the same time I think we have every reason to be grateful for what we have achieved. Our college has been in existence since the year 1862, and there are many who have gone out from it to labour in various parts of our land. The second class, what we call the regular class of students, are those who attend the University exclusively for the first two years of their course. The second year is overlapped with the first year of theology, and at the end of that year, if they are successful, they take the University degree of B.A. In answer to the question which Dr. Dale has thrown out as to what we are doing to encourage specialists, I am happy to say we have another class, and we have already sent one student to Mansfield who is developing a speciality in a very important department of theological study; and there is another on his way to join Oxford at the beginning of next year. Whether he will

turn out a specialist or not I do not know, but as we have lost one we have taken care that we shall not lose from our ministry the other. He is being sent there partly by the college and partly by a lady who has given him funds for the purpose of meeting the necessary expenses he may be put to. I think that is an evidence that, while we are endeavouring to do a lower work in the third class, and giving no encouragement to it, I must say, while not exactly disposing of it by decapitation, we are also endeavouring to do the second, which is the real work provided by the colleges in England. We are not oblivious of the importance of the direction to which Dr. Dale referred. I shall be grateful for this discussion if it can only show the necessity of the *senatus academicus* to which reference has been made, or if it can show a way by which the University can be brought into existence, not merely for the purpose of examination and testing the work for the whole British Empire, but giving such theological degrees as they may be enabled after a fair and honest examination. It seems to me now that the great want, the only want that I can see, that we have at the present time, is the want of that body to grant theological degrees.

PROFESSOR FISK.

Rev. Professor F. W. FISK: I hardly wish at this late hour to say a word except to answer two questions, one by Professor Wilkins, and one by our honoured President. With regard to the first—the special course—it is simply enough to say that necessity knows no law. All of our seven seminaries but one has had this special course in one form or another; one, I believe, has given it up. It was called into being to meet an urgent necessity, as was said in the paper. In some of our Western States there are only about one-third of the Congregational pastors that have had a regular course of theological training. They are coming in from other countries and denominations, and the question came before us, and we had to face it: How can we train ministers even partially for this urgent need? Pastors these churches must and will have. The question then was: How can we train them best for this great work? And so, very unwillingly, I must say, for our Faculties, we opened our doors. Some of us, perhaps, would not have been unwilling to close them again; but I must say that the results have been, on the whole, favourable. One or two who have been graduated from the special course have spoken on this floor to-day, and there are many, in the North-West especially, that are honoured, useful, and efficient pastors of churches, that have come to the pastorate through this special course. Our civil war broke out, and one man, who had been prepared for college in New England, heard the call from Abraham Lincoln for men to go into the

field, and he said, "I will take my college course in the field," and he went through the war, and then it was too late for him to go to college, and so he entered the special course, and an able and useful man he has made in the ministry. It is not intended to lower one jot or tittle the requirements of the regular course, and some of our seminaries keep the two courses entirely distinct. Whatever may be said as to the poorer scholars in the special course being helped by those that are further advanced in the regular course, as a matter of fact it has been tried in some seminaries, and now the distinction between the regular and the special course of instruction is as clearly marked as between the scientific and the undergraduate classical course in college. Then, with regard to the second inquiry, I am fully in sympathy

with our honoured President in regard to a provision being made for the training of specialists. In nearly all our seminaries there have been established for this purpose one or two fellowships, generally two, and the best scholar in his class, in the judgment of the Faculty, has that fellowship for two years, yielding about 600 dols. a year. The student usually spends two years in a German or English University, and then returns, often to fill an important sphere in college or seminary. We are of the opinion that theological seminaries, no less than churches, ought to educate their own officers. I thank you, brethren, for your indulgence, and I am glad we have had this discussion. I only wish we could have another half-day of it.

Dr. DALE pronounced the Benediction, and the proceedings terminated.

PUBLIC MEETING.

In the evening a public meeting was held in the City Temple to consider the question of the "Federation of English-speaking Peoples for International Arbitration, Universal Peace, and Furtherance of National Righteousness." The Rev. Dr. BEVAN presided. The opening hymn was,

"Lord, Thou hast been our dwelling-place," and prayer was offered by the Rev. J. J. POYNTER. This was followed by another hymn,

"Jesus shall reign where'er the sun."

The CHAIRMAN, before calling on the speakers, invited those who intended to visit Serooby to apply at once for tickets in order to facilitate the arrangements.

Rev. Dr. HAZEN said that arrangements had been made to visit Elstow in connection with the excursion.

The CHAIRMAN, after requesting the speakers to limit their speeches to the allotted period, said: The importance of the subject to be discussed this evening lies far beyond the limits of our churches, and I cannot conceive anything nobler than that our Council should strike the key-note of a great federation of English-speaking people throughout the world. Far better than any union for party purposes, far better than any alliance for mutual defence, even though it were a triple alliance with the blessing of the Pope behind it, would be the union of all men on the face of the earth who speak the English language for the spreading abroad of the principles of peace and international arbitration. I hope that some day there will be such a federation of the English-speaking people, and may we in Australia take some part in it, so that we may be able to say to any nation or any

combination of nations on the face of the earth, "You shall not only do no wrong to weaker nations, but you shall not go to war among yourselves." When that day is reached we shall have touched the federation of man and the brotherhood of the whole community. I hope that is the key-note that we shall strike at this Council. And who knows whether from this meeting there may not go forth such an influence as shall be felt even to the uttermost parts of the earth and among all the nations of the world.

FEDERATION OF THE ENGLISH SPEAKING PEOPLES.

REV. F. HERBERT STEAD.

Rev. F. HERBERT STEAD, M.A., said:

My theme is a very great one. I confess I am all but overpowered with a sense of its greatness. The occasion on which we are met is scarcely less impressive. In the problem of international concord are bound up the destinies of the planet; and probably nowhere could it be more fittingly discussed than in an International Council of Congregational Christians. This gathering of God's elect from the four winds of heaven includes living representatives of the prime factors in the problem. Nay, more; an earnest of the solution is presented here in dramatic form. Americans, Canadians, Australasians—South Africans, British Islesmen—we are here all one. One is our elected president—chief brother among brethren. One is our fellowship. And amid endless variety of opinion, one is our dominant purpose. Behold the peace of the world realized in miniature! Assembly and theme together form a conjuncture almost unique.

The occasion calls for a prophet or for an apostle. Now, indeed, were the time for a great new Word of God to be spoken which should shape the course of after ages. To face such an opportunity is to feel one's own utter weakness. Pardon me, therefore, if, in the absence of any new revelation, I cling very closely to the revelation we already possess. From the faith which Christ has given us I would only draw those inferences which the simplest facts of history and geography seem to me to render inevitable. May God speak the deeper word in the heart of some member of this Assembly, and constitute him a prophet of peace to the peoples!

OUR FUNDAMENTAL PRINCIPLE.

In the first place, I take it, we are all agreed as to the purpose of this Council. We have come from various parts of the world that we may gather together in the name of Christ and realize His presence in the midst. We meet here as our fathers met in Serooby Manor House or in Windsor Castle, in order to ascertain, and to the best of our ability perform, His Royal Will. He has bidden us "Seek first the kingdom of God"; and the aim of our deliberations is in every case to push that prime quest. Our one desire, as it is our one duty, is to realize on earth more widely and fully the kingdom of God. Our Lord has inspired our hearts with the belief that the perfected kingdom of God is the goal of the universe. It is the "far-off Divine event to which the whole creation moves." What is true of the whole is true of the part. Our earth—this "small island in the ethereal deep"—was built to be the home of the Divine realm, and the creative purpose shall not fail of its accomplishment. He who said, "Ask, and ye shall receive," said also, "Pray ye . . . Thy will be done on earth as it is in heaven." "The kingdom of this world has become the kingdom of our Lord and of His Christ" is the formula which sums up for the Christian the whole course of human history.

"THE KINGDOM OF GOD IS—PEACE."

But the kingdom of God, as all the prophets attest, and as is abundantly evident in the spirit of Christ, is a realm of permanent peace. Its advent on earth heralds the final abolition of war and the reign of universal peace. Whence follows the inevitable inference that those who obey Christ, and therefore seek first His kingdom, are bound to be promoters of concord, not only among individuals, but among nations. "The children of God" are pledged to be "peacemakers." To be makers of peace devolves in the first instance not upon statesmen or sociologists, but upon Christians as Christians. Being representatives of Christian Churches, we are as much within our rights in deliberating how to secure the cessation of

war as we should be in deliberating how to save souls. We may differ as to the means to be employed. Some may trust wholly to moral suasion and passive resistance. Probably most of us have too vivid a memory of Naseby and Gettysburg to doubt that the sword, well and wisely wielded, may be God's instrument of peace. But whatever varieties of method we may advocate, we are all agreed upon the end to be sought. Loyalty to our Lord compels us to be agents and agitators for the establishment of permanent peace. We must next inquire, What are

THE CONDITIONS OF SETTLED PEACE?

Merely to clamour for the achievement of ultimate ideals or to denounce wholesale the deplorable realities is not enough. As men who are in earnest we must examine the causes and conditions which attach to the end desired; and if reason and experience prove certain conditions to be essential to the securing of peace, then, as loyal Christians, we are bound to observe or fulfil the conditions. There is one negative condition for which, I think, we may be thankful. The establishment of peace between communities does not demand that these communities be spiritually perfect. Profound and unbroken peace has reigned between cities and countries which are lamentably far from perfect. This is an occasion of hope. War may be banished long before the millennium arrives. It has been banished from this island for a century and a half, and Great Britain has scarcely attained perfection.

Pass now to what I conceive to be the positive and indispensable condition to lasting peace; and that is

SOME FORM OF POLITICAL UNITY.

Communities which have no political connection may remain for long at peace with one another; but there is no fixity or guarantee of the continuance of peace. The general drift of social development goes to show that political union of some sort is the most effective barrier to war. The union of families in a given locality establishes the peace of the town; and the local magistrates (now called justices of the peace) are invested with power to prevent or punish "breaches of the peace." Permanent peace between larger communities has been secured by a larger political union. To expand this generalization to the utmost, the permanent peace of the world demands, as an effective guarantee, that the world constitute a political unity. This brings us by another route to the political ideal from which we started; the kingdom of God will include mankind as one State or Commonwealth.

As promoters of peace, we are pledged to be promoters of some kind of political unity throughout the world. But of which kind of unity? If we look towards ancient

history, or towards certain sides of modern history, we observe that very large political unities have mostly been unities based on force. They have been despotisms upheld by the power of the sword. Rome, Russia, China are colossal instances. Those despotic—or, in the strict sense of the term, Imperial—unities do undoubtedly secure peace over large areas. But because fatal to freedom they are eventually fatal to peace. Schism and revolt are, unhappily, in the long run inevitable. Mere unity is not sufficient to establish the peace which Christians are to make. Peace to be permanent demands freedom also. Freedom is the other positive condition essential to our quest. Yet how

COMBINE UNITY AND FREEDOM?

Ah, there's the rub! Classical antiquity seems to show that unities composed of free men are necessarily small. Cities like Greece and Rome, though themselves free, could only extend political unity by the enslavement of others. And men have thought that large unity and large freedom could not co-exist. The largeness of the unity, they argue, destroys the freedom, or the largeness of the freedom destroys the unity. Yet, unless a combination of unity and freedom takes place on the largest scale, permanent and universal peace is impossible. Is, then, our problem insoluble?

Thank heaven, no! We are not shut up to the depressing results of classical State-life. We are here to-day to bear witness to the fact that the problem of widespread and assured peace is soluble and has been solved! Nearly one-fourth of the habitable globe is united in one of the freest realms which the world has seen. The very largest political combination on the face of the earth possesses a fulness of political freedom to which no parallel can be found in ancient times. By far the greater part of this immense area is self-governed; the blended blessings of autonomy and union are enjoyed by about one-seventh of the earth's surface. But that is not all. Another vast extent of territory, comprising some of the most desirable regions in the world, and forming very nearly one-tenth of the whole habitable area of the globe, is comprised under one autonomous commonwealth. Both these examples of liberty and unity combined on a colossal scale are

FURNISHED BY THE ENGLISH RACE.

That freedom does not necessitate a narrow union, and that extensive union does not involve enslavement, are truths conclusively established by the United States of America and the autonomous States of the British Empire. It has, in the good providence of God, been the historic mission of the English-speaking peoples to solve the great problem of combining freedom with unity, and to solve it on a scale and to a degree hitherto unprecedented. Into the process by which these

magnificent results were realized I do not now propose to go. It is enough to say that the three magic passwords, "Democracy, Representation, Federation," have opened to our race the portals of international peace. Or, to put it yet more briefly, the formula of solution, which has worked such wonders in America, in Canada, in Australasia, and which we hope will yet work wonders in the British Isles, may be expressed in the single phrase,

"FEDERATED DEMOCRACIES."

As federated democracies the adult nations of mankind can combine in closest unity and fullest freedom.

This is a political discovery of the first magnitude. Viewed in the light of human progress towards the kingdom of God, its significance becomes incalculable. On the way to the Divine Commonwealth of mankind there are two landmarks which tower above all the rest. One bears on it the Roman name; on the next is engraved the English. The consensus of Christian thinkers declares the first to have been planted of God. How much more manifest, then, God's hand in shaping the second—the English system! Believing that this world is made and ruled by God, I am compelled by the plain facts of history to admit that the political ideal which our race has been called to realize is a transcript of the Divine Will—a shadow in earthly forms of the Heavenly Commonwealth. But that this system is *ours* involves us in the gravest responsibilities.

Believing, too, that "the earth is the Lord's, and the fulness thereof, the world and they that dwell therein," how dare we ignore the Divine import of the fact that

ALMOST ONE-THIRD OF THIS EARTH

—God's earth—is in the hands of our race? Think you that so stupendous an event, without parallel in the entire history of man, came to pass without the ordering and arranging of the Most High? Does it indicate no sovereign purpose working towards universal ends? One-third of all the land where man can dwell, and well-nigh all the water-surface of the globe, under the sway of the English race; that race, itself more than 100,000,000 strong, governing besides its own, the affairs of 360,000,000 of other races!

Is there any greater fact in history? Where is God's presence manifest if not here unmistakable? The case permits but two alternatives. Either this planet rolls through space purposeless and God-forsaken, or the immense share in its life which belongs to the English race has been planned and decreed of God. Oliver Cromwell declared that upon the history of no people was the stamp of God more evident than on the history of the English people. If that saying was true in his day, how immeasurably greater is its truth to-day!

Looking only at these two aspects of our

manifold inheritance—the possession of a political system which enables Free States to unite without losing their freedom, and the possession of actually one-third of man's terrene dwelling-place—we are driven to

ACKNOWLEDGE THE DIVINE MISSION,

which has been assigned to the English race. But this acknowledgment involves us in profound obligations. The world-wide progress of our race we recognize as the unfolding of a Divine drama; but the last act is far distant, and we—you and I—play our part in the theophanic scene. In no spirit of pride or "spread-eagle" elation, but in humility and awe, as men standing in the presence of the Supreme Governor, and solely accountable to Him, we ask, What wilt Thou have us—Americans, Australasians, Canadians, South Africans, home-countrymen—to do in this hour of crisis?

Is it possible, my friends, to believe that He who intends all His children ultimately to unite in one Divine Commonwealth, and to make His peace universal in the earth, intends His world-girdling English family to break up into separate and disconnected States? Can the King of Nations and the Father of Mankind wish that the political union which prevails as the bond of peace over well-nigh one-fourth of God's earth be dissolved? and that the old dreary round of severance, schism, strife be repeated among "God's Englishmen"? God forbid! Can He desire that the American and British halves of the one great English race should remain for ever apart and aloof from each other? Again I say, God forbid! Our Father has bound us together by the ties of a common blood, a common and glorious past, a common faith, and a common tongue; and in the name of Him whom we own as Sovereign Lord we declare, "Whom God hath joined together,

LET NO MAN PUT ASUNDER!"

let no stretch of ocean wave or reach of wilderness, or petty thought of merely local interest divide!

My friends, God has entrusted to us the principle whereby free peoples can unite. With what happy results it can be applied He has shown in the vast American Republic, in the yet vaster Dominion of Canada; He is showing us— even now the Divine Deed is unfolding before our eyes—in the formation of the Australasian Commonwealth. But that we have been entrusted with this principle seems to me inevitably to involve that we give it the widest application to our own race. Following the right line of Anglo-Saxon development, or, as I should prefer to say, following the distinct lead of God, we must never rest until we can write our sacred formula of "Federated Democracies" over the entire English world. Think you that the Divine purpose which has guided our race hitherto will be satisfied if we

proceed no further than the establishment of five great clusters of English-speaking States, each isolated and unconnected with the rest? Will the political genius of the English stock stop short when we have set up the United States of America, the Canadian Dominion, the Australasian Commonwealth, the Federation of South African States, the federated democracies of the British Isles? My friends, if history has any theistic significance, it is the will of God that we go further. As members of the English race, as servants of Christ, as citizens of the kingdom of God, it seems to me that we are called to

FEDERATE THE FEDERATIONS

and create one vast English Commonwealth. In these days of steam and electricity, which we gratefully recognize as God-given facilities for human brotherhood, there is practically no more reason why Australasia should not unite with Canada than California with Maine or than Orkney with Cornwall. As we hope that New South Wales, Victoria, and the other self-governing states at the Antipodes will be linked together in the new Commonwealth, why should not the United States, Canada, South Africa, the British Isles, Australasia, be linked together in one colossal union? With the bluster and brag of feudal Imperialism we have nothing in common; we ask no leadership for any section of the English world which is not freely conceded to it by the rest; our ideals, as befits Congregationalists, are purely democratic. Our concern is with the fraternal union of free peoples. To the achievement of that glorious ideal I trust that we all, meeting here in the name of the Highest, will solemnly devote ourselves. No doubt there are

IMMENSE DIFFICULTIES

in the way of such a reunion of the English-speaking States as we propose. A certain class of mind, which imagines that statesmanship consists in the perception, and not in the conquest, of difficulties, delights to dilate on the mountainous obstacles which intervene between us and the promised land of world-wide English unity. But I will venture to say that the difficulties before us are as naught compared with the difficulties which barred the way to the unification of Italy and Germany. Yet the passion for union was stronger than all hindrances; and to-day Italy is one and Germany is one. And what we desire above all else is to cherish and diffuse a passionate enthusiasm for the union of all the English, wherever they dwell, before which fiscal and local and geographical difficulties shall melt away like snow before fire.

Mere statesmen and diplomatists will never accomplish the herculean task of building up a world-wide English Commonwealth. Mere kings and statesmen and

warriors could never have united the German or Italian peoples. The motive force which alone rendered possible the great achievements of a Bismarck and a Cavour was the spirit which had been awakened in the peoples by poets, philosophers, and national prophets. Be it, then, our aim and our mission to arouse in the far-scattered peoples of the English stock a fervid ambition to be one! The great work will never be done by reflections of economic advantage or disadvantage, or by sordid conceptions of any sort. If achieved at all, it will be the product of religious enthusiasm. Only fire from heaven will raise our English-speaking peoples to the temperature of fusion. The Christian conscience of all our States will have to issue its mandate to our statesmen and legislators before they find the difficulties superable. But once it speaks with united voice they must obey. It is not our function here to indicate the several steps along the pathway which we believe the English race is called to traverse. Ours is the far higher duty to rouse the will of all our peoples to declare that this goal must be, and shall be, attained. I would to God that we could kindle a

PATRIOTISM LARGER AND LOFTIER

than any local patriotism: a passionate loyalty to the great English-speaking people, which shall as far transcend the American's loyalty to the United States as his loyalty to the United States now transcends his loyalty to the single state; which shall strike deeper chords in the hearts of our kinsmen at the Antipodes than even the name of Australasia; which shall surpass the fervour of Canadian loyalty and the tender affection of British Islesmen for their seagirt home; a Divine enthusiasm of popular love which shall compel and create a permanent organized unity. It is to the propagandism of this higher patriotism I would summon you. I would pledge you, in the name of the God of peace, to take your place in this Divinely-inspired unitive movement.

To none more fitly comes this claim than

TO US CONGREGATIONALISTS.

We are descendants of the men whose Congregational ideal democratized New England, and through New England has been ever since democratizing and federating the world. The federation of the English-speaking States would be but the continuation and comparative completion of the political mission assigned in the providence of God to our Independent Churches. Let me beg of you, then, that if you have never before given in your adhesion to the cause of world-wide English unity you will this night decide to do so. Let me implore every Councilman to go back to his home, pledged in the presence of God to be an Apostle of Anglo-Saxon Unity. Let every pastor and

deacon, every professor and journalist, every secretary and visitor, depart from these gatherings with vows upon him to kindle wheresoever he goes the sacred fire of federative zeal. Let us complete the work our forefathers began. As they liberated, let us federate, every State that speaks the English tongue!

THE NEARING GOAL.

So we shall most powerfully promote the coming of the reign of universal peace. The English political ideal is dominant. The rest of mankind humbly imitate our system. The English-speaking world once federated and at peace, the remaining two-thirds of the globe would follow soon. The English league would soon expand into the Teutonic league, for the German and Scandinavian peoples love peace as much as we; the Teutonic would ere long become the league of all democratic states, and then we are not far off from—

“The Parliament of man, the federation of the world.”

But the first step to this Divine goal must be the federation of the English-speaking peoples.

Congregationalists from all over the world, I appeal to you to apply to the entire area of English-speaking lands the words which, as used of a narrower area, have already become historic. American, Australasian, Canadian, South African, British Islesman, I would pledge you, one and all, in the name of our Master Christ, to strive for the permanent and organized accomplishment of the sublime ideal, “One people, one destiny.”

REV. NEWMAN HALL.

REV. NEWMAN HALL, LL.B., said:

I feel that there are many who, by superior talent, would more effectively treat this great question; but few have fuller sympathy with it, or have been permitted during half a century on the platform and in the pulpit, to denounce unrighteous war. This I have done as much when waged by my own particular political party as when by that to which I have been opposed.

WHAT IS THE QUESTION?

Rational council *versus* angry conflict; brotherly concord *versus* brutal butchery; justice *versus* ambition; goodness *versus* greed; righteousness *versus* wrong. What intelligent being can hesitate in his verdict? And yet history, even up to this nineteenth century of the Christian era, has been, for the most part, a hideous catalogue of wicked wars. In the eloquent words of Channing, “Bloodshed is the staple of history, and men

have been butchered and countries ravaged, as if the human frame had been constituted with such exquisite skill only to be mangled, and the earth covered with fertility only to attract the spoiler. All other evils fade before it." Christians would hate and denounce it more strongly could they see

progress of art, commerce, and social reform. Would that all who denounce the *employment* of great standing armies would also denounce the existence of them. Surely there is some

FALLACY IN THE AXIOM

A BATTLE-FIELD,

as thus described by a correspondent of *The Times* from Sedan: "Fancy masses of coloured rags glued together with blood and brains, and pinned into strange shapes by fragments of bones. Conceive men's bodies without heads, legs without bodies, heaps of human entrails attached to red and blue cloth, disembowelled corpses in uniform, bodies in all attitudes with skulls shattered and faces blown off, bones and flesh and gay clothing pounded together as if brayed in a mortar, extending for miles, and then they cannot with the most vivid imagination come up to the sickening reality of that butchery!"

Add to this the multitudes crippled for life, the homes desolated, the widows and the orphans; and the seeds sown of dormant revenge and renewed strife. The Duke of Wellington said there was nothing more terrible than a victory except a defeat; and that war unless the greatest of necessities was the greatest of crimes. I know of one war alone in our lives justified by its object and result—the emancipation of a race and the unity in freedom of a great nation. Many wars have been notoriously waged to usurp a throne, to enlarge a boundary, to enslave a people, to gratify greed under pretence of commerce. The instigators of such wars and their famous captains, though crowned with laurel and honoured by sculpture and painting, poetry and song, have been but wholesale robbers and murderers, deserving to be gibbeted as leaders of rascaldom.

NEGOTIATION SHOULD PRECEDE.

But when the dispute has some show of reason, a doubtful boundary, an ancient usage, an ambiguous treaty, a nation's honour—does victory won at the sacrifice of thousands of lives solve the question of Truth? or only which side exceeds in numbers, courage, and skill? Every war is attended by negotiation, but this follows the slaughter. Why not let this precede and thus prevent the conflict? Alas! nations have been as childish as a little boy I knew who, when told to forgive another boy, said, "Yes, I will, father, but I should like to wallop him first." One of the most recent testimonies in favour of peace was given at the Guildhall by the young Emperor, more glorious by righteous and pacific government and the encouragement of social morality and happiness than can accrue by his being Imperator of millions of armed men. He declared himself opposed to war, because it arrested the

that to be prepared for war is the best preservative of peace. If any art is acquired at great cost, will there not be a wish to practise it? Nations proud of armaments are not averse to prove their prowess. Military men are not generally the foremost in counselling peace. Explosives massed increase the danger of explosion. Nations with millions of men daily instructed in contrivances for killing their enemies are not likely to minimise a disagreement. A slight friction may ignite a lucifer, a trifling touch discharge the gun at full cock. People, long burdened with war taxes, may demand some return for such investment, and to hush the murmuring discontent their rulers may make war, and thus secure their own rule.

The people of Europe are engaged in social combinations to promote their industrial interests. Why do they not strike against standing armies? "Centres of demoralisation, drains of industry, provocatives of war, deadly engines of designing politicians, tyrannical rulers or maddened mobs." This is a people's question. Rulers could not go to war without the working classes, who comprise the armies, which their sweat helps to support, and who are led to mangle and murder other working men with whom they have no quarrel. Even Cowper is almost a Revolutionist when he says that:—

"War's a game which, were their subjects-wise,
Kings would not play at. Nations would do well
To extort their truncheons from the puny hands
Of heroes, whose infirm and baby minds
Are gratified with mischief, and who spoil,
Because men suffer it, their toy, the world."

WHAT MAY BE DONE?

In thus instructing the people, popular societies like ours have great influence. And not only as societies, but as individuals. Let us not wait for Congresses, or General Assemblies, or Congregational Unions to vote resolutions, or even for church meetings; but one by one, day by day, exert our influence with individuals, by the Press, in every way, to discourage war and promote peace. No one can tell, however insignificant his position, but that his influence may act, if but as a single drop, in swelling the rivulet which may feed the river's resistless tide. Our loving confraternity here reminds us of a national misunderstanding which, but for arbitration, might have rent us asunder, and this peaceful settlement was rendered

possible by the combination of the opinions and influence of individuals, most of them obscure, of both nations.

To illustrate the possibility of private persons exerting some influence, I may refer to a simple Congregational minister, who, returning from America soon after the war, sought audience of our Foreign Minister, now the Earl of Derby. He assured the then Lord Stanley, that the most intelligent and religious Americans cherished towards England a true and ardent affection, which made them the more sensitive; that they, therefore, keenly felt the injury done by the *Alabama*; that this wound might easily be healed now, if some acknowledgment could be made, not humiliating to us, but just and generous to them; but that if neglected, this wound might become a rankling sore, and some day break out into a dangerous ulcer. He listened eagerly, prolonged the interview by many questions, and warmly thanked his visitor.

I would not suggest that this interview led to the great result, but it may have had

AN INFINITESIMAL INFLUENCE

in strengthening the, perhaps, already formed purpose of a far-seeing and righteous statesman, or, at least, in moderating the objections of some of his colleagues. A month after the interview, *The Herald of Peace*, February, 1868, announced that Lord Stanley had reopened the correspondence relating to the *Alabama*, by intimating his willingness to refer it to arbitration. This was finally settled at Geneva, on September 14, 1872; a reparation of wrong done, more glorious than any revenge ever executed for wrong received; the cheapest investment a Government ever made; a precedent of arbitration, of priceless value to all nations of the world.

The names of the English Cabinet Ministers who carried it through, in spite of the murmurs of the war party, should be had in remembrance—Childers, Goschen, Cardwell, Fortescue, Bruce, Lowe, Colonial Secretary Kimberley, Foreign Secretary Lord Granville, Indian Secretary Duke of Argyll, Lord High Chancellor Lord Selborne, Chancellor of the Exchequer and Prime Minister William Ewart Gladstone.

HONOUR TO THE STATESMEN

who settled this arbitration, to the nation that endorsed it, to the kindred nation that accepted it, not only forgiving but forgetting, so that the two nations are more closely allied than if that misunderstanding had never taken place; thus giving a modern illustration of an ancient adage that the quarrels of lovers are the reintegration of love.

We are Independents, free from State control. Any Government may expect that the religious teachers it supports will aid its policy. The clergy of a State have seldom

been foremost in condemning its wars. Free churches may feel that loyalty to the powers that be requires that their wrong-doings be condemned. We are not called on to consecrate colours that may lead a regiment to wicked slaughter. We may pray that our Queen and country may suffer no harm, but we are not compelled to pray "that she may conquer and overcome all her enemies," when we may consider those enemies have justice on their side. Christians should

CONDEMN UNRIGHTEOUS WAR

in spite of the charge of disloyalty, owing as they do a higher loyalty.

We meet as Congregationalists. The people rule. We are Christian democracies, and therefore peace societies. But have not peoples as well as princes promoted war, shouting "To Berlin" or "To Paris"? Yes, the multitude may, but not the true members of true churches, in whom dwells the Divine life, in whom the Prince of Peace lives. It is our duty as Christian democracies to oppose not only princes, but people who delight in war, to stand up against our fellow-citizens, our own political party, and try to check the war spirit, however popular, however fierce. This is included in our kindred theme of Righteousness. Each member of our churches is sworn to practise and promote it. Our question is not "What would government, party, expediency, current opinion have us to do?" but, "Lord of love and righteousness, what wouldest Thou have us to do?"

GOD'S LAW AGAINST WAR.

The ancient law of God says: "Thou shalt not covet, bear false witness, steal, kill, profanely invoke God's name." War says: "Covet whatever your enemy possesses; seize or destroy as much as you can; wound, starve, slay." To do this, "deceive your enemy by any device." "Invoke the God of battles to bless the breaking of His own laws." War reverses all the commandments. Therefore, professing righteousness, we are bound to disfavour it. "But did not the Old Testament sanction war?" One greater than Moses says to us: "It was said by them of old time, thou shalt hate thine enemy—an eye for an eye; but I say unto you, Love your enemies, do good to them that hate you." "I have set you an example." To nations, as to individuals, the law applies—"Whatsoever ye would that men should do to you." To kill ten thousand people is ten thousand times worse than to kill one, and to excuse it by calling it war only brands war with infamy. Righteousness is often eclipsed by the false glare of glory, and Satan transformed into an angel of light. To resent every supposed wrong, to confess no fault, to prosecute butchery to its bitterest end, not content till the foe is utterly prostrate: this may be reckoned by the world as glory, but to

restrain anger, to curb pride, to confess a fault, to be the last to draw the sword and the first to sheath it, to prefer suffering injustice to committing it—this is greater glory in nations as in individuals. "He that ruleth his heart is greater than he that taketh a city." Not embattled hosts, not iron-clad navies, but righteousness is the stability of our times. Not blood-stained banners, but justice and generosity are

THE ENDURING GLORY OF A PEOPLE.

And not only this, but other righteousness too—honesty, temperance, purity, and the fear of God. This will best promote the confederation of all English-speaking nations. Americans, Canadians, Australians, will value such confederation in proportion to the righteousness which must be the basis of legislation. Let our people, our statesmen, our princes, present or prospective, seem disloyal to the higher law, and they will be distrusted in loyalty to the lower. If he who is unfaithful in few things will be unfaithful in many, with greater certainty he who is unfaithful in the greater will be likely to prove unfaithful in the less. Therefore, we who desire such confederation should do all in our power to promote such righteousness as a necessary condition of it.

We rejoice in the confederation of brotherly love which already exists, and which this Congress is so calculated to strengthen. Here

WE ARE LINKED TOGETHER

in righteousness and loyalty to Christ. Whatever occasional disagreements may unavoidably arise, there is a deep sentiment of loyal love to the British Empire in all our Colonies; and there is the same love deep down in the hearts of our brothers in the States, who, with a separate government, retain unseparated, inseparable hearts. I was witness to an illustration of this when an English Congregational minister was honoured with a public reception on Bunker's Hill by the Mayor and thousands of citizens, while the band of the arsenal played "Yankee Doodle" and "God save the Queen," and the flags of both nations waved above. Responding to the address, he pointed to that of America, speaking of the stars as emblems of the light of knowledge and religion, and to the stripes as suggesting streams of liberty and civilisation flowing through the land; and when he said "There is not a nobler flag in all the world than that of

THE STARS AND STRIPES"

loud was the response, as might be expected, from that multitude of Americans; but when, with hand still uplifted, and pointing now to the Union Jack, he completed the sentence with—"Except the older flag of the clustered crosses," with redoubled en-

thusiasm longer and louder plaudits rent the air, showing how Americans, even on Bunker's Hill, loved the old country, and respected an Englishman the more for boasting of it most.

God grant that these flags may never meet in opposition. Such a catastrophe would send the world's clock back. Despotisms would clap their hands and hell resound with fiendish joy. Multitudes of our fellow Christians of all churches are one with us here, but, were we alone, we Congregationalists of both countries declare at this Congress that such a calamity and crime shall never be—never! never! So help us God!

At Niagara a heavenly parable of earthly peace was displayed before my adoring gaze. A rainbow, with its concentric curves of radiant hues, beautiful in their distinctness while inseparable in their unity, spanned the seething roaring abyss, one limb resting on American, the other on British, soil—claiming and uniting both. So may the emerald rainbow of the covenant of love, like the rainbow round about the Throne of God and of the Lamb, arching the heavens high above the stormy Atlantic, evermore link our two nations in one inseparable unity of peace and righteousness.

INTERNATIONAL LAW THE BASIS OF PEACE.

HON. J. W. PATTERSON.

The Hon. J. W. PATTERSON, LL.D., said:

Mr. President, Ladies and Gentlemen,—The magnitude of this occasion has surpassed my anticipation. A New Englander addressing for the first time an audience like this of Old Englanders, and from a London platform, should have a large inheritance of English pluck, if he would not realize something of the perturbation of the schoolboy who essays his first oration. In discharging the duty assigned me, however, I am more disturbed with the consciousness that I can add nothing of thought or motive to what has been so happily and forcibly urged by the distinguished speakers who have preceded me. Much less can I hope to contribute any new argument to the rich and cogent literature which, since the close of the Napoleonic wars, has been given to the cause of peace.

As delegates, we bear the credentials of no one of the numerous peace and arbitration associations of the world, nor are we the accredited agents of any congress or Institute of International Law, but, moved by the same transcendent purpose, as members of an older and broader organization, which seeks the brotherhood of mankind, we speak for that peace which is "the ultimate condition of all progress in religion and civilization."

As representatives of an influential branch of the Church founded by the Divine Master, with whose advent came the prophetic an-

nouncement of "peace on earth and goodwill toward men," it would be an unpardonable breach of duty if from both continents we did not utter an emphatic protest against that complex evil which gathers into itself all the separate elements of woe which have cursed our race.

The time seems propitious for a general movement upon the common enemy. An extraordinary event, of wide political import has occurred the last year, the full significance of which thoughtful men are coming more and more to realize.

CONVENTION OF WESTERN REPUBLICS.

Delegates from all the principal Governments of America met at Washington on October 2, 1890, with the avowed purpose of repudiating the cruel and senseless practice of war, and of putting the republics of the West upon an effective basis of peace. This is a new departure certainly in politics, and, if successful, is destined to modify, if not to revolutionize, the foreign policy of nations. The action of a continent means business, and cannot be disregarded. Its effects upon the public mind at home are already important, for it has led to a treaty between Brazil and the United States which promises greater intimacy and increased prosperity to both.

In the fifteenth century Charles VII. of France set up in a time of peace a large military establishment, and all the governments of Europe were forced in self-defence to follow his example. This false and ruinous system has been perpetuated to our day. But the Western republics, already sufficiently extended, have preferred the development of home resources to the acquisition of foreign, and believing the intelligence and character of their own people more essential to the strength and happiness of nations than the extension of civil jurisdiction, have never indulged in the fatal luxury of large standing armies.

The International American Conference, actuated by this enlightened and liberal spirit, adopted a model treaty of arbitration which provides for the peaceful settlement of all future negotiable disputes which may arise between the parties to the treaty.

"Believing," says the Convention, "that war is the most cruel, the most fruitless, and the most dangerous expedient for the settlement of international differences; recognizing that the growth of the moral principles which govern political societies has created an earnest desire in favour of an amicable adjustment of such differences; animated by the conviction of the great moral and material benefits that peace offers to mankind, and trusting that the existing conditions of the respective nations are specially propitious for the adoption of arbitration as a substitute for armed struggles; and considering it their duty to lend their assent to the lofty principles of peace which the most enlightened public sentiment of the world

approves," we "do solemnly recommend all the Governments by which we are accredited to conclude a uniform treaty of arbitration." With this impulse in our hearts, and influenced solely by a desire to hasten the day when this movement shall be universal, we, as American Christians, have come to this land of our fathers, whence they drew the spirit of their liberties and their faith, to take counsel how best we may promote the cause of a permanent and universal peace among nations.

ENGLAND AND AMERICA AT ONE.

I deem it a special felicity that the highest legislative assemblies of the two Governments under which most of us have the happiness to live are on record in favour of the negotiation of a permanent treaty providing for the peaceful arbitration of all future contentions that may arise between the two great Powers. Political morality has reached no loftier attainment than this, has left no record on legislative history more glorious or more enduring, and we have a right to assume that the followers of the Prince of Peace in all their creeds, who speak our language, will press upon the public sentiment of their respective nations this most hopeful expression of ethical statesmanship in nineteen centuries of Christian teaching. The past is the pledge of future success in this line of patriotic duty. We can conceive of no questions more complex or involved than those which have already been settled in ways honourable to the wisdom and good faith of both Governments; and that the able and distinguished ministers directing our foreign affairs may terminate all outstanding disputes by methods as humane and just is the prayer of all good men, and I am confident the supreme wish of the people on both sides of the Atlantic.

A STRANGE INCONSISTENCY.

Law has its origin in an intuitive moral sense, and its ultimate sanction in our mental constitution, which necessitates a consciousness of right and wrong, and demands justice in the transactions of men, whether organized or unorganized. It is the universal conscience concentered into definite and intelligible forms—the principles of abstract justice formulated and applied to the conduct of individuals and states in the intercourse of life. But the depraved conscience and feeble understanding of barbarous races can give no expression to this original spirit of law, and, being slaves of passion, and restrained by no sense of moral obligation, they take the redress of real or fancied wrongs into their own hands, and battle to the death for revenge or to secure the objects of desire. This bloody animalism developed by degrees into the savage feuds of families, clans, and tribes, and rose at last into the wars of nations which have desolated the earth and

smitten its people with poverty, vice, and crime.

Fortunately, the progress of civilization relegated the vindication of personal rights to courts of law. Were it not so, life to a dense and intelligent population would be unendurable, and suicide would be a relief from the horrid reality, even if it led to an existence as crowded with torments as Dante's "Inferno."

But, by a strange inconsistency that defies reason and humanity, public war, which is a survival of the brutality and savagery of the primitive human animal, rioting in blood and slaughter, has been organized as a legitimate system, and perpetuated in the policy of civilized and nominally Christian nations.

THE "DEMON OF DESOLATION."

"For empire and greatness," says my Lord Bacon, "it importeth most that a nation do profess arms as their principal power, study, and occupation." This voices the spirit of conquest and absolutism, whose dazzling exponents have written their names in blood, and paved their way to power through desolated homes and the wrecks of civilization. And the statecraft of the nineteenth century still cherishes this demon of desolation twinned with the plague as an ordained scourge of an angry God.

From three to five millions of strong men are withdrawn from the fields of industry, bedecked with expensive trappings and simulated honours, and trained like a pack of bloodhounds, to be let loose at pleasure upon their fellow-men; fair women are unsexed and forced to the coarse and unnatural work of men; millions of resources created by the cruel toil of slaving myriads are diverted from legitimate, productive investments, and squandered on needless equipments of war; streets and almshouses are crowded with beggars, and the people for whose welfare Governments are instituted among men starve and suffer, plot and rebel against a political system which, in the interest of humanity and good order, is compelled to crush these factions "mudsills," as they have been contemptuously styled, by a force made possible only by excessive taxation.

No man bows with a profounder respect than I to the guardians of liberty, justice, and good order; no man would pay more costly honours to the defenders of their country or dedicate more lasting memorials to their fame; but I have only contempt for the great military peace establishments which lift brute courage to the place of moral heroism; that depress and degrade the multitude that a few accidentally exalted, whose mental power and moral character could win no real distinction, may play the soldier and strut in artificial honour. The Divine philosophy is that nations shall not "learn war any more."

This is the burden of the message of the Incarnate Son of God.

DISARMAMENT

is the logical sequence to the teaching of both natural and revealed religion, and should be the purpose of the most advanced statesmanship of this Christian age. But disarmament is impossible if not general. No single nation can surrender the means of self-defence so long as its neighbours retain power to crush it. To do so would be neither safe nor expedient. And from this the inference is drawn that great historic nations, like the somnambulist awakened at a moment of peril, must stand paralysed and helpless, awaiting the fatal plunge. The fiend of desolation is in possession, and is master of the situation. Neither the genius of politics nor the spirit of Christianity can cast him out. This kind goeth not out by prayer and fasting, and civil progress must stagnate in this last retreat of the old school of Conservative statesmanship. Any other theory, we are assured, is a transcendental dream impossible of realization.

Is not this a cowardly confession of weakness? Has not the statecraft of Europe advanced far enough to make possible a general treaty by which all international differences which cannot be adjusted by compromise or negotiation may be amicably settled by some form of arbitration?

"Nature gives us no right," says Vattel, "to have recourse to forcible means except when gentle and pacific methods prove ineffectual." Such is the general teaching of those who have written on the law of nations. Now, in the face of this, are we to be satisfied with the dictum that usage renders the law of God inoperative as between nations?

Alexander Hamilton said of the military peace establishments of Europe that they were "engines of despotism which have been the scourge of the old world," and Madison admitted that the liberties of Europe, as far as they ever existed, have, with few exceptions, been the price of her military establishments. The burden and menace of a standing army are a perpetual provocation to revolutions in which the judgment of mankind must side with the oppressed.

Without a treaty of arbitration or a court of nations agreed upon by the leading powers, disciplined armies may be necessary in the present condition of Europe, that she may escape the "chains of a universal monarch." But

WHY NOT UNITE UPON A TREATY,

and throw off both the burden and the peril? It is amazing that either the avarice or the ambition of limited classes in the State should be able to hold the masses to the support of a system that is the source of their discontent and trouble. The plea that armies, sequent-tered from the producers of society and fed like drones upon the fruits

of its toil; that vast military supplies, impregnable forts, and invincible navies are essential to government is a confession that the spirit of conquest still dominates the policy of nations, and that a purpose of aggrandizement by violence and spoliation is yet the controlling genius of public law. But is the lust of empire or the desire to perpetuate personal pomp and power the controlling motive of governments that recognize the validity of popular rights? Is the acquisition of territory, more or less; is any commercial or political advantage secured by violence or cunning in the arrangement of national contentions paramount to a prosperous industry, or a compensation for the cost and horrors of war waged by the destructive engineering of modern times? Is the waste of millions of capital that might duplicate production by utilizing the discoveries and improvements of the age; that might support innumerable institutions of learning and religion, and so give to states the influence and prestige of an educated Christian people, either wise or politic?

Laws and policies of Governments, in our time, must keep pace with the rapid changes in the intelligence and business activities of the world, or they will lose their grip upon its populations. Patriotism and loyalty do not long survive the disregard of material and social interests by the civil power. But we are reminded that the balance of power must be maintained. Yes; but must it be maintained by the only force that threatens its existence?

I have no feelings but those of impartial kindness and goodwill to the peoples and institutions of Europe, but you will pardon me, I am sure, if I speak frankly and earnestly from

THE STANDPOINT OF AN AMERICAN,

as I can speak from no other. Why, then, let me ask, should governments be impoverished and peoples oppressed to maintain a system that is a constant menace to the peace of nations? If all the forts of Europe were dismantled, her armies disbanded, and her proud navies devoted to commerce, would the peace of the world be less secure or its prosperity less certain than now?

Political institutions are organized to protect the interests and secure the material, intellectual, and moral well-being of society, and when they fail to do this the right of revolution becomes imminent. If the existing status of a community of nations subserves those high and holy ends of the civil polity, it should be maintained, but if not it should fall. Governments are made for men (I do not say for a restless, unthinking unprincipled faction), not men for governments, and hence misrule can claim no right of perpetual existence. It would be as legitimate for a race of savages to shut off all intercourse in an age of universal

commerce, and exclude the reign of law and the influences of civilization from the fairest quarter of the globe, on the plea of prior occupation, as to defend a Government that disregards the material and moral welfare of its subjects in the administration of power.

To day the people are the supreme power of the State, and their patriotism draws its inspiration from their intelligence. Military glory, a splendid equipage, and official *éclat* they are no longer willing to accept as a substitute for successful industries, educational privileges, social comforts, and happy homes. They have outgrown the serfdom of feudalism, and will not follow blindly the standard of any master. The Government that in good faith shapes its policy in their interests will have their confidence and unlimited support. But they are not easily deceived by gewgaws, however gilded. If their will is persistently disregarded, they will sooner or later organize and sweep away, it may be with a blind and relentless fury, the power that clings to old abuses. If the present balance of power in Europe is deemed beneficial by the disinterested intelligence of its best classes, the people will support their statesmen in a great effort to put its continuance upon a stable basis of peace.

UNITED MIGHT FOR COMMON RIGHT.

If the leaders who mould the civil affairs of the continent, including Russia, would follow Wolsey's advice, and ding away ambition, if they would consummate an honest treaty of arbitration, and reduce their great armies to the measure of an efficient police for the control of their own people, aggressions would cease and offensive wars would become rare and feeble. It is high time that nations should banish the political machinery of the dark ages to the limbo of dead despotisms, and devote themselves wisely to the welfare of those in whose will, under God, they "move and have their being." The lust of power and the greed of fame that seek their ends in the sack of cities and the brutal encounters of battle, that delay the coming of the peace of prophecy should have no standing to-day in the court of nations.

We are prone to measure our rights by our apparent interests, and surrender to adroit demagogues the power to so manipulate public opinion as to generate a storm of popular passion, which in its terrific march may sweep down justice, and bury in its blind progress the glorious fruitage of centuries of enlightened sentiment and toil. But when the reign of reason is restored we learn that a State policy which disregards the dictates of justice, and substitutes might for right in the settlement of international disputes, degrades the national character, and jeopardizes the retention of power by violating the public opinion and sacrificing the moral sanction of mankind.

When the rights of citizens are outraged by a foreign Power, and the demand for reparation is refused; when proffers of peaceful adjustment of conflicting claims are rejected; when the honour and safety of the State are imperilled; when justice and humanity are spurned, and unreasonable demands pressed with threats of violence—then it becomes the duty of the State to assert its rights by the use of power.

But a binding treaty of arbitration ratified by any respectable number of independent Governments, would render the conditions of justifiable war between them very rare if not impossible. To secure this, then, is the splendid function of the pure and disciplined statesmanship of this Christian era. But in pleading for the peaceful settlement of international controversies we must not ask for the impossible. The municipal law of each state advances with the intellectual and moral growth of the people, and takes an impress from their characteristics and conditions. Thus the civil law is instinct with the spirit of the Roman people, and the common law is characterized by the strong practical sense and moral instincts of English society. But the historic

DEVELOPMENT OF PUBLIC LAW

has been retarded by the varying degrees of civilization and spiritual advancement, and by the conflicting ambitions of the whole community of political organizations.

A common definition of conduct is made possible by a universal sense of justice. We cannot analyse this sense, for it lies back of reason and defies our utmost scrutiny. It is a revelation to the soul, and is the unimpeachable foundation of the entire superstructure of law. This is the law written on the heart, which all men, not depraved by habits of evil-doing, recognize as the Divine standard of human action, and it applies with a force as imperative to the intercourse of states as of individuals. "The just state," says Plato, "differs in no respect from the just man," and Grotius maintains that the ethical principle should underlie all transactions between states as between individuals. All nations appeal to public opinion, which is only an expression of the generalized conscience of mankind, in justification of their acts. The *de jure* validity of moral principles, as applied to the conduct of nations, has been universally recognized, and has been as universally disregarded *de facto*. The ethical principle applied to disputed interests of individuals has transferred them from the arbitrament of violence to the arbitrament of courts. In the mutual conduct of states it has been far otherwise. In the earlier historic periods, when the exchanges of nations were rare and their common interests were few, conquest and spoliation were the rule and wars were perpetual. In this slough of ignorance and

selfishness public law, such as it was, floundered and stagnated. But with the fall of the Roman Empire, and the decline of feudalism, the spirit of trade, which impelled to a general intercourse by sea and land, necessitated a broader application and a more lucid definition of the law of nations. Life began to stir at length under the ribs of death, and since then the growth has been steady. But as improvement in the unwritten law that applies to the rights and duties of nations must come by the general consensus of peoples whose intelligence and moral perceptions are differentiated by their varied conditions and at different periods of their history, it must advance slowly by treaties, customs, and decisions of courts to the philosophic standard conceived by the great writers in the realm of abstract thought.

At intervals men of extraordinary gifts and with special aptitudes for generalization have gathered up the confused ideas of jural principles floating in the minds of civilians, and reduced them to a system which might apply to the foreign affairs of States. These have not, of course, the authority of legislation, but so far as accepted they are the law of nations. This organic embodiment of principles is improving year by year, and slowly substituting for the practice of artifice, dissimulation, and corruption as taught by the Machiavellian school of diplomacy, a recognized

CODE OF INTERNATIONAL LAW.

The formal agreement by treaty, of the principal enlightened states of the world, to submit their mutual differences to adjudication by a law of nations will be an abandonment of the old system of fraud and force hitherto potential, and an acceptance of the dicta of righteousness as the supreme law in the conduct of states as of individuals. This epoch will mark the grandest triumph which Christian ethics has reached in its victorious march.

A formal code bringing the intercourse of Governments in all matters negotiable to the theory of abstract justice, we are told by practical politicians, is an impossible aspiration, or dream of learned publicists and jurists. May we not rather say it is a glorious prophecy of that which is yet to be? It is certainly the goal and resting-place towards which our present imperfect and ill-defined system is slowly approximating through conventions, mediations, compromises, and arbitrations. Each case settled helps to determine the principles applicable to all cases. In law, as in other things, the real finds a stable foundation only in the ideal. Should some future congress of nations adopt such a code, it would necessarily have its limitations.

Independence, sovereignty, and political equality are essential to nations, and can be submitted to no form of litigation. We must concede as a condition precedent to

any plan for the amicable arrangement of controversies

THE RIGHT OF SELF-DEFENCE,

when assailed, and the duty of protecting the rights and lives of citizens by force if we must. These are natural and inalienable rights of men, and remain to them when organized into governments. Slavery and the debasement of national character are worse than war, and must be resisted by all the might of popular power.

But the multitude of questions that may arise from commercial and diplomatic relations, from immigration and travel; the intricate disputes in respect to expatriation and extradition, neutral rights on land and sea, the property rights and legal obligations of foreigners and sojourners, the delimitation of boundaries, the conduct of belligerents and neutrals in time of war, the exemption of the persons and property of non-combatants from the ravages of war, the doctrine of "free ships free goods" and "enemies' ships enemies' goods"—these, and many more which have been the occasions of desolating conflicts in the past, should be settled by arbitration or in a court of nations. More than seventy disputed cases, and many of them of the most vexed and irritating nature, have already been successfully arbitrated. Why may not the number be increased to "seventy times seven," in the spirit of our Divine Master, whose teachings have been revolutionizing the policy of Governments for eighteen hundred years? Why may not all disputes be arbitrated in the same spirit? A mixed court was established by a treaty between England and the United States in 1862 to adjudicate upon captured slavers. Why not by the same authority establish a court for the adjudication of all controverted international interests as well, and why may not the principle be extended to other nations?

It has been urged that a law of nations was impossible, as there is no common legislature to make and no common superior to execute an international code if made. Allow me to refer to my own Government to enforce my position.

AN EXAMPLE FROM THE STATES.

The Republic consists of forty-four rich and populous States, independent and sovereign, except so far only as they have voluntarily vested sovereignty in the Constitution for general purposes. With us all inter-state controversies are litigated in the supreme court under the constitution and the laws made pursuant thereto, as peacefully as a suit at common law. Now, have not the constitution and the supreme court to the members of the Union the force of a public code and court of nations? But they were created by the States themselves,

and their validity springs from the faith which each party to the Union has that the law will be honestly and efficiently executed. Here the code and the court were not the offspring of a common superior, but of the parties whose suits are to be litigated.

Doubtless, if each State maintained an "overgrown military establishment" such as Washington pronounced "inauspicious to liberty," the peace of the Republic would be imperilled in spite of the constitution. The Governments of Continental Europe number less than half the States of the Union, and some of them are inferior in wealth and population to members of the Republic. Why should not they reduce their grand armies to the proportions of an efficient police force, and enter in good faith into a treaty of international arbitration? Why may not a community of nations adopt an adequate code of public laws, prepared by a commission of learned jurists, and create a court of nations whose decisions shall be supreme and ultimate as readily as a confederacy of States? There is nothing in the nature of the scheme to render it impossible, for the history of my country through a century of unparalleled prosperity seems to have driven that objection into the cave of perpetual silence, and certainly the welfare of the masses is in the prevalence of peace.

Am I here reminded of our Civil War? That suggestion has no force as an argument against my illustration, for our civil conflict did not spring from any ordinary friction between the States, but from an inherited antagonism in the body politic at its birth which nothing but the surgery of war could remove, and all sections to-day rejoice that it no longer threatens the paramount peace and welfare of the Republic. The rapid and universal exchange of products and the wide-reaching travel that characterize our time will soon render a code of laws for the adjudication of disputed questions indispensable, if the wheels of trade are not to be clogged or the nations plunged into wars of unprecedented severity and extent. Scarcely a week now passes that does not raise some tangled issue from this vast network of trade. A wise statesmanship would provide against the evil day before it is too late.

A definite code would educate the business public as to the extent and limitations of its rights and duties, and so obviate many of the occasions of trouble which now perplex and hamper the freedom of intercourse. To know the wrong is the best way to avoid it.

War is a gigantic wrong to the material interests of nations; but the corruption of manners, the loss of patriotism and that desire for grand achievements which a great English poet styles "the last infirmity of noble minds" is worse. Providentially war, like other evils, may sometimes result in good. In an age of violence, by crushing a

nest of petty tyrannies, it may arrest a carnival of blood and establish an orderly state on the wrecks of anarchy. It may kindle the sluggish manhood of the assailed, and breathe a spirit of moral courage into a nation, and so become the precursor of a nobler life. It may awaken the dormant heroism and inspire with a lofty purpose some unrecognized Sidney or Havelock; but in its essential nature it is devilish and cruel, and its natural fruit is poverty, lust, and crime.

WHY LONGER WAIT?

Why should the day of promise delay? All disputes must be settled by arrangement at last. Why should homes be desolated, cities sacked, industries stagnated, resources annihilated, and lives sacrificed to petty interests or a mistaken sense of honour that leaders may be brought to a work of practical statecraft? Should any ordinary commercial or political advantages stand in the way of adjustment? Can they compensate for the sacrifices, the crimes and the miseries inflicted upon a people by the scourge of war? Are not the intellectual deterioration, the moral corruption, the dehumanizing of the sensibilities and the retrogression of civilization which follow the footsteps of battle to enter as motives in determining the international policy of nations?

The blood of Abel cried to God from the ground. How deep and long has been the cry that has gone up to heaven from the red fields of carnage that have marked the historic path of nations! The ambition for power and military glory delay the consummation of civil progress, in which States shall conform their conduct to the moral judgments of mankind and to the ethical teachings of Christianity.

As we look forward, the splendours of that day of unbroken peace impress our imagination, and we renew our faith in the speedy triumph of a renovated civilization. And it is well, for prophecy is not fulfilled by accident or indifference. The promises of God wait upon our inaction. The realization of our hopes will come by the increasing pressure of an educated and rectified public opinion. The advance to a new position must be made at the front. Nations slough the old husks of habit and thought in which they have grown up only when they are ripe for new conditions. The more backward and non-Christian nations will reject for a time the theory of arbitration, but the rapid exchange of ideas and customs is fast breaking down the distinctions of intelligence, and States will not long repudiate what the leading powers promulgate as the law of nations. They would be too weak to ravage the territory of their neighbours, and the terrible penalty of non-intercourse in this period of universal commerce would soon bring them to the line of progress. But

the supreme duty in this great reform rests with

THE ENGLISH-SPEAKING PEOPLE.

Mighty victories have already been achieved by our statesmen in this campaign of peace which will be their enduring memorials in the temple of immortality. But the field is not secured. Let us insist that no question susceptible of accommodation shall ever again be submitted to fratricidal strife by the peoples who speak a common language, whose civilization rests upon a common inheritance of ideas and a common system of faith.

There is a fascination, we admit, in the thrilling historic records of battles, and in the classic songs that rehearse the splendid achievements of the great military masters of the world, but the wisest of kings has said that "righteousness exalteth a nation, but sin is a reproach to any people." The genius of literature has transformed the heroic crimes of an earlier age into dazzling virtues, which pervert the judgments while they refine the taste of scholars, but through eighteen stormy centuries the voice of the Carpenter's Son, more sweet and more commanding, comes to us from out the shadow of the Cross—"Put up again thy sword into his place." The practical sense and active virtues of our race will not, cannot, stagnate in this Serbonian bog, but, casting off the shackles of ancient custom, will go forward to the higher life and nobler victories waiting for us in the promises of revelation. The great empire and the great republic of the English-speaking people, standing on the advanced line of civilization, and reaching with paramount influence, by their laws and literature, so large a part of the populations of the globe, owe to mankind a united and persistent effort to establish by precept and example the reign of peace among the nations of the earth. God has waited long for the realization of His promise, but His vengeance will not always slumber. Sooner or later justice will hew to the line of reason, and "they that take the sword shall perish with the sword." The great body of this Council represents

TWO NATIONS, BUT ONE PEOPLE,

a people whose brain and brawn have carried their power, their laws, and their civilization to the ends of the earth; a people whose skill creates and supplies new wants, whose enterprise baffles opposition, and whose influence would establish justice and humanity in the civil polity of nations. Separated, providentially, into two governments based upon the same political and ethical principles, this one people should have no ambitions or animosities that may hereafter disturb the reign of peace along their common borders or weaken their power for intellectual and moral achieve-

ments by needless apprehensions. The past of both nations is an enduring record of great and glorious deeds. That our increasing commerce and political influence may be controlled by the spirit of a yet broader and loftier political philosophy, that so the statemanship of the English-speaking people may be recognized among all nations as potential for good, should be the prayer and effort of us all. The old history of military glory is becoming dim in the light of a purer and grander civilization that is dawning upon the earth. Let us advance to the front of this age of Christian statecraft, that we may win for our race the honours of a nobler immortality in the kingdom of righteousness. The ministers of our religion

have raised the standard of the Cross in all lands, and under that banner they will conquer. An irresistible force of moral sentiment has been gathering through the centuries that sooner or later will banish the barbarism of war from the political creed of nations. The Divine purpose of "good will to man" underruns our schemes and drifts them into the ordained plan of human history. This is that

"Mystery in the soul of state
Which hath an operation more Divine
Than our mere chroniclers dare meddle
with."

Dr. BEVAN closed the meeting by pronouncing the Benediction.

SUNDAY, JULY 19.

The following arrangements were made for Preachers in connection with the Council:—

BLACKHEATH.—Rev. A. Dunning, D.D. (Boston, U.S.A.), and Rev. C. Wilson, M.A.

BROMLEY (KENT).—Rev. Dr. Noble (Chicago).

CAMDEN TOWN (PARK CHAPEL).—Rev. Henry Coley and Rev. W. M. Taylor, D.D. (New York).

CITY TEMPLE.—Rev. Bradford M. Fullerton, D.D. (Waltham), and Rev. Joseph Parker, D.D.*

CLAPHAM (GRAFTON-SQUARE).—Rev. J. Guinness Rogers, B.A., and Rev. H. C. Simmons (Fargo, N. Dakota).

CLAPTON (LOWER).—Rev. W. Pedr Williams and Rev. W. D. Williams, D.D. (San Francisco).

CLAPTON-PARK.—Rev. Professor A. Gosman (Melbourne) and Rev. W. J. Woods, B.A.

CLAPTON (UPPER).—Rev. E. F. Williams, D.D. (Chicago), and Rev. W. A. Blake.

CROUCH-END (PARK CHAPEL).—Rev. Washington Gladden, D.D. (Columbus, Ohio), and Rev. Alfred Rowland, LL.B.*

ENFIELD (CHRIST CHURCH).—Rev. J. G. Fraser (Cleveland, Ohio) and Rev. H. Storer Toms.

FINSBURY PARK.—Rev. J. M. Sturtevant, D.D. (Galesburg, Ill.), and Rev. T. Eynon Davies.

HAMPSTEAD (LYNDHURST-ROAD).—Rev. R. F. Horton, M.A., and Rev. H. A. Stimson, D.D. (St. Louis, Mo.).

HAVERSTOCK-HILL.—Rev. Morton Dexter (Boston, U.S.A.) and Rev. John Nunn.

ISLINGTON (UNION CHURCH).—Rev. E. P. Goodwin, D.D. (Chicago), and Rev. Henry Allon, D.D.*

KENSINGTON (ALLEN-STREET).—Rev. T. Roseby, M.A., LL.D. (Sydney, N.S.W.), and Rev. C. S. Horne, M.A.

LEWISHAM.—Rev. J. K. McLean, D.D. (Oakland, Cal.), and Rev. J. Morlais Jones.

LEWISHAM HIGH-ROAD.—Rev. I. Morley Wright and Rev. Hugh Pedley, B.A. (Winnipeg).

STAMFORD-HILL.—Rev. Arthur Little, D.D. (Dorchester, Mass.).

STOKE NEWINGTON (ABNEY).—Rev. J. Spensley and Rev. Allan Hazen, D.D. (Hartland, Vt.).

STRATFORD.—Rev. T. Knaggs and Rev. Dr. Jackson (Kingston, Ont.).

STREATHAM-HILL.—Rev. Charles R. Bliss (Chicago) and Rev. J. P. Gledstone.

TOLLINGTON-PARK.—Rev. G. A. Gates (Iowa College) and Rev. William Pierce.

WANDSWORTH (EAST-HILL).—Rev. John Park and Rev. E. Lyman Hood (Albuquerque, N.M.).

WEIGH HOUSE (DUKE-STREET, W.).—Rev. A. H. Bradford, D.D. (Mont Clair, N.J.), and Rev. A. Mackennal, D.D. (Bowdon).

WOODFORD (ESSEX).—Rev. J. Anderson, D.D. (Waterbury, Ct.).

WESTMINSTER-ROAD (CHRIST CHURCH).—Rev. Newman Hall, LL.B., and Rev. Wolcott Calkins, D.D. (Newton, Mass.).*

WINDSOR.—Rev. John Wood (Ottawa, Canada).

* Choral Service.

MONDAY, JULY 20

MORNING SESSION.

THE Council reassembled in the New Weigh House Chapel this morning, at 10 a.m., President NORTROP in the chair.

After the hymn,

"One sole baptismal sign,
One Lord below, above,"

had been sung, prayer was offered by Rev. Dr. COBB, of New York.

The subject for discussion was—

THE UNITY OF THE CHURCH:

HOW FAR DOES THE DESIRE TO DISCOVER
SOME MEANS OF OUTWARDLY EXPRESS-
ING THIS UNITY PREVAIL? HOW FAR
IS IT POSSIBLE TO GRATIFY THE DESIRE,
ESPECIALLY IN CO-OPERATIVE WORK?

DR. ALLON.

Rev. Dr. ALLON, in speaking on this subject, said:

It is not only fitting, it is imperative that this congress should affirm the relations of Congregational churches to all other Churches of Jesus Christ. Silence concerning our common relations to the Divine Head of the churches would be an indication of culpable indifference to the intense and persistent sentiment of Christian unity, and of yearnings for its manifestation, which have characterized all ages. From the beginning, unity has been a distinctive note of Christianity. It was indicated in the carol of the Nativity, it was a predominant sentiment in our Lord's teaching and prayers—in which a brotherhood of religious life, affection, and ministry was inculcated, such as imagination had never before conceived. It is the assumption of all apostolic writings, it is an article of every Christian creed, it enters into every Christian prayer, into every anticipation of the Christian millennium on earth, and of the Father's house in heaven.

It has been variously imagined, and diversely sought—sometimes in common creeds, sometimes in uniform ecclesiastical organisations, sometimes in mystic brotherhoods, sometimes in evangelical alliances and casual congresses. These have simply attested the strength of the sentiment, and its power to excite religious imaginations,

and to inspire religious affections. Thank God for it. However mistaken the methods devised for its realisation, it is a glorious and persistent ideal, which,—like the visions of the old Hebrew prophets,—amid our pitiful strifes and alienations, preserves to us lofty possibilities and noble inspirations.

Can it be presented in practicable form; so that intelligently and effectively we can strive for its realisation? or is it only a romance of the Christian imagination, a Utopia, a "counsel of perfection"? Scarcely can it be possible that a conception so grand, a sympathy so Christ-like, an inspiration so elevating, can be but "the baseless fabric of a vision." The logic of moral things, the imperativeness of the Christian consciousness, the anticipations and prayers of Christ Himself, compel the belief, that for this grand conception of Christian unity there must be a possible and practical realisation. My words on a subject, so manifold in its aspects, can be only few and indicative; and must be restricted to some of the principal hindrances of it. A diagnosis of the disorder is the first condition of the cure.

HINDRANCES TO UNITY.

That in the manifested sense in which our Lord prayed for it, the unity of the Church has not yet been realized, scarcely, alas! needs be said. The intensity of desire for it is itself an indication of the measure in which it has been broken, and of the manifold disabilities and disasters which have thus been caused. It is not merely—perhaps not even mainly—in diversified forms of church organization, that disunion has developed. It is seen in schisms within the churches, as well as in sectarianism without—in internal antipathies, rivalries, and selfishness; in some Diotrephes "loving to have the pre-eminence"; in some Judaizing apostle seeking to impose a yoke of ritual; in some passionate partizan of Paul, or Apollos, or Cephas, or even Christ: for often the greatest evils are wrought in the holiest name.

So that the spirit of disunion often works most disastrously in communities that insist the most strenuously upon their authoritative uniformity. Schism works greater moral mischief than separation. "How can two walk together except they be agreed?"

The first and cardinal remedy for the

broken unity of the Church, therefore, as for all forms of evil, is a keener apprehension of the spiritual, a deeper, more pervading spiritual life; a remedy to be sought, not in external adjustments, but in individual hearts, purged of evil passions. Make the life spiritual, and the manifold heritage of evil concupiscence becomes impossible.

THE CLAIM TO EXCLUSIVE AUTHORITY.

But there are secondary things which affect Christian unity: and amongst these are questions of church order and worship, which naturally claim prominence in our assembly to-day. Amongst the chief of these is the position taken by both Roman Catholics and Protestant Episcopalians. If my brother does not accept the Divine ordination and prerogatives of my church order, I resent it, as a rebellion against Christ. I deliver him over to "God's uncovenanted mercies," and I refuse all social Christian fellowship with him. In our demur to this demand we recognise three things.

1. It cannot be questioned that principles and methods of church organisation are important in the development of spiritual life; just as principles and methods of education are important in the development of intellectual life. But life is more than forms of development.

2. It is natural and inevitable that sincere men should deem their own church order the best. It does, therefore, demand great strength of right principles, and of true affections, to limit our polemic, and to control the disappointment with which we see others rejecting it; as also to subdue the rivalries and jealousies which are generated in the practical prosecution of our work. But preference is not intolerance.

3. When a man does succeed in persuading himself that his church organization is divinely and exclusively prescribed, it is easy to see why he must be intolerant. He can no more admit any other church order to be valid than he can admit that there is any "other name given among men whereby we may be saved."

We can only put the precedent question, How came he to form such an astounding conviction? Conscientiousness is no adequate plea for intolerance. Paul "verily thought within himself that he ought to do many things contrary to the name of Jesus of Nazareth;" but he does not adduce his conscientiousness as a justification of his persecuting madness. Who may deny conscientiousness to Roman Inquisitors, to the persecutors of the Albigenes, of French Huguenots, of English Puritans, of Scottish Covenanters?

The practical results to which convictions lead are surely to be recognized as among the tests of their truth.

Are we not responsible for the education of conscience—for the evidence that we place before it, and for the judicial confederation of that evidence?

Is it too much to say, that many conscientious convictions concerning ecclesiastical matters could never have been formed had the New Testament been accepted as the sole and authoritative exponent of the Divine Will? Why should the interpretations and ideas of men of the second and third centuries—with their imperfect lights, and half-emancipated traditions—be insisted upon, as authoritatively interpreting to us of the nineteenth century, the ecclesiastical ideas of the Apostles? Are not the lights of early ideas and practices as often beacon-lights to warn us off rocks and quicksands, as guiding lights into the haven? So we regard them in other things. The innumerable doctrinal heresies of the early Church,—the effect of their Jewish or Pagan traditions—are peremptorily negated by the very men who enjoin us to accept their ecclesiastical authority. Do the Christian centuries enforce any lesson more strenuously, than that, both for doctrine and for practice, there is no sure, no authoritative test but the New Testament record, examined in the lights of an ever-augmenting spiritual discernment? By it alone we "prove all things, and hold fast to that which is good."

CHRIST'S TEACHING ON THE CHURCH.

The fundamental question affecting church organization is, whether any specific form of it is prescribed by either Christ or His apostles. We can only summarily say, that, according to our reading of the New Testament, while Christ clearly intended Christian association in churches, for the satisfaction of our social nature, and for the edification of our individual life (for the individual is perfected only in the community), He prescribed no specific embodiment for them. We do not read of the formation of a single church, nor of a single direction for such. We have no statement of the ecclesiastical conditions of church membership, no rules of church discipline, no rubric of church worship. Great principles only are insisted upon; everything else is left to the self-adjusted balance of liberty and order. This, therefore, is the fundamental principle of our Congregational church order. As distinguished from Episcopalianism, and Presbyterianism,—both of which are compatible with the theory of a Divinely-prescribed uniformity—our very designation involves liberty, and recognition of diversity. We are catholic because we are Congregationalists. What we claim for ourselves, we necessarily concede to others—the absolute right to organize church communities according to their convictions and preferences.

Of course there are inherent and indefeasible rights of the common Christian life, which may no more be invaded in the name of church authority, than the analogous rights of common manhood in the name of secular authority. Against every violation of these it is the right and the duty of common

Christianity to protest; just as it is the right of common manhood to protest against slavery, or the wrongs of despotism—as, for instance, in the treatment just now of Jews in Russia. When, therefore, claims of Divine and exclusive Church prerogative are asserted, our reply is—First, that the *onus probandi* necessarily devolves upon those who make them; and next, that they are unsupported by any Scriptural authority; that the claim of a so-called apostolical succession—"a fable," as John Wesley designates it, "which no man can prove," has not only many broken links in ecclesiastical history, but it is broken in its very staple ring; that there is no proof that the validity of the Christian sacraments, in any sense, depends upon the official authority of their administrator; and that, therefore, it is in the highest degree unchristian, and, presumptuous, to unchurch the various and multitudinous communities of Christendom which refuse to admit such unwarranted assumptions, and upon which the abounding tokens of God's spiritual blessing so manifestly rest.

Nor are we amenable to the reproach of lawless individualism, which is sometimes brought against us. No doubt we have the defects of our qualities. All liberties are liable to corresponding abuse. Just as constitutional liberty may be exaggerated into lawlessness, just as the family in its exclusiveness may be unfaithful to its social responsibilities, so may Congregational churches abuse these prerogatives in needless multiplication, or in selfish isolation. The abuse of liberty is no sufficient reason for its negation. Let the Ishmael of the Church, like the Ishmael of social life, be left to the natural retributions and corrections of his own lawlessness. I think that, in the light of our comparative Church history, we can confidently say that liberty is the true condition of order. What, then, is

OUR CONCEPTION OF CHRISTIAN UNITY

and of its manifestation? Is it not common life in Christ, and the manifestations of such holy and brotherly affections as a life so radical and so transcendent should inspire?—whether in the simple recognitions of casual intercourse, in the fellowship of common worship when occasion enables it, or in such co-operation in religious work, as circumstances may make practicable and desirable.

Is not this the union contemplated by our Lord in His intercessory prayer for "His own"—"that they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be in Us"? Dare we desecrate this purely spiritual conception by any suggestion of ecclesiastical uniformity? Can we think of the economy of the Divine Father as uniform with the economy of the Divine Son? Can we even conceive of it as other than a recognition of the oneness and inter-

communion of spiritual life? A oneness that is also to subsist between the Divine Father and Son, and human believers. In any suggestion of it, can it be other than a conception of pure, inherent, spiritual life, and love, manifesting itself in all the sanctities and affections of such life? Is any unity possible save that which life constitutes? The juxtaposition of things is not unity. Mere organisation is not unity. Life holds everything that it animates in a vital oneness, makes every part a constituent of the whole—just as every race and government is a constituent of humanity. Whatever, therefore, a man's nation, or race, or church, or creed, if he have quickened within him the distinctive spiritual life of Christ, he is essentially one with Christ, and with all who are Christ's. Vital unity is independent even of my own volition. No repudiation can destroy it. It is the infrangible bond of the Spirit. In spite of myself my consciousness attests it. I exchange salutations with believers of every name. Distance does not separate us; ages do not isolate. Not only "they of Jerusalem and Achaia," "they of Rome also salute us." Fenelon claims us as brethren; Pascal fights our battles; Xavier helps our labours; Leighton worships at our shrine; Channing bears our likeness. Do we, when we study their characters, read their glowing pages, or feel the inspiration of their consecrated lives, ask of their baptism, or think of their college? Are we not consciously all one in Christ, one with each other, and with "the holy Church throughout the world"? We cannot cut off ourselves from any spiritual man, without thereby cutting off ourselves from Christ.

IS UNIFORMITY THE WAY TO UNITY?

And how is the essential unity of the common spiritual life to be made manifest to the world? May we not summarily say, just as all other common life manifests itself—in natural and instinctive embodiments? Can the imposition of a uniform ecclesiastical organization produce conviction of it? Would this be a natural embodiment of diversified life?

1. *All analogy* contradicts it. Uniformity has no place in the Divine order. In the inanimate creation "one star differeth from another star in glory." In our multitudinous manhood no two faces or voices are alike. The Bible comes to us in manifold diversities of authorship and of literary form. It contains no exact definitions, no systematic theology, no articulated creeds, no rubrics for Christian life or worship. In spiritual life no two individuals are identical.

2. *Human consciousness* resents it. It is not a moral intuition—a conscience, with even the best of Christ's disciples. It is felt that in human character there are inherent diversities, which demand a corresponding expression. We may not go so far as Kant,

in affirming that knowledge is entirely dependent upon subjective conditions, that we cannot therefore "know the thing as it is"; but we do feel that, with our diversities of thought and sympathy, it were an incongruity, and a moral insincerity, for all our ideas to be formulated in the same phrase, for all our social affinities to be embodied in the same organization, for all our devotional sentiments to be expressed in the same ritual. Could a greater prejudice against Christianity be excited than by such a solecism in the order of nature? Try as you may, try as men themselves may, they cannot be brought to think and to sympathise alike. When, therefore, it is demanded of the Congregationalist churches, throughout the world, that they conform to a Romish, or an Anglican theory of Episcopacy, our reply is, that it is intellectually and morally impossible. There is no evidence to convince our understanding, no obligation to justify the moral unreality. We should manifestly sacrifice the clear convictions, and the embodied principles of generations for the sake of mere external ecclesiastical conformity. What respect could be felt for such immolation of our intellectual and moral selves?

Let it be seen, that men of diverse ideas and sympathies and practices are essentially one in the affections and ministries of a common Christian brotherhood, and the world will believe that Christ is sent of God. Unity itself finds its highest demonstration in diversity. Harmony is more than unison.

3. *History* testifies against it. From the very beginning of Christianity, practical diversities of thought and life have been manifested—Jewish and Gentile, Eastern and Western, Papal and Protestant. Nay, do we not find in the embodiment of each of these an internal history, which is largely a record of schisms, separations, and mutual anathemas?—not the effect of imperfect human nature merely, but largely the effect of violated laws of human nature. Where is the Episcopal Church which does not at the present moment exhibit greater schisms, and more insuperable barriers against ecclesiastical union than are to be seen in most diversities of church life? Free Churches have no difficulty in exchanging their pulpits or in combining their work; and in thus manifesting their brotherhood. What can reasonable men think of the sole and preposterous demand of Episcopal Churches, "submit yourselves implicitly to us, and the Church will be one"?

A FATAL OBSTACLE—NOT A HELP.

If, again, there be one lesson that Church history teaches more emphatically than another, it is that the invariable practical result of acquiescent uniformity is religious formality, decadence, and barrenness. In its various stimulants to thought and to endeavour, diversity—as in all domains of human life—seems essential to vigorous vitality.

One needs to refer only to the history of the Greek and Roman Churches, or, indeed to, Professor Geffcken's history of Established Churches everywhere, to see that to this law there is no exception.

So far, therefore, from being a condition of vital unity, uniformity has always proved most prejudicial to it.

Our general conclusion, therefore, is, that the natural diversities of religious men, the indefeasible liberties of the spiritual life, and the broad contrasts of human circumstance, make various ecclesiastical embodiments imperative; if, that is, the sincerities of intellectual conviction, and of the religious life are to be maintained. It is therefore, independently of any volition of our own, an essential condition of manifest Christian unity, that these diversities be fully recognised, and frankly respected. If I, as a Congregationalist, may not impugn the convictions of my Episcopalian brother, neither may he impugn mine. Intensely as we desire the fellowship of Christian churches, we may not accept it at the cost of unfaithfulness. I dare not acquiesce, when, against my clearest convictions, I am told that my ministry is illicit, my sacraments invalid, my worship heretical, my salvation uncovenanted. With such requirements, Christian union is a moral impossibility.

WHO IS THE SCHISMATIC?

And it must be emphatically said that the schismatic is he who asserts such prerogatives over his brother—who disallows the natural liberties of the spiritual life, who imposes conditions of fellowship that the Divine Master has not imposed, and who anathematizes those who will not submit to them—and not he who—standing fast in the liberties wherewith Christ has made us free—resists such impositions. When Paul withstood Peter to the face, it was not Paul who was to be blamed. As a disciple of Christ, I am surely bound to receive all whom Christ has received. Can any anomaly be greater, than the acknowledgment of vital unity and the denial of visible fellowship? "As if," says Robert Hall, "those whom He forms and actuates by His Spirit, and admits to communion with Himself, were not sufficiently qualified for the communion of mortals."

What is it but a self-delusion and a mockery, so to yearn, and so to pray for the manifest unity of all Christ's disciples and not practically to seek it in the ways of the Spirit? Not to recognise that the one flock of Christ must have different folds, that the one body of Christ must have various members, that unity of the Spirit is compatible with "diversity of operations."

It is with a feeling of positive pain that, in connection with such a theme, I have felt constrained so to speak. There seemed no alternative. If we really desire Christian union, we must first and faithfully speak of the causes which hinder it. The evil is not in

diversified church organizations, it is in the exclusive spirit which refuses to recognize them. The only possible condition of manifest Christian unity is, the relinquishment of all such claims, the frank recognition of the validity and necessity of various church organizations, the enthronement of the principles and affections of the spiritual life, and the subordination to them of all matters of mere form and circumstance. Only thus shall we understand the true unity for which we all so earnestly yearn, and for which the Saviour prayed; and take effectual steps for its practical realization.

DR. WM. M. TAYLOR.

Rev. Dr. WM. M. TAYLOR read the next paper, as follows:—

In dealing with the subject which is now before us, we must not forget or undervalue the spiritual union already existing among Christians, which is largely independent of their own effort or volition. Every true believer in Christ is united to Him by faith in Him; and in their union to Him they are all, *ipso facto*, united to each other. Some of them may repudiate this relationship to each other; but that does not alter or destroy it. "In Christ" they are all members of His body; and "if the foot shall say, Because I am not the hand, is it therefore not of the body? or if the ear should say, Because I am not the eye, is it therefore not of the body?" Whether we will or not, therefore, there is union, both real and indestructible, between all those who are "in Christ," and that carries with it the common enjoyment of certain advantages of unspeakable importance, advantages, the realisation of the greatness of which by us all would, of itself, go very far to secure that outward manifestation of our oneness with each other, which is the object of so much longing in these days. For, if we are Christ's, then, as the Apostle has said, "all things are ours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come," and when we all come to the recognition of the fact that we have all these, not as the monopoly of one, but as the common heritage of all, then it will, in my judgment, be comparatively easy for us all to attain to the goodness and the pleasantness of dwelling together in unity. The oil on Aaron's head consecrated the whole man to the priesthood, and when there was dew at all on the hill of Hermon, or on the mountains of Zion, every blade of grass received its own drop. So none of those who are "in Christ" can be isolatedly blessed. The anointing of the Great High Priest consecrates us all priests unto God; and the dew-fall of the Holy Spirit refreshes and gladdens every lowliest plant in the garden of the Lord.

DIVISIONS HAVE HAD THEIR BLESSINGS.

Neither must we allow ourselves, in our desire for a larger visible manifestation of union among the churches, to forget that the divisions existing between the various Protestant denominations have not been unmitigated evils. The Great Head of the Church has overruled them for good in many ways. Thus, under the Providence of His Spirit, they have resulted in the provision in many places of a wider diffusion of the Gospel, than otherwise would have been secured. Like Paul's bonds they "have fallen out rather to the furtherance of the Gospel." True, the motives which have actuated the preachers may not always have been of the purest. Some may have preached Christ even of envy and strife, and some also of goodwill, but with the Apostle we can rejoice that Christ has been preached, and we can glorify Him, who has thus again brought good out of evil. And even where we cannot criticise the motives, I think it must be admitted that superficial divisions of the different branches of the Church from each other have stimulated them all to greater activity. It may not hold good universally, but we often see, that the largest bodies are those whose individual members do the least. The greater the number of those among whom responsibility is divided, the less, usually, does each one feel the weight of that responsibility. For this reason a congregation of 2,000 members will not commonly do as much either for mutual edification or for the spread of the Gospel as the same number of members divided into four congregations would accomplish; and in this connection it is interesting to note that the denomination whose members are most active and efficient in the cause of foreign missions is the Moravian, the Bethlehem Ephratah—least among the thousands of Judah.

Again, we ought to recognise the fact that some at least of the divisions in the Church, so far from being evils, have given emphasis to forgotten or neglected truths, and thus have been the means of richest blessing not only to those who caused them, but also to all around. Thus I have no hesitation in saying that the birth and growth of the Evangelical Union denomination in Scotland, though it added another to the number of the denominations in that land, secured in all the others a fuller, freer, more intelligent, and more Scriptural presentation of the Gospel than had been common—at least, in some quarters—at an earlier date.

But to mention only one other point here—it needs to be said that all is not union that seems to be union. Even in a church that is called by one name there may be parties which are more widely sundered from each other than some of the other separate denominations are the one from the other. Every one knows that there are churches held together by a

common polity, or by a common ritual, or by the external bond of connection with the State, in which we can find what are virtually distinct denominations in everything but the name. The Jansenists and the Jesuits of a former day were really two denominations, though both alike were in the Roman Church; and the Sacerdotalists and the Evangelicals in the Anglican Church to-day differ more widely from each other than the Congregationalists do from the Baptists, or either of these from the Presbyterians.

HOW TO REALIZE THE CHRISTIAN IDEAL.

But when all these things have been said, we must also sorrowfully admit that the ideal of the Church of Christ set before us in our Lord's intercessory prayer is very far indeed from being realised, owing to the present divided state of Christendom, and the question how we may more nearly approach that ideal seems in these days to have more interest for devout and thoughtful Christians than ever before in the history of Protestantism. To discuss that question fully in the time at my disposal is impossible; I offer only one or two suggestions. The first is the most important and the most obvious—albeit, it has, I fear, been too largely lost sight of among us. It is this, that if we would have a fuller outward manifestation of union in the Church, we must

SECURE A LOFTIER AND NOBLER CHRISTIANITY

in all the denominations. The manifestation of union among Christians—what is it but the recognition by us all of the Christ that is in each? But to have that recognition we must have the requisite subjective condition in each, for here, too, it is "the pure in heart" who alone can "see God." That is as true of God dwelling in the heart and living in the life of the individual Christian, and of the various branches of the Christian Church, as it is of God upon the heavenly throne. So a revived Christianity is essential to the realisation of a united Christendom; and therefore everything that tends to secure the former will contribute also to the attainment of the latter. This is as obvious as it is important. It needs no argument to prove its truth, and no appeal to enforce its necessity. It is something to be thought over, to be prayed for, and to be striven after, rather than to be discussed, and each of us has a responsibility regarding it, which we may not attempt to evade.

CO-OPERATION.

Then, as a second hint, let me say that we ought to avail ourselves of every possible opportunity of working with our brethren of other denominations in all such social and Christian enterprises as can be conducted by us in common. To love each

other, we must first know each other; and the best means of getting to know each other is to co-operate with each other in the carrying on of some common enterprise. There was good common-sense, as well as some well-deserved sarcasm, in the remark of the brother in the Church Conference meeting, who, in the course of a conversation on the question, "Shall we know one another in heaven?" gravely suggested that it might be well at least to begin the acquaintanceship on earth, and it may not be out of place to say, that if union is so desirable, it might be well to prepare the way for it by co-operation as we are.

DISTINGUISH THE ESSENTIAL FROM THE NON-ESSENTIAL.

But as a third hint, I remark, that for the realisation of external union among the denominations we must have a recognition by them all of the difference between the essential and the non-essential in matters of Christian faith and polity. Truth is always important, but all truths are not of equal importance. Some are central, others are merely circumferential, and when the latter are insisted upon, as being of as much moment as the former, organic union is made impossible. This is especially true when forms of external polity or organisation are placed on the same level as the deity of Christ or the reality of His Atonement. I cannot see, for my own part, that any form of external organisation in particular is prescribed to the Christian Church in the New Testament. In my judgment, even the appointment of the deacons, as described in the Book of the Acts of the Apostles, is not so much a precedent set for all churches to follow, as an evidence that the Spirit is in and with every true Church, giving its members the liberty, nay, the right, to meet every emergency as it may arise, with any new expedient to the adoption of which, in the use of the appointed means for seeking His guidance, He may lead them. Now, holding these views regarding polity, it seems to me a grievous mistake to put among the essentials to union the "historic episcopate," whatever that phrase may mean, side by side with the great truths embodied in the Nicene Creed. We are grateful for such recognition as the Lambeth Conference has given us, in proposing terms of union with us at all. We see in that a very long step of progress on the part of our episcopalian brethren, for which, as a sign of the times, we are profoundly thankful to God; but all the more because of that, their proposal ought to receive from us the most fraternal, but at the same time also the frankest reply. We must tell them that we regard our ministry as being as truly apostolic as they regard theirs to be; that while we do believe in order, we do not believe in orders; and that to seek for union with us on such a basis is

absolutely hopeless. Even for union we are not willing to become episcopalians of that sort: just as even for union we do not ask them to become Congregationalists. In matters of mere polity, we must all be ready to give up something so as to adjust ourselves to each other; while on matters of doctrine, we should restrict ourselves to the great central verities, avoiding metaphysical subtleties and philosophical explanations; for if any of us should insist on matters of ritual or polity, as of the essence of the faith, the result is foredoomed.

WHAT SHOULD PREVENT THE FREE CHURCHES?

But why should not the non-episcopal denominations in this and other lands approximate to each other? What should hinder the coming together of the Congregationalists and the Baptists, especially in this country? There might be some difficulties in America, but here the union has already been effected in many congregations, and what the unit has done the denominations surely as denominations may do. What, again, should prevent the Congregationalists and the Presbyterians from joining in one alliance? They have been shoulder to shoulder in many an earnest struggle for truth and liberty in the past, and as my own presence in this Council indicates, there is already between them in the United States such a recognition of each other, that there is a constant interchange of ministers between them. Would not the Presbyterians be the better for such independent congregational action as there is among the Congregationalists? Would not the Congregational churches be the better for some such organization as the Presbyterians possess? Is there no possibility of discovering an orbit in which the law of independent congregational action, and that of united organized movement for certain objects shall balance each other? Would not the discovery of that be the shortest way to the attainment of such a close relation of the churches to our great home and foreign missionary societies as is so much desired in America? Can we not have something in a united church analogous to that which we possess in the nation, in which we have the independence of each individual State in certain things, and the union of the nation for certain other objects? Would it not be possible to define how far the autonomy of the local church should go, and where united action should begin, and to what objects it should extend? Is not the very existence of this Council an indication that Congregationalists are feeling after, if haply they may find such a definition? And is not the action of some Presbyterian churches in recent years, in reference to such things as instrumental music and the like, the sign of a craving among them for something like independence in the local

congregations? My ministry has been equally divided between these two communities — nineteen years in the one and nineteen in the other. I think that now I understand them both. I am sure that I love them both. I recognise also distinctive excellences in each, and I think an alliance between them might be so formed as to secure the good things in both without the disadvantages of either. I speak, of course, simply for myself in all this. But I speak also the message which has come to me out of my own history and experience, when I say that my deliberate conviction is that such a union is not only possible but practicable, and that if realised it would be a noble contribution to the cause of Christian union as a whole. The view which I have given may not please either my old Presbyterian friends or my Congregational ones, but, such as it is, I commend it to your candid and earnest consideration.

REV. JAMES STARK.

Rev. JAMES STARK, in a third paper on the same subject, said:

There is a feeling working in the hearts of those who are much in the company of the Master, and one that is deepening as the days go by, that if denominationalism has not already fulfilled its function it is certainly, like John the Baptist, clearing the way for something better than itself. One of the most hopeful signs of the times is a noble discontent and widespread restlessness under the present condition of the ecclesiastical world. It is being laid upon men of Christ of all creeds and schools, that taking with them the sifted and permanently valuable results of division for conscience' sake, they should now draw nearer to other believers, seeking a basis of brotherhood and co-operation, not as was vainly attempted for ages in the suppression, or even in the mere tolerance of non-essential differences, but in their cheerful acceptance as a necessary part of that self-respecting individuality which makes union honourable and desirable to all concerned. Any one who has an eye and an ear in his head cannot fail to perceive that the various sections of the Church untrammelled by sacramentarian ideas are beginning to realize their unity in Christ as they never did before since the days of Pentecost.

CAUSES OF THE APPROACH OF UNION.

Various causes, some on the surface and others beneath it, have contributed to bring about this glad some sense of oneness amongst evangelical Christians. One of them is doubtless a common sense of danger. When the house is threatened with fire, the energy of the inmates is speedily diverted from family discords. A bishop of the Church of England says truly that "the

assaults on our common faith are bringing faithful men nearer to each other. As the foe assaults our walls we discover that one wall girds us all, one citadel of faith unites us all. Those who were regarded as enemies are recognised as fellow-soldiers and saints of the household of faith."

Another contributing factor to this readiness to mutual recognition on the part of the evangelical churches is the breakdown of a merely scholastic theology that has taken place within their borders during the last quarter of a century. For example, the time was, when we Independents were kept at a much greater distance than we are now, from fellowship with the more highly organized denominations, as a people who were regarded from their standpoint as creedless, and therefore supposed to be doctrinally in a very insecure and unsatisfactory condition. It is now notorious that those churches, notwithstanding elaborate creeds, which, like our own picturesque Edinburgh Castle, belong to the present mainly as objects of historical interest, are no farther removed from the perils of heresy than bodies like our own, which are of much simpler equipment. Emerging from their confessional strongholds of ancient build, they are now naturally much more prompt in recognising as brethren those who, like ourselves, have been out in the open all the time.

RELIGION IS BECOMING MORE PRACTICAL.

Another modern tendency favourable to this deepening and much-to-be-desired unity is the practical and matter-of-fact turn that religion is now taking. In countries like Scotland, where the people are of a sturdy temper, and, as is alleged, active understanding, the doctrinal knowledge that abounds has often been in danger of becoming a thing of mere dogged dogma, which in its rigidity and coldness, like unfused iron, is not favourable to union. A large measure of the spirit of the "subtle schoolmen . . . more studious to divide than to unite," must have been bequeathed to our forefathers in Scotland. The head has for generations had more than its due in dealing with religion, and has shown its power in fine-drawn distinctions which, as our ecclesiastical history abundantly shows, frequently became so many dividing lines and barriers, until our little sects in the spirit by which they were animated were not inaptly portrayed by the Quaker of whom Dr. Storrs tells us, who said to his wife one day: "All the world seems queer, Sally, except thee and me, and thee is a little so."

But a perceptible change is coming over the attitude of the people in relation to religion. The absorbing interest in the abstractions of metaphysical divinity, which to some was perhaps little more than an intellectual gymnastic, is being displaced by the multiplied and besieging interests of

modern secular life; and those whose religion is really more than a thing of the head are shifting the stress of their thought from knotty points of doctrine and introspective piety to practical godliness and missionary enterprise. Polemical theology such as was very active fifty years ago, as between Independents and "Morisonians," for example, is now an extinct volcano.

Like others elsewhere, we are withdrawing our forces from the outposts where distinctive banners were floating; and, reverting to what Vinet called "the elementary, fundamental and eternally unshaken points," both as thinkers and workers, we are meeting each other as we never did before in the history of the land. Union is in the air. There is Presbyterian reunion looming in the not distant future, based, however, as the national conscience will insist, upon disestablishment.

PROSPECTS OF UNION IN SCOTLAND.

The Free Church and the United Presbyterian Church, who are the heirs and representatives of the noblest traditions and brightest historic glories of Scottish religion, will probably soon be one with each other, and one, too, with the great majority in the Established Church; but there is a very considerable number in the latter Church, especially among the younger clergy, to whom Puritan theology and Covenanting memories have no charm. They may find a home in the Episcopal Church, which, though it has received many accessions from the landed gentry and richer folks, is still known by the people of Scotland as "The English Church."

Scottish Independency, which is not an ecclesiastical creation or importation, but is the outcome of a spiritual revival that blessed our land nearly a hundred years ago, is generally recognised as a greater force than the number of its congregations would seem to indicate. It is not now as it was many years ago, when an English traveller passed through one of our small towns, and being of an inquiring turn of mind, made a heroic attempt to master the number and significance of the ecclesiastical divisions of our country, even more numerous then than now. Coming up to a barn-like structure which he learned was a church, he asked whose it was. "The Auld Licht, sir," was the reply of a native. "And what church is that on the other side of the street?" continued the stranger, in his pursuit of knowledge. "Oh! that's the New Lights." "And what 'light' is that in the distance?" the Englishman playfully said, pointing to the little Independent chapel. The true blue Presbyterian of the time, whose ruffled susceptibility did not allow him to enter into the humour of the situation, with the heat of a righteous indignation at the implied compliment, rejoined, "*That! it's nae licht ava.*"

May I be permitted to say, by the way, that this Council has already rendered

memorable service to the cause of unity in Scotland? Having asked and received representation from the churches of the Evangelical Union, this unique and historic gathering of Congregationalists has brought into public view the fact that the two streams are now practically one, and that in this year of grace Scottish Congregationalism has nearly doubled its numbers and resources.

It was a great joy to all who were present last Thursday to see the person of the venerable and beloved Dr. Morison in this Council; but only those of Scottish nationality could perceive the full significance of that event; to them it was the close of one chapter and the auspicious beginning of another in our ecclesiastical history.

The principle of the federation of churches founded upon life which claims liberty, has, we believe, time and the spiritual forces of Christianity on its side. But, as has been ably shown in the pages of *The Independent*, what a responsibility this throws upon those who claim it as part of their special function to foreshadow and bear witness to the desirability of the coming order in the Church of God, as one that will combine in religion as well as in art, grandeur of effect with simplicity of detail. It lays upon us the sacred obligation to avoid all provincialism of tone, and cultivate breadth of view and sentiment befitting the largeness of that Christianity for which by our polity we aspire to find an appropriate sheath or vestment. Adapting an ancient saying, should it not be our standing motto, "Nothing that is truly Christian can be foreign to us."

Everything that brings us into touch with genuine experience and useful activity of which Christ is evidently the spring, is entitled to rank among the things that are ours, if we are to be worthy pioneers of the cause of liberty, unity, and catholicity.

HOW UNION MAY BE PROMOTED.

Let me offer a few practical suggestions, as to some of the ways in which we Congregationalists might be helped to come into still closer alliance with our fellow-Christians belonging to other divisions of the host.

1. There can be little doubt that those united public enterprises for the conversion of the ungodly and the deepening of the spiritual life of believers, which happily have become so common within recent years, have greatly furthered fellowship among the various evangelical denominations, and made them feel their oneness in the major matters of doctrine and experience. But the question is being asked if we Congregationalists in Britain are taking as large a share and as prominent a place in work of this kind as we once did. We have ever been distinguished, as is

generally admitted by candid critics, for our unsectarian devotion as heralds of the Cross having more of the genius of a Whitefield, who scattered the seed, leaving other denominations to reap much of the benefit, than that of Wesley, who gathered up and consolidated denominationally the results of his evangelical labours. But while it is still conceded that we are the least sectarian of all the sects, it is doubted whether we take our proportionate share in those catholic evangelistic enterprises such as Methodists and Presbyterians favour, and conventions for the deepening of spiritual life, which, according to the enthusiastic testimony of those who have been present, have a unifying power that is marvellous. We have leading and representative men who would be as much at home in a live Primitive Methodist or Moody and Sankey meeting as they would in an assembly of theologians; but is it the case, as is alleged, that the denominational bias is not in such a direction—that there is, indeed, a tendency to settle down in a narrow space and assume an attitude not of hostility, but of cold and severe neutrality in relation to forms of religious experience and work which are as real and worthy of respect as any for which we have an avowed preference? Are our critics doing us an injustice when they hint that while there are men amongst us who are in the very front of such enterprises, yet generally the marked pressure of interest is towards the ethical and social side of Christian life, with a corresponding slackness in joining others when work of a more inward and strictly spiritual nature has to be done? In our determination to avoid unhealthy excitement, false sentiment, sanctimonious mannerism, and whatever may not be deemed consistent with a robust and enlightened presentment of religion, is there not the possibility of our becoming obtrusively and nakedly intellectual, masculine to that degree which causes the manly to be the robber of the human? The Church of the future will be the home of every phase and mood of the life men live in God, and will doubtless have a large and honoured place for that warm spiritual emotion which glows in every page of Howe, Baxter, Bunyan, and Kutherford. Union may be dropped as a worn-out word; but the thing can never cease to be as long as Jesus Christ has access to hearts that behold His matchless glory and bear witness to His transcendent power. Therefore let us hope that the iron-worker in the Midlands is not to have any more successors, who on leaving us for another denomination is reported to have said, "Those Congregationalists have not enough heat in their furnace to run my metal."

It was stated at the May meetings of the Congregational Union of England and Wales, two months ago, that while most of the denominations, particularly Episcopalian and Presbyterian, were

largely represented at the last Keswick Convention, which is every year becoming increasingly a rallying point for spiritual men, only ten Congregational ministers were present. No one supposes for a moment that that is the only Gilead in the land where healing balm is to be found; the men at the head of the annual gathering there have no patent for spirituality that we do not possess. The circumstance I have mentioned is of no consequence whatsoever in this discussion, unless it can be taken as the straw which shows the current. Never having been present at those meetings myself, I can all the more freely ask, should we not be on our guard against any drift that impugns the catholicity of our Congregationalism? We are out in the open, and are the first to feel the touch of every new "wind of doctrine," but should we not also be before, rather than behind, the more conservative ecclesiastical bodies in giving a gracious welcome to every breath of the Spirit of God that comes to refresh and gladden the hearts of God's children? The hope of Congregationalism lies in its openness and large-souled breadth; in the hospitality it offers to new ideas; in the ample room it affords for the play of every faculty and instinct of the Divine life; in the flexibility and adaptation of its methods to changing times and circumstances; in the facilities it fosters for the culture of a piety that is rich and generous, not starved and stunted at a single point; in the high and heavenly ideal it presents to the world of a Church composed of federated congregations, which reflect the noble simplicity along with the varied and splendid resources of the City of God.

USE EXISTING INSTITUTIONS.

2. Are we doing as much as might be done to bring the Evangelical Alliance and kindred institutions to the maximum of efficiency and utility, as a means of outwardly expressing the unity of the Church? The Evangelical Alliance has done good service to our common Christianity, especially upon the continent of Europe; but, compared with what it might do if the idea which it represents were fully realised, it is little better than an architect's plan. Why do the churches not fill up the outline and convert the beautiful abstraction into a concrete reality? One reason often given for the Evangelical Alliance having such a comparatively small representation of the various sections of the Church in its membership is that it lacks breadth and practical purpose. But it is worthy of consideration whether a larger infusion of another element than that which at present predominates might not tend to make the institution, which some of our fathers had so much to do in bringing into existence, and of which they expected so much, a greater power for good as an organ of unity. The objection is not without weight, that no institution can be

expected to thrive, the main function of whose existence is the self-conscious proclamation of the duty and beauty of Christian concord. We are never so near each other as when we are not thinking of unity at all, but of the one thing we have to do. But if the Evangelical Alliance were made, to a greater extent, an engine, and not a mere ornament of unity, which the forces of all the churches wielded in common work, might not the expectations of the founders yet be shown to be other than Utopian?

Criticism loses much of its point when it has been preceded by desertion. Some of the most splendid ideas that stirred the heart and imagination would long ere this have been relegated to the region of dreams, instead of being a perpetual blessing to the race, if all had not been done that could be done to give them embodiment and vigorous life. Would it not be a decided gain if we could set before the world a more Scriptural and spiritual vision of one body in Christ than that which dazzles the imagination of some Churchmen, who seem to think that the millennium would be at hand, if the Greek and Roman Churches were to recognise their "Orders?" Our motto is not one Ritual, but one Spirit. Would it not take away one ground of reproach against divided Protestantism, if we could give such visible shape to our conception of the Church as would convince candid observers that we are not a rabble of rival sects, each impressed with his own excellencies and his neighbour's defects, but brethren in the Lord?

INTEREST IN EACH OTHER'S WORK.

3. Perhaps the best possible outward expression that can be given to the deepening spirit of unity among the different sections of the Church, is that which is informal, incidental, and unobtrusive, that which enters and occupies the numberless opportunities and undefined occasions which Providence opens up from time to time. The spring somehow, if it is strong enough, finds a channel for its stream. The living root beneath the surface is at no loss in obtaining a place for itself in the atmosphere as it shoots itself up. In like manner, the affinities of the renewed nature may be safely allowed to give effect to themselves, as so many spontaneous impulses, if no prejudice or false theory blocks the way. There is comparatively little of life that is shut up in predetermined and specific arrangement. The most of it goes into moulds which Providence appoints, rather than human ingenuity devises; so when every fellow-believer is recognised as a brother in Christ, we have the feeling out of which the visible partnership is sure to come sooner or later, as favouring circumstances show the way. Is the ordination of a minister or the settlement of a new pastor taking place? Then

all the Christian churches of the town will feel that this is an event that concerns them. It is business belonging to their firm that is being done. It is their duty to be present. The occasion is a notable and interesting one, not only to the Congregationalists or Presbyterians or Episcopalians, but to the Christians of the place. Why should not all true believers in the Lord Jesus Christ come out to give a cordial greeting to the young soldier who is buckling on the armour? Does he not belong to the army which has their Lord at its head? Is there a church in the town composed of persons who are not rich in this world's goods, but who are valiantly bearing the Lord's standard in a destitute district? What better and more striking demonstration of the real unity of the Church than for those who are not of the same denomination to offer help, that the work which is common to all may go on without hindrance? For the Episcopalians, Presbyterians, and Congregationalists of a locality to join in contributing to the maintenance of a Methodist or other congregation that is placed where the battle is at its hottest, would be more convincing proof of oneness than ten thousand amiable speeches on Bible Society platforms, which are often like the faith without works that James says is "dead being alone." We are coming to that. The denominations are beginning to show more breadth of view and generosity of feeling in their relations to each other, but there is still room for much improvement. I believe the feeling is there in greater degree than its manifestation. We have failed to do justice to our deeper and better instincts from want of a large and enlightened sense of duty, more than from want of sympathy. The Christian conscience is being trained to make an end of the inveterate assumption that the sect is practically us the Church.

A TRUE CONCEPTION OF CHURCH PROSPERITY.

4. Would not a true conception of church life and prosperity consistently maintained do much to make the unity of the Church more apparent to the world? Whenever we begin to rate the importance of a church according to the social position and money-power of its membership, and are, of course, eager to get as much as we can of that which is of so much consequence, though it should involve the depletion of other churches in the neighbourhood, we introduce a bar to good fellowship. Should the denominations not respect each other to this extent, that they shall be less concerned about drawing people from other churches, and bend their energies more to the development of the natural resources of the congregation itself, in the training of the children of members, and in missionary aggression upon the world, looking to growth from such means and not so much from the migration of sheep from one fold to another? A

man of rare power as a preacher will draw people to him, and no one can or ought to try to resist the action of that law as inevitable as gravitation. But is not the system mischievous which, in choosing a minister, thinks not so much of an arrangement that will lead to the efficient upbringing of the young, as well as, of course, general capacity as a teacher and pastor, as of that kind of pulpit-brilliance which can eclipse? Which is the healthier and more profitable in the long run? Is not much of the success that attends a plan of operations of the latter sort very like what Henry Ward Beecher phrased it—"Taking money out of one pocket and putting it in another"?

BE WILLING, IF NEED BE, TO RETIRE.

5. Is it not also a very helpful way of co-operating and outwardly expressing our unity with other Christians when we are willing to retire from a field of labour that is already overcrowded with churches? Every regiment on the field of battle shows that it is part of a great army having one common end in view by never attempting to do what is being well done by another. It goes to some other part where the need is more pressing. The consummate folly of encumbering the operations of an amply sufficient force at some particular point of the scene of conflict, while the battle is being lost elsewhere from want of men, is perpetrated only in spiritual warfare. It cannot be said that we Congregationalists are sinners above others in this respect. On the contrary, we have often set the example of striking at the competition of the sects by retiring from the field, even though in many cases we had by length of service established a claim to continued occupancy such as few of the rival churches could present. May Congregationalists ever be distinguished for their forwardness in sinking mere denominational claims in order that a scandalous waste of resources may be avoided, and the hindrances to Christian brotherhood reduced.

True Christian unity is the "law of the interior," but as man is body as well as spirit the unity should clothe itself in some form of outward manifestation. Unity without a measure of union is a disembodied spirit, a ghost. Union without unity is a corpse. But because the union of crude, carnal ecclesiasticism, which is grounded, not upon inward affinity, but external ritual or order, is to be shunned as a counterfeit, it does not follow that we should not aspire to translate our spiritual unity, to a greater extent, into helpful union.

The Erastian and the Sacerdotalist do not hold our ideals; but neither do the Pietists, who think they do homage to the *inward* by sacrificing the *outward* in religion.

REV. S. B. HANDLEY.

Rev. S. B. HANDLEY read a paper on

THE DISASTROUS RESULTS OF SECTARIAN COMPETITION.

As the whole is greater than any one of its parts, it is obvious that Christ's universal Church, rather than our own section of it, has the first claim upon our regard and affection. We can urge excellent reasons for our attachment to Congregationalism; for it appears to us to be equally in harmony with the instincts of Christian manhood, with the genius and free spirit of the Gospel, and with primitive precedent, that all the members of each congregation of believers should have an equal share in the management of its affairs. We have no cause to be ashamed of our Independency; for the name Independent had an honourable birth, and it has had a noble and, at times, a heroic history. But to be a Christian is immeasurably more than to be an Independent, or even a Congregationalist; and "all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours," are worthy of a larger share of our sympathy and love than the members of our own particular communion alone. Hence the Church of Christ in its grand totality, "the holy Catholic Church throughout the world," justly claims the foremost place in our interest and prayers, and makes the most commanding appeal to our devotion and zeal.

The loyal acceptance of this great truth as the dominating principle of all legitimate ecclesiastical life does not, however, forbid the conscientious formation of different church systems, and is not inconsistent with a due and subordinate display of denominational zeal. "Where the Spirit of the Lord is there is liberty;" and different sects there must and ought to be, if men, exercising the right of private judgment, honestly interpret the Scriptures which that Spirit has inspired, whether in respect to Christian doctrine or to church polity. As Archdeacon Farrar has well said, "Absolute unity of thought among men who think at all is a thing simply impossible. To none of us is it given, with a monopoly of wisdom, to see truth steadily and to see it whole." Hence that, taking the Word of God in their hands with equal reverence, and studying it with a view to discover what are its teachings as to religious truth and ecclesiastical principles, different men should come to different conclusions, is inevitable. If they are true to themselves, if they think with their own minds, and if they give free expression to the needs and longings of their own spiritual natures, it must be so. To wish it otherwise were folly, and to attempt to force it to be otherwise were a crime. An "Act of Uniformity," whether passed by a High Court of Parliament or by a church conference or council,

is sure to fail, unless those who submit to it surrender their proper manhood. It can only succeed by the suppression of individual responsibility or at the expense of conscience and sincerity.

Further, not only is the existence of different denominations a lawful necessity, it is also a positive gain to the interests of the Church at large. The chief of the different denominations that flourish among us sprang into being either from the desire kindled in a few brave hearts to give its due prominence to some important but neglected truth, or from the desire to give a fuller expression to spiritual life than the regulations of the National Church permitted, or from the desire to return to the primitive model. Quakerism, for example, sought to emphasize the doctrine of the Holy Spirit's free and inspiring operation in the individual soul. Wesleyan Methodism came out of the Establishment because its ardent evangelicalism could not find room within its pale. Presbyterianism has ever been a vigorous endeavour to maintain what is believed by those who adhere to it to be apostolic order and discipline, and to secure the just balance of power as between the elders and the people. And Congregationalism is the pronounced assertion of that personal responsibility, and of that independence of each Christian society, which, as we believe, contributed not a little to the spirituality and vigour of the primitive churches. Hence each of these denominations has borne its own special testimony, and fulfilled its own peculiar mission. And the general result has been a richer manifestation of the "grace and truth" which "came by Jesus Christ," and a more glorious display of the life of God in man than would have been possible under the forms of any single church system.

In the light of these considerations, not Christian charity alone, but Christian intelligence as well, will surely lead us to assign to each of the denominations that divide Christendom, if only they are reverently anxious to ascertain and to set forth "the mind of Christ," a place of honour, and to deny to none of them either the realization of the presence of their common Lord, or the enjoyment of His rich grace and blessing. Yea, I will venture to say that we ought to rejoice in the existence of all denominations of Christians that sincerely aim to glorify Christ, and that are honestly striving to advance His kingdom in the world. "There are diversities of gifts, but the same Spirit; and there are diversities of ministrations, and the same Lord; and there are diversities of workings, but the same God who worketh all things in all."

LOVING EMULATION NOT SECTARIAN COMPETITION.

It is, then, more than possible for the different evangelical sections of the Church of Christ to engage in a loving emulation

and honourable rivalry in their respective endeavours to preach His holy Gospel, and to gather new congregations in "the regions beyond" their bounds. As there is an equality of rights in the Christian commonwealth, so they must freely concede to one another this liberty as open and common to them all, even as they regard the duty of evangelization as a duty binding upon each. But this does not imply that they are free to "glory in another's province in regard of things made ready to their hand"; that is to say, it does not at all justify them in entering into sectarian competition with a view to superseding and supplanting one another. An attempt at ecclesiastical monopoly, on the part of any church, is even more repugnant to Christian charity than it is to political justice; but for any of the Free Churches to initiate such an attempt nowadays, were to be guilty of nothing short of a wicked, I was going to say brutal, anachronism. More than ever, these churches are now preaching to the world the same Gospel; hence for them to endeavour to hinder or supplant each other is not to "contend earnestly for the faith which was once for all delivered to the saints," but to magnify denominational distinctions into matters of capital importance, and to ignore the teaching of history. Well has it been said that "the Church's commission is to carry the Gospel, not church government, to the people. And surely this ought to be done by those bodies which are in substantial agreement, with the least possible appearance of division necessary." In short, for any evangelical denomination to be intolerant of any other, or in any measure to thwart its lawful activity, were to forget that itself is only a section of the Church of Christ after all, and were to behave as if it had received a divine right and commission to become the whole. Plainly, that is a sectarianism which we must all of us condemn with emphasis, and suppress without mercy.

THE EXISTING STATE OF THINGS.

Now, the state of things which obtains in very many of our country districts is a painful, and, in some instances, a flagrant violation of these guiding principles of ecclesiastical "liberty, equality, and fraternity." In every part of the land there are places where, owing purely to sectarian competition, the religious accommodation is far in excess of the needs of the population. In most cases the animating motive of this over-plentiful provision has been the conviction that every denomination ought, if possible, to be represented. This conviction is itself largely due to the notion so widely and so stoutly held by our ancestors, that every point of ecclesiastical polity is as worthy of preservation as a cardinal article of the Christian faith. Dr. Norman McLeod gives an amusing illustration of the survival of this state of mind even later than the middle of the present century. During the

Doctor's visit to Canada a humble fellow-countryman, who had but recently arrived and whose name was John, came across a brother Scot, called Campbell, who had left the old home some years previously, when the following colloquy took place:—Campbell: "Is my uncle Donald alive?" John: "No, he is dead." Campbell (very carelessly): "Aye, aye. Is my Uncle Sandy alive?" John: "No, he is dead, too." Campbell: "Aye, aye" (but no mark of sorrow). "What are his children doing?" John: "Indeed, they are the only Free Churchmen in the parish." Campbell (opening his eyes and lifting up his hands): "Save us! Is that possible?" On which exclamation McLeod makes the comment: "The death of his uncles was evidently a joke in comparison with the horrible apostasy of his children."

It is now more than time for me to give you

A FEW TYPICAL SPECIMENS

of the evil which I seek to expose. Let me first remind you, however, that Mr Horace Mann's estimate that our places of worship should accommodate 58 per cent. of the population is generally accepted as a just and reasonable one. As he urges, indeed, 70 per cent. may fairly be expected to attend the means of grace in the course of a Sunday; but as these are spread over the two, if not more, services, he is of opinion that not more than 58 per cent. can usually attend at any one time. Provision for this proportion is, therefore, held to be sufficient.

Our first case shall be supplied by the Midland county of Derby. In one of its market towns, with a population of 10,000, there are 18 places of worship, besides 6 mission rooms. All these together accommodate 7,000 persons—that is, not 58 only, but exactly 70 per cent. of the inhabitants.

In another town of Derbyshire, whose population is 2,065, there are in the churches and chapels no fewer than 2,841 sittings; in other words, considerably more than twice as many as are needed; while in yet another town of the same county, with a population of about 1,300, there is provision for 2,034 worshippers—that is, nearly three times too much. It is only fair to add, however, that one of the chapels has recently been turned into a clubhouse.

In Shropshire the condition of things would appear to be much the same. In a certain parish, for example, of 3,000 souls, there are eight places of worship, with accommodation for 2,550, or 85 per cent. Not very far away there is a village of 180 inhabitants which, besides an Episcopalian church, has a Primitive Methodist, and also a Congregational chapel. I am glad to say, however, that the last has lately been closed, in the interests alike of economy and denominational goodwill. In another part of the same county there is a village with a parish

church "which is large enough," my informant says, "to take in all the population who can by any stretch of reason be expected to attend worship"; in addition to which there is a Baptist chapel, a Congregational, a Wesleyan, a Primitive Methodist, and a Salvation Army hall. All these are "within a rifle-shot of the church door."

In a certain important little town in the small county of Rutland, there are seven sanctuaries, with an aggregate accommodation for 3,500, being 109 per cent. of the inhabitants. In the neighbouring county of Lincoln there are cases almost as bad. In one of its little market towns, with a population of 2,000, we have a "cause" which has for years been called "the despair of the Lincolnshire Union." And no wonder; for besides the Congregational chapel, there is a large parish church, with its rector and curate, a good Wesleyan chapel, and a Primitive Methodist, each with its resident minister. Provision is thus made for 1,850 worshippers, or 92½ per cent. of the whole population. In a village of the same shire with between 400 and 500 inhabitants, there are, besides the parish church, three chapels. In all these buildings together there is accommodation for 650 worshippers, that is, for the whole of the population and half as many again. The Eastern counties of Norfolk and Suffolk supply similar statistics. But, omitting these for lack of time, let me mention but two more cases, one from the Western county of Gloucester, the other from Hertfordshire. Of these the first the town of T—, with a population of 3,000, has ten places of worship, making provision for 2,700, or 90 per cent. of the people; the second, the town of B—, with its 2,000 souls, has in its six houses of prayer accommodation for 2,116, that is to say, 105 per cent. of its inhabitants.

And so I might go on to multiply instances; but let these suffice. They will, at any rate, serve to show how widespread is the evil, though they by no means indicate its real extent and enormity. A hint of this is suggested by the startling and significant fact which came to light as the result of Mr. Goodeve Mabb's careful and exhaustive inquiry into the religious accommodation of Derbyshire fifteen years since. It thence appeared that in the churches and chapels of the small towns and villages of that county there was then sitting room for 50,000 persons more than needed it. No doubt the state of the case is much the same to-day; and there are many reasons for believing that it is pretty much the same in most of the other counties of England.

WALES AS WELL AS ENGLAND.

Nor is the case greatly different in many parts of Wales. It must, of course, be freely and thankfully acknowledged by all that Free Churchism has been an unspeakable blessing to that land, covering it everywhere, as it has done, with sanctuaries that

have sent forth an influence which has issued in a population the most religious, and the least vicious and criminal, of any in the United Kingdom. In this way the now bewailed shortcomings of the misnamed National Church have been atoned for and compensated. Of late years, to be sure, that Church, as if heartily ashamed of her unmotherly indifference and aloofness for so long a time, has been bestirring herself with a view to overtake, if possible, her neglected responsibilities. She has, however, done this in a manner which has kindled the resentment, rather than the gratitude, of the people generally. Assuming to herself airs which, as John Bright once said, are "naturally born of arrogance and privilege," and with an agnostic heedlessness of the labours of others to which we are well accustomed in this country, but which is peculiarly obnoxious in a land where she is really an alien and a stranger, she has zealously striven to "lengthen her cords" and "strengthen her stakes" on every side; and the natural result has been an exhibition of truly sectarian competition the very reverse of "lovely and of good report."

It must in fairness be admitted, however, that the Welsh Nonconformists, in their Christian anxiety for their "place and nation," have not infrequently been betrayed into a zeal more sectarian than evangelical. The very intensity of their religious nature has seduced them into the faults of their virtues. With their perverid appreciation of theological and ecclesiastical distinctions, the many different denominations have too often pressed for equal representation where only one or two were needed; and the consequences are such as are thus generally described by a correspondent in North Wales—a native, a resident, and a man of calm judgment and wide experience:—"There are in Wales a great many towns and villages over-supplied with chapels. When one denomination builds a place of worship in a growing village or district, there will be a great sectarian rush, and three or four chapels will straightway be erected." It was this way of life, and this method of development, which (as I have abundant evidence to show) are not without many illustrations in South Wales also, that tempted the late Dean of Bangor to poke such fun at what he called "Polychurchism," and that give occasional point to the sneer of a keener satirist at what he styled "infinitesimal atoms of religiosity." They irresistibly remind one of the story told by Dr. Washington Gladden, in his "Christian League of Connecticut," how away in the Far West, fifty miles from anywhere, a surveyor got off the train to stake out a new town. He drove four stakes accordingly, and then went away to lunch by a spring. When he came back, lo! there sat a church extension agent on each of the stakes—a Baptist on one, a Presbyterian on another, a Methodist on a third, and a Congrega-

tionalist on the last. They had all come to locate churches in the new town! Looking at the whole case of England and Wales,

THE DISASTROUS RESULTS

of sectarian competition are manifold and manifest. I must indicate them in the briefest possible terms. They are, then, such as these—

1. *Waste of power, both in money and men.* What a wasteful expenditure, for example, in the country districts of Derbyshire, where, as I have said, there are 50,000 more sittings than can be used! And this is not all; for the places so built have to be, or at any rate are, kept open and maintained. Both in that county, and in every other, many places are kept alive where they are not needed, at great cost to local subscribers and central funds, simply because our denominational *amour propre* will not let us administer the "happy despatch," and give them honourable and decent burial. And all this, when in our cities and large towns church extension is so necessary! The question of men is still more serious. How foolish, how criminal it is, in numberless cases, to introduce our different ministries where they are not really wanted, and to fail to supply their available service where the demand for it is as loud and clamant as was the cry of the man of Macedonia of old! What an incalculable gain it would be to the cause of Christ if all our superfluous country ministers could be drafted off into the towns or into the foreign mission field, for whatever service they could best discharge!

2. *Weakening of the proper influence of Nonconformity—that is, of Evangelical Protestantism.* "Divide and conquer," is probably as useful a watchword in ecclesiastical as in military warfare. Sad to say, in country places generally Nonconformity has, in effect, put that watchword into the mouth of the Established Church; for by needlessly dividing its own strength among its different denominations it has given the dominant Church a comparatively easy victory. To how much better purpose could the new and needed Puritanism of our time cope with the new and increasingly rampant Sacerdotalism if its forces were united, and if they were animated with the larger soul which a larger body is apt to nourish! The increase in the size of Nonconformist congregations in our rural parishes which might conceivably be effected by the reduction of their number would change the pity or contempt which their feebleness too often invites now into the respect or fear which their power and influence would inspire or compel then. Experiment in this matter would doubtless prove the union of two to be generally more than twice one, often three, and sometimes as much as twice two.

3. *Fostering of sectarian pride, envy, and vain glory.* If little congregations have not a natural tendency to produce little men, alike in the pulpit and out of it, it must at

least be admitted that this is their liability. And the liability becomes a positive risk and danger when such congregations are situated in villages or little towns. For it is clear that when they are so mutually related that they have to thrive at one another's expense, the temptations to magnify their own denominational peculiarities to an undue importance, and to look with a jealous eye upon their neighbour's prosperity, are unusually strong. Experience proves that these temptations are too strong for not a few. Says one of my numerous correspondents, in reference to several villages, of which he has given full particulars, and in each of which there are three or four chapels: "I believe there would be more real religion and more active and healthy Christian life if all except one in each village could be extinguished." Says a second, testifying of quite another part of the country: "I strongly feel that there is sadly too much division among us in these villages, and the history of some of the places is anything but creditable to religion. It is the history of feud and faction and disagreement among the leaders of those who profess to be the followers of the meek and long-suffering Jesus." Says another: "I know of a district in which there is a small chapel known as 'the Chapel of Envy;' and," he adds, "the fact is there are hundreds of chapels of envy in our land."

4. *Needless perplexity and prejudice, and hindrance of the Gospel's progress in the world.* When different churches compete for individual supremacy, or, as sometimes happens, exclusive monopoly in a too-limited area, the results are even more injurious to outsiders than they are to their own best life. Necessarily drawing their supplies—not to say their fighting power—from virtually the same feeding ground, they can only hope to excel one another in their appeal for the suffrages of the people by making themselves out to be holier, or, at any rate, more loyal to their common Lord, than their neighbours. To those to who in effect thus boast invidiously, "We are of Christ," I can imagine an apostle exclaiming, with the indignation which he poured on the factious Corinthians of old, "Is Christ divided?" Certainly the spectacle of a seemingly divided Christ must be the opposite of edifying to the outside world. It must needs create perplexity and prejudice against the cause of religion generally. When the Lord Jesus prayed for His own: "That they all may be one, even as Thou, Father, art in me, and I in Thee, that they also may be in us; that the world may believe that Thou didst send Me," He very profoundly meant what He said. Those who trust in what they proudly call "The Historic Episcopate," and the "true apostolical succession," can find no other meaning in the Master's words than a consuming desire for outward and organic unity among all His disciples. To us they appear to point to the open and visible manifestation everywhere of that inner, deeper, and Diviner unity—the spiri-

tual unity of faith, and hope, and charity—in which all who love the Lord Jesus in sincerity are for ever really one. And there can be no manner of doubt that the evident fulfilment of the great intercessory prayer in this sense will remove out of the way one of the greatest practical obstacles to the spread and universal triumph of the Gospel of the Grace of God. When the faithful followers of Christ generally shall glorify His name by realising their essential oneness in Him, and by exemplifying the unity of their spirit in loving intercourse and co-operative service in His kingdom, the world at large will begin to believe as never yet that the Father did indeed send the Son “for us men,” who are also His offspring, “and our salvation.”

To this coming supremacy of the Spirit of Christ over all natural denominational differences and divisions among His people, all spiritual Christians may well look forward with assured confidence. Truly has Dr. Phillips Brooks recently testified, “Great is the craving after unity, so great, so deep, so universal, that we know it is a part of God’s first purpose for humanity, and never can die out till it has found its satisfaction.” Not only are heaven and eternity, however, on the side of this cherished expectation, but time also—that is to say, the spirit of the age, and the human world in which we live. In matters of ecclesiastical development and of church life, Christian union,

of organization. No, the real unity of Christendom is not to be found at last in identity of organization, nor in identity of dogma—both of these have been dreamed of and have failed—but in the unity of spiritual consecration to a common Lord,—so earnestly sought by every soul, that all the souls shall be one with each other in virtue of that simple fact, in virtue of that common reaching after Christ, that common earnestness of loyalty to what they know of Him. There is the only unity that is thoroughly worthy either of God or man.”

DR. J. M. WHITON.

Rev. J. M. WHITON, Ph.D. : Mr. Chairman and Brethren,—What the world hungers for is sympathy; and what the Church longs for is unity. The point before us this morning is, how we can promote our general desire that all those who pray alike may come to pray together. With reference to that we know there are difficulties. We know there is criticism. It seems to me that that criticism is best which begins at home; that we are in the best condition to deal fairly with those who exclude us, when we ourselves deal rightly with those whom we exclude. The point of difficulty is one that has been touched by a question and answer recently delivered on this floor. The difficulty is, that “Even in our embers live their wonted fires.” The time of fierce theological conflict, in which unscrupulous blows were both given and received, is not so far gone as that its scars have been fully healed. But one of the brethren (Professor Stearns), who delivered an address last week, delivered an inaugural address at Bangor Seminary about nine years ago, which seemed to me of epochal significance for the altered temper in which it treated subjects of this kind. I remember well the phraseology in which that address alluded to “the younger sister, clear-eyed and beautiful,” who some decades previously had gone out from the old home. And although there is among us a deep antipathy, which I myself wish to say I share to the fullest, against the utterances of destructives and of eccentric radicals in the household which goes by the name of that younger sister, nevertheless, there are many in that household who belong to us. And with reference to them I am thinking of the utterances of this morning. As speaker after speaker has said, “We cannot cut ourselves off from any spiritual man without thereby cutting ourselves off from Christ.” And again, “Those who will know each other in heaven should begin to make some acquaintance with each other on earth,” a remark which reminded me of Henry Ward Beecher’s allusion to the possible surprise of his father when he got to heaven, and said, “What, Channing, *you* here?” And again, “Nothing truly Christian should be foreign to us.” We can, of course, have no denominational fellowship

FEDERATION, FRATERNIZATION, FUSION,

as contradistinguished from unChristian comprehension, compromise, and absorption, are clearly the watchwords of the immediate future. Only the other day that catholic Protestant, most modern Free Churchman, and right valiant upholder and defender of the common faith, Dr. Clifford, declared from the presidential chair of the annual Conference of General Baptists, with characteristic force and fervour, “The increase of the kingdom of God by the increase of denominations has reached its maximum. No sane Christian would now attempt to create another sect. Growth by division has ceased. Growth by federation, fusion, is the next development of the Spirit.” And, as if to demonstrate the present truth of these words, ere the Conference closed, the General and the Particular Baptists, “like kindred drops, had melted into one.” I venture to think, indeed, that when this process has reached its limit, there will still be certain irreducible types of church polity, if not of Christian theology, which will not be resolved until, in the eternal light, we all “see eye to eye.” What then? Why, even if that be so, we may still console ourselves with the truth so nobly expressed in the yet weightier words of the Bishop of Massachusetts: “The craving after unity is too great and deep ever to find its final satisfaction in identity

with a body which is in itself essentially heterogeneous, but we can have a modified fellowship, and occasionally a local fellowship. I am sure, simply for the reason that we have had it. Reference has been made by some of our English friends to the lack of elasticity in American theology. I feel certain that the lack of elasticity is not altogether on the western side of the Atlantic. I call to mind such cases as those when the President of Yale College invited such evangelical Unitarians as A. P. Peabody and Rufus Ellis to preach in the chapel of Yale College, and when similar invitations were given by prominent churches and pastors in various parts of New England. I also remember how a friend of mine, a Unitarian clergyman of great prominence was only two or three years ago invited to preach during vacation in the pulpit of a very conservative church near Boston. The wonder at that will perhaps be abated, perhaps be intensified, when I say that that good Unitarian told me in my study one day that he, for his part, liked the Nicene Creed. He called for a copy of the prayer-book, and read it off, and said, "I believe those things with all my heart," and yet he is a Unitarian. Does not that show the futility of attempting to classify men by their names? And yet the conundrum as to how a Unitarian could like the Nicene Creed might perhaps be solved by any one who undertakes to say what the doctrine of the immanence of God means to a man who not only knows it by name, but who profoundly realizes it in his soul. Dean Stanley, in his third volume of lectures on the history of the Jewish Church, made a remark which should arrest our attention. He alluded to the fact that the Jewish Church was composed of such opposite elements as Pharisees and Sadducees, that the Apostle Paul was trained in such a church, and trained to the comprehensiveness of that church, and that the churches gathered by the Apostle were probably, in so far as the indications of the New Testament go, nearly as comprehensive as their Jewish prototype. We must beware that we lose nothing of the primitive Christian comprehensiveness. A brother whose opinion may be measured by the fact that he has been Chairman of the Congregational Union of England and Wales, remarked to me, not long ago, that, in his opinion, the Apostles during the lifetime of Christ were simply "pious Unitarians." He, perhaps, might not have reflected what that meant. It logically implied that they were undeveloped Trinitarians. A Trinitarian, according to that, would be a developed Unitarian, and a pious Unitarian an undeveloped Trinitarian. Our principle should be to help that development; but when we put ostracism in the place of brotherhood, when we reach down to our brother who is below us, as we think, not a helping hand, or a cup of cold water, but a tomahawk, there is apt to be, not a development, but a devil-ment! Now, with regard to this,

we have long been accustomed to sing, "In the Cross of Christ I glory," with the pious Unitarian who wrote it, and other such hymns. I trust the time will come when pious Unitarians and pious Trinitarians may not only sing together, but pray together. My time is nearly out, and I can say but this one thing—we must remember the old Latin proverb, *Nomina numina*.

WE ARE TOO MUCH ENSLAVED TO LABELS

and to mere names. We must judge by things; we must not judge by the grey or the red or the blue uniform which Christ's soldier wears, but by the heart which beats under it, and wherever we see the burning heart of love for Christ, which follows Him and tries to realize the great Christian ideal of the kingdom of God upon earth, there our hand of fellowship should go, and with it the fullest recognition of all the external as well as the personal and inward rights of brotherhood. We should try to follow the principle which John Robinson laid down in this matter, for we are told by the ancient chronicler, that when divers among them held up non-communication with the Church of England, and rated her as Anti-Christ, he silenced them, and said, "No, brethren, our study should rather be how to close as nearly as we can with her, and yet without sin." When that principle is adopted, when we not only consider what we are obligated to for the defence of principle, but also for the exhibition of love, I think we may have a broader and a more catholic exhibition of fellowship. There was a ship which sailed too near a magnetic mountain, and the magnetic mountain, it is said, drew out the bolts, and the ship fell all to pieces. I think we should oftener help the separation of the heterogeneous mass that goes under the Unitarian name, if we would apply the magnetism of brotherly love, if we would draw men into our fellowship, instead of shutting them out, and elbowing them off, and saying, "Stand aside, I am holier than thou."

REV. J. W. SIMMONS.

Rev. J. W. SIMMONS: If I understand it rightly, this very practical matter is possibly the most practical which has been submitted to this Council. We are not met here to-day to discuss questions of doctrine so much as to discuss the practical unity of the Protestant Church of Christ. Now, in some places something has been done, imperfectly it may be, but something has been attempted in this direction. For instance, in scattered populations at the end of the earth it is not unusual to frame our crust deeds on this position: "This church is erected for the use of Evangelical Protestants," and the usage in the management of such church is

vested for the time being in those regularly conducting the services. This has its great disadvantages. For instance, suppose for the time being the Congregationalists are in charge and they through any pressure close their doors. The Presbyterian brother, or the Wesleyan brother, or the Baptist brother has the most perfect legal right to claim the use of that building, and you will soon see how this very matter of unity may become a matter of discord. Then, again, sometimes an effort is made to form a committee representing different branches of evangelical Christendom, but then the question comes back, When the church is established, and the congregation gathered together, by what name shall this congregation be called? How shall the minister be chosen? How shall the thing be worked? And, though we start at a point of unity, we soon find ourselves spread abroad in different directions. One would be very glad if we could get away from the paper and the essay to-day, and talk this thing over in the shape of question and answer, and, if possible, get to a settlement. And will you allow me to say that, averse as this Council is to anything in the shape of resolutions or recommendations, we want if possible for this Council to agree to some form of resolution or recommendation touching especially the scattered populations of Australasia, and I venture to say that that resolution would do more to bring about a unity of Christendom in that direction than any other course that could by any possibility be adopted. Now, I will give you an illustration just in the opposite direction. Do not ask the man, do not ask the place. There was a mission agent connected with Congregational churches who was sent down to work in a district, and was for the time being the sole occupant in the way of Christian ministry. There was a building, and that building was settled by trust. The trustee of that building lived on the spot. Not long afterwards a member of the Episcopal Church went down, and he wrote a letter to this trustee in the following terms:—"Dear Sir,—I am the only duly authorised clergyman at present residing in this district, and duly qualified to administer the sacraments of the Church. As we have no building at present of our own, may I ask you to be good enough to place the building known as the Independent Church at my disposal?" Now, let me tell you that this good man had thoroughly miscalculated the strength of the trustee, who was not only strong in pocket but somewhat strong in mind, and whose answer was decidedly more direct than polite. The answer was:—"Dear Sir,—We have a poor fellow of a parson living in this district already, and he is half-starved. There is no room for you. My answer is, 'No!'" And the answer to this question is simply that when the day comes, that the men who hold the purse-strings and who practically settle these questions, when

they take this matter of half-a-dozen churches in one small township into hand and deal with it, the thing will be settled, and settled once and for ever.

DR. MONRO GIBSON.

Rev. Dr. MONRO GIBSON: I rise now to take advantage of the opportunity that has been so kindly placed at my disposal, not because I feel that I have anything of importance to contribute to this very weighty debate, but because I occupy the position of a Presbyterian amongst a number of Congregational brethren, and if I were to be silent my silence might be misunderstood. I wish to say how thoroughly interested and delighted I am with the discussion, and how fully I agree with almost everything that was said by the readers of the papers that introduced this discussion. I, of course, cannot speak as the representative of the Church to which I belong, for I have no mandate on this subject; but I can speak very heartily my own opinions and desires. And, in the first place, I rejoice exceedingly in the unity that we have already attained, and I take a higher view of the unity that we have already attained than many do. I believe we have reached not only unity of spirit already—that goes without saying—but we have a good deal of

REAL PRACTICAL UNITY

and co-operation in our membership. For example, I know perfectly well that whatever church covenant you may have, and whatever may be the terms of admission to membership, you do not ask those who come to you to renounce Presbyterianism and all its works; you take them in and train them well, and make good use of them. On the other hand, I am glad to say we have some excellent Congregationalists among the membership of our churches, and they feel at home with us and we with them, and some of them are among our very best members. Is not that unity already to a certain extent? Aye, and even in relation to administration there has been, at times, a blending of our methods. I was minister for six years of a new school Presbyterian church. As I understand the new school, it was a sort of half-way house between the genuine Presbyterian and the genuine Congregationalist. The new and old schools had been happily united; but many of the old Congregational ways were retained in the congregations that had belonged to the new school. So I found it. The majority of our leading men had come from New England, and from Congregational churches, and things were run very much on Congregational lines, and I did not see any great harm come of it, in fact we got on admirably well. Now, I believe that

VISIBLE UNION IS COMING.

We are not content with things as they are; we want to get nearer to each other and to make our union visible to the world. I believe it is coming, and I pray God that it may come very soon, and that we that are getting old may see it before we pass away; only I do agree with those who say that it is not one of those things which we should plunge into—we must grow into it. Evolution is all right if it be in the right direction, and I believe that our evolution is in the right direction just now. Here we are somewhat apart, I am sorry to say, but I do not believe our movement towards each other will be horizontal. We have no time for horizontal movement: our movements must be upward, and that is the way we are going. Most heartily I believe that the first point mentioned by Dr. Taylor is the heart of the subject. We are rising on converging lines, and if we just go on we shall get together by-and-by. That is my great hope. And there is hope in these councils. We have got a *Review of Reviews*. We want a council of councils, all the councils represented in a genuine ecumenical council. I do not think it is necessary that we should have absolute organic unity everywhere. There may be such a plan as that which Dr. Taylor sketched out, which would unite Presbyterians and Congregationalists, and might include all non-episcopal bodies; and if the Episcopalians will not condescend to a union of that sort, well, we will give them federation. Let me take this opportunity, as I was very sorry to be out of town when the delegates were received, to thank you for the very kind and cordial welcome which you have given us. I have attended quite a number of the sessions, and not one without receiving some impulse and inspiration. So far as I can judge from those that I have been able to attend, the Council has been a great success, and I believe that it will leave an impress not only upon the church life of our Congregational brethren, but upon church life generally, and I am sure my own congregation will never forget the stirring words which they heard from Dr. Bradford yesterday. I thank you for the opportunity you have given me of saying these few words.

DR. COBB.

Rev. L. H. COBB, D.D.: We did not need to cross the water to tell you that even after 270 years of life in America we are still laying the foundation, and I could not help thinking, while these brethren were reading their papers, how we are practically working up this very thing which these good brethren have so skilfully

outlined to us. Go, for instance, to a little town in Minnesota with not more than 300 people. What do we find—Congregationalists? No; we find Christians, and we find fifteen of them; and there are at least six different denominations represented by these fifteen persons. What do we do—draw up a creed? No. We ask them if they believe in the Lord Jesus Christ; and they say, Yes, they do. “Are you willing to come right in and work with us on a basis of the development of the spiritual life in those that have it, and then work for the conversion of souls that have not been born into the kingdom?” and they say “Yes.” And here is a good Baptist brother, and here is a Presbyterian brother, and here is a Methodist brother, and they all come in together. They begin to ask some questions before we get very far, and the Baptist brethren say, “Brother, must I have my children baptized by sprinkling?” “No, brother—not unless you choose.” “And suppose one of my children becomes a Christian, and wishes to unite with this Congregational church, has that person got to come in so far as the admission service by sprinkling?” “No, sir; not unless you choose.” But, we explain, “we will find water and immerse if you wish.” We have done it again and again. There is a brother, I presume, who can remember a certain instance in which he has shivered in the cold water for the sake of answering the conscience of a good Baptist brother or sister. Then here comes a Quaker. What are we going to do with him? We first want to know if that Quaker brother is a child of the Lord Jesus Christ; we endeavour to satisfy ourselves with regard to that, and now he says, “Brother, have I got to go into the water?” Well, generally we are pretty decided in saying baptism is one of the forms of admission, but here is a child of God; he believes in the Lord Jesus Christ; he accepts the Bible as the Word of God from Genesis to Revelation. “Brother, here is the right hand of fellowship. Come in!” And he comes. Now that little church, what are we to do? Why they all begin to ask: “What do you believe?” and we go to the Word of God. We do not go and construct an iron bedstead, and put every man, woman, and child on that and stretch them, and see if they will fit. No, not we; but we go and say to these brethren and sisters: “Now, can you go and bring your faith out of that Word? Do you believe the substance of that Book? Do you take that as God’s revealed Word?” “Yes!” “Do you believe in the Lord Jesus Christ?” “Yes.” A few such questions as these are put simply to indicate the foundation of religious belief, that they are sufficiently developed in the individual to constitute a good and safe religious experience, and then these persons come in. What is the next thing we do? Go to work and hold a series of revival meetings, not for excitement but for the strengthening of

Christian hearts thus brought together, and the conversion of souls. I shall never forget going back more than a year after that church was organised to that little body and seeing thirty souls brought into the kingdom of heaven. Now, brethren, we are

SOLVING THE QUESTION PRACTICALLY IN
AMERICA

right along. You know, of course, that we are organizing on the average 191 Congregational churches for the last four years, year after year, and, I believe, if the Census were taken on the material which we are now working into these Congregational churches it would be found that in a very large number of instances they are made up of Baptists, Presbyterians, Congregationalists, Methodists, and so forth, and so forth. At least eight or ten denominations are found represented in the membership of Dr. Taylor's church of which I happen to be at the present time a member, and I guess he has got as many Scotch Presbyterians now as he had originally Congregationalists. You go into the Presbyterian churches of New York—begin with Madison-square pulpit—who is there? A Congregationalist voice from New England, Dr. Fergus. You go into the session of those churches and ask where those men come from, and they are generally from the Congregational churches of New England. I saw my good brother Holmes, one of the Executive Committee of the American Missionary Association, here a few minutes ago, and I happened to think what would the pastors and teachers who were sent by that Society down into the Southern States do if they were obliged to insist rigidly on a set form and doctrine in all cases? Why, it would simply ruin the whole business; it could not possibly be done. On the contrary, what would you do with a man who was seen to have no form of belief? Why, you would instruct him in the knowledge of God's Word. You have all heard of the incident of a good coloured brother who wished to be examined for a licence, and when he got among the brethren who were to proceed with that service, they said, "Brother, what does the Bible tell you with regard to regeneration?" "There is nothing about regeneration. I do not find it in the Bible." "What does the Bible tell you about sanctification?" "I do not find anything in the Bible about sanctification." "What does the Bible tell you about conversion?" "I do not find anything about conversion in the Bible." "Will you tell us what you do find in the Bible?" "Oh, I know about the women in the Bible." "What do you know about them?" "Oh, I know about Jezebel." "What about Jezebel?" "Why, I know a great general was going into the town where she lived, and he looked up and saw her at the window, and he told his men to come and throw

her down, and they threw her down. He told them to throw her down seven times, and they threw her down seven times. He told them to throw her down seventy times seven, and they threw her down seventy times seven, and last of all the woman died; also, and the dogs came and licked her sores, and then they asked, 'Whose wife shall she be in the resurrection?'" What could they do with that brother? They gave him the right hand of fellowship, and the best teacher in the Sunday-school and the best teacher in the church to lead him unto the knowledge of the Lord Jesus Christ. I believe he was born of God, for he could pray as well as any of us, and I imagine by-and-by we shall hear him shouting in the world of everlasting life. In this way I believe that the Congregationalists in the United States are working out this problem of the union of the different denominations in the New Testament Church—which is the Congregational, of course.

The CHAIRMAN: I have the pleasure of calling upon a gentleman who is present at this meeting, and who represents a large branch of Congregationalism in the world—Rev. Dr. Clifford, of London.

DR. CLIFFORD.

Rev. Dr. CLIFFORD: Mr. President and Brethren,—I was not aware that it was part of the programme of this morning that I should be called upon to speak, or I question whether I should have remained in the building quite as long as I have done. Yesterday I took part in some four services, and I am weary. If this Council can devise some method of putting vigour into a man on Monday morning after he has done so much work on Sunday, I think it will accomplish something which will make it eminently memorable in the history of Christian preaching. I am very glad to have the opportunity, notwithstanding, of uttering two or three fragmentary observations. And, first of all, I should like to say this, that the atmosphere of this morning has been particularly congenial to me. I have for a considerable time been engaged in the work of fusion, and on the 25th of last month there was accomplished a fusion of denominations which, I think, will be regarded by-and-by as having made some little mark in history. Probably you know very well that in the year 1612 a denomination known as General Baptists was started in this country, and in the year 1633, out of an Independent church, was started the Particular Baptist body. Well, those two denominations have been moving along separate lines right on to the 25th of June, 1891. They have, during the last twenty-five years, been approaching one another, not only in spirit, but also in

organic activity; and, through the Baptist Union, there has been accomplished, I am happy to say, the termination of this division amongst Baptists. In several ways the history of this amalgamation might be used as an illustration of many of the points urged in the course of the sittings of this Council, pre-eminently as illustrating one of the observations made by Dr. Conder with reference to the frank acceptance by the churches of the position taken by Wesleyans on the subject of the limitations of the Atonement. But I advert to that for the purpose of suggesting a way in which I think further union of denominations may be secured. We have not had much debate about union amongst Particular and General Baptists; we have worked at it, and by working at it we have secured it. Nor do I think that very much talk will be of service in promoting

leaders on both sides for doing something. Why are we not in this Council? You have no more right to the name of "Independent" than we have. If I may cite some of the words used this morning, I may say we have simply advanced a little further in our religious evolution, but certainly we are Independents, and I am happy to be able to think as I stand here that it was part of the programme of my dear friend and yours, Dr. Hannay, that we should be in this Council. It was in his mind, and accidents, for which not in the slightest respect are you responsible, prevented the realization of that desire. However, I doubt not that this Council is a permanent institution, and that when President Northrop is in the Chair once more over an International Congregational Council, Baptists will be a part of it.

THE UNION WHICH IS INEVITABLE

between the Congregationalists and Baptists. I say inevitable, for I cannot think that an eternal division. It is mainly historical. You took your place in answering the great question of the sixteenth and seventeenth centuries, "What is the Church of the New Testament, and of whom should it be composed?" and we took our place a little later—we came on as soon as we could—and we have kept by your side all the way. So that, if you are Congregationalists, we are too; if you are Independents, we are also. But certainly the object of that division has been, in my judgment, to a very large extent accomplished, and the answer that we are making to one of the questions raised in the course of the sittings of this Council is that the basis of church membership is the possession of the regenerate life. I speak not only for myself, but for many of my brethren—though not all; for we should not be Baptists if we were all absolutely agreed in opinion—when I say that we regard the basis of church fellowship precisely in the same way as you yourselves are doing.

A QUAKER DEACON.

And, in reference to the matter of individual churches, I am happy to inform you that the church of which I am pastor has a Quaker on its diaconate. Independents and Presbyterians we have in abundance, and others who have been trained in the Church of England. On that basis of church fellowship we work most happily and joyously, and I may add that out of 26 churches formed under the auspices of our London Baptist Association, 23 are on that basis. So that you will see, so far as we are concerned, we are accepting the principle of regenerate life as the basis of communion. Now, what is the next step? I think it is eminently desirable that some effort should be made on the part of the

REV. RICHARD LOVETT.

Rev. RICHARD LOVETT: Mr. President and Brethren,—My only apology for occupying a few minutes of the time of the Council this morning is, that it has occurred to me that the experience of one who has actually engaged in this combined union of Christian work for the benefit of the Church might be of service. I believe that we, as Congregationalists, ought to recognise and make it one of the bases—perhaps it is more correct to say that we do recognise and make it one of the bases of our Christian work; that we are in full sympathy with, and glad to receive a blessing from, all that is best in the other churches. I listened, Mr. Chairman, with great interest to that vivid and lively speech of yours on Monday night, because I entered the Church of Christ through the gate of the Methodist Episcopal Church of the United States of America. I lived there as a boy, I came in contact with that Church; I entered the Church through that fellowship, and I thought I should like to have heard Bishop Vincent speak of what the Methodist Episcopal Church has done for America immediately after President Northrop's speech. But we have here in England, in practical working,

CERTAIN GREAT ORGANIZATIONS,

which appear to me to convey very useful lessons for suggestion at a time like this. I stand here as the representative of one of our colleges. I am officially connected with the work of the Religious Tract Society, which is practically the work of the Bible Society, inasmuch as these two great organizations both sprang out of the same desire to bring men of all Christian churches into union for Christian work upon an evangelical basis common to all. Now the work of the Bible Society, and the work of the Tract Society, is carried on by men representing the Church of England, the Baptist

denomination, the Congregational denomination, the Presbyterian denomination, and a large number of others; but as far as I am able to see, the success of their conference depends upon this: that they meet not for the discussion of doctrine, not for the consideration of church order, but for the management and development of Christian work; and if we are ever to bring the Churches of England into any healthy federation for the blessing of the people and for the advancement of the Gospel, I believe most firmly it must be done on the basis of united fellowship for work, and not simply for conference on questions of doctrine or polity. Now we have here in England, as our American brethren have reminded us all through this discussion, one great thing which does not obtain in the United States and Australia. We have a great established historic Church, and I remember very vividly Dr. Hannay, at a meeting of the Congregational Board when we were there

WELCOMING ARCHDEACON FARRAR,

and after we had heard from him a very brilliant and suggestive paper, felt bound at that time to raise his protest and say that the Church stands as a great wall, cleaving the whole of English society and the whole of English church life. There is a great deal of truth in that, but it is a truth that we need not magnify for the purpose of continuing hostility between sections. There is one way by which we can, at any rate, begin to lower the wall: we can co-operate more than we have done for Christian work. Now the fundamental condition upon which the Tract Society was founded, and upon which the Bible Society was founded, was practically this—agreement in the great fundamentals of Christian doctrine, namely, the need of the world for the Saviour, and the freeness of salvation through Christ. Even in the working of these societies there is a recognition of

ABSOLUTE EQUALITY

on the part of the workers. I am speaking here this morning to men who have had some experience in trying to bring about this kind of co-operation for Christian work, and the great difficulty is, in English life at any rate, to obtain recognition of this equality. We are sometimes treated by the Church of England as our American friends are said to treat that prophecy of Isaiah which talks about the lamb lying down with the lion, saying, that when it does the lamb will be inside; and we are very frequently treated to offers of co-operation and combination which mean, practically, this—that we, the Free Churches, are to come into the Church of England. I believe that no healthy co-operation is possible on lines of that sort; but where there is recognition of the same earnest

and simple desire for the advancement of Christ's kingdom, and the recognition of the same freedom of thought and of action, I believe there are large numbers in the Church of England who are only too willing for a wise and fruitful principle of co-operating with the Free Churches in Christian work. There are at the present day great

QUESTIONS OF SOCIAL LIFE,

the condition of the poor, the need for home mission and foreign missionary enterprise, which do not touch the ecclesiastical differences that separate so strongly the Free Churches from the Church of England; and, to echo Dr. Clifford's words, any movement that will bring together for healthy and advanced Christian work the members of these different communions on a basis of absolute equality and absolute freedom, will be, I believe, at the present juncture of affairs, a great blessing to the churches of England. And from the testimony we have received this morning we may add that it would be a great blessing to the Church of the United States and to the colonies.

The CHAIRMAN: Dr. Calkins desires to give an important notice; he may do so at this point.

Rev. DR. CALKINS: It is my intention to move an amendment to the report with regard to the continuance of the Council in 1896. As I understand, another meeting has been appointed at four o'clock, and as some of the brethren may be absent, it is only fair that I should state that I purpose moving an amendment, and several English friends who approve of it are to second it. I will not take up time in reading the amendment, but will simply say that it is with reference to providing that the next Council shall have abundant time for deliberation and for business to be instituted, after the Council assemblies.

Rev. DR. MACKENNA: I do not think that there is any need of moving an amendment at all; but it can be an instruction to that effect. However, it is hardly a wise thing to enter upon that subject here.

Rev. DR. REUEN THOMAS: As I see there are a number of real, genuine, blue-blooded Americans, perhaps, Sir, you will kindly allow me to withdraw my name. Instead of speaking myself, I would suggest that the gentleman sitting by my side, though not a member of the Council, be permitted to address you. Dr. Alexander Mackenzie, of Cambridge, is one of our most eloquent men, and I should be most obliged if he might be allowed to occupy my ten minutes.

The CHAIRMAN: The suggestion is made to the Chair that we cannot have gentlemen who are not members of the Council taking part in these discussions. The

Chair will so rule; at the same time it is quite competent for the Council to say whom it wishes to hear, and if it wishes to hear Dr. Mackenzie, though he be not a member of the Council, the Council may say so.

It was moved, seconded, and agreed that Dr. Mackenzie be invited to address the Council.

The CHAIRMAN: Dr. Mackenzie is heartily welcomed to the platform.

Rev. Dr. MACKENZIE: I thank you very heartily, but I would rather hear Dr. Thomas. I have nothing to say.

DR. REUEN THOMAS.

Rev. REUEN THOMAS, D.D.: Mr. Chairman and Brethren.—My name was sent up by Dr. Wolcott Calkins under protest, and I do not wish to speak on this occasion, although the subject which has been brought before us this morning is one in which I am deeply interested, namely, the federation of the churches. I think it is one of the most important subjects which has come before the Council, and it is one of great practical importance. I will give one illustration of the necessity in the United States for an interdenominational council. I think if this International Council should suggest that in England and in America there should be an interdenominational council to which all those questions that come up between the different bodies of Christians could be referred, it would be of very great practical service. A little while ago, I was asked, in connection with the American Sunday-School Union, to go through Minnesota in order that we might gather together congregations and preach to them the everlasting grace of God. I studied the life all through that country. I remember in one place that we came to a little town consisting of, as I was told, about 340 or 350 people.

AN ILLUSTRATION OF SECTARIANISM.

There were in that little town five spires. I asked the gentleman who was travelling with me how it came about that the people in that town were so religious. He said, "I will give you the history of this town. We commenced with a Union Sunday-school, and all the people co-operated in that work. By-and-by a Baptist said, 'Well, we must have a Baptist church,' and he got his few people together and they formed a church. The Home Missionary Society sent them out the funds to build their church, otherwise it would have been utterly impossible to have built it. Then the Methodists started, and got a few people together, and they built a church, and so on. At the time I visited that place there were five churches, and but one of the five was still open. The people

who had formerly gone to the four churches did not go to the fifth, and this gentleman told me that those people were practically infidels, that they would not go to that other church, and they could not be persuaded to go. I am sure that in many of those places Christianity gets no chance at all, the minister gets no chance, no form of religion gets any chance. Sectarianism gets its chance; but nothing else does. I am sure, if we look at the matter very closely—and it is a very serious thing indeed, this necessity for unifying that portion of our Protestantism which we can unify—something practical, as Dr. Clifford has suggested, will be done in connection with this matter. Of course, there are some people who cannot live together in unity; there are some Congregationalists who cannot do so, and, therefore, we cannot expect such to come into co-operative unity with other denominations. As regards the Presbyterianism in our American life, I suppose that we Congregational ministers feel ourselves on ordinary occasions to be as much Presbyterian as Congregationalist. I have been invited to Presbyterian churches, and ever since I have had a great deal better opinion of Presbyterians than I had before. Dr. Wolcott Calkins was a Presbyterian minister, and I could name others that are here that have been Presbyterians, and afterwards when they come into Congregationalism they do us good, because they have a tendency to produce more unity than perhaps is constitutionally in our Congregational life, although Dr. Hannay used to say about our New England Congregationalism that it was very much like Presbygationalism. However,

I LIKE THE COUNCIL SYSTEM,

and I think it ought to be adopted in our English life, for it would do a great deal of good to our churches. If you thought of instituting it I should advise you to invite over Dr. Quint to be the first Moderator. Association together in the various works, as in the Bible Society, and so on, is all very well; but, then, that Society represents individuals; it does not represent the churches as churches. What we want is something that represents the churches as churches; and I am quite sure that if we came together, and looked each other in the face, if we had a Council instituted of an interdenominational kind, it would be of exceeding great value towards bringing that unity for which we are all sighing. I think the very fact that we are longing for unity shows that Divine life has entered into us, and that that Divine life is more and more permeating our heart and mind and soul. I think it is one of the best signs of the day in which we live that we are longing and sighing for this unity. The papers we have heard this morning are full of practical stimulus, and

I hope that something else of a practical kind may grow out of them which will be of great worth to us. It may be that when we do this kind of thing some folks will say, "After all your old Congregationalism is dead, and this is a new kind of thing." That reminds me of a story about a man who, I think, must have been an Englishman, who went to one of the papers on seeing his own death recorded there. He said, "Look here, what is the matter with this? I am not dead, here I am. What have you put me among the dead for?" "Oh," said the editor of the paper, "we had the information sent to us." "Well," said the man, "I should think I can communicate the information just about as authoritatively as anybody else, and here I am; I am not dead. You will have to rectify this." "Oh no," said the editor, "we never rectify anything we put in our paper." "Well," said the man, "what are you going to do about it?" "I do not know," said the editor, "what we are going to do about it, but if it is all the same to you, to-morrow morning we will put you among the births." "I do not think it would very much matter for the death of the old Congregationalism if to-morrow morning we found in the papers they had put us among the births."

DR. BURDETT HART.

REV. BURDETT HART, D.D., said: Nothing will be received by the brethren of the Congregational faith who are not here more cheerfully and more gratefully than the result to which we seem to be coming to-day; indeed, many prayers have been offered that that result might be secured. It was expected when these representatives of all the Congregational churches came to England, the mother of the old Pilgrim forefathers, that we should come to this result. It is only a few weeks ago since I was climbing a ladder into a dimly-lighted room of an old church looking for the records of my first American ancestors. We have come home, and where should we expect to find the manifestation of brotherhood unless under the old roof-tree of our home? We cannot expect to agree—it is not in the nature of Congregationalism that there should be agreement on matters of theory and of polity. We should not be Congregationalists, we should not be Independents unless we had independent thought and action. But we can always love. We can agree to differ, and in that agreement will be found the future life of our churches. In the American War two soldiers, one a National soldier and the other a Confederate soldier, fell wounded together. They were wounded and bleeding, and the hot fever was upon them. The National soldier saw a little way off a canteen. He went for it, and finding there was a little water in it he drew himself back to the other

soldier and gave the little water to the rebel. Now, that was an act worthy of the name of Sir Philip Sidney. And so Christian soldiers, it seems to me that we can show in all our denominations the same heroic courtesy. We need it for the development of our true Christian manhood as members of different communions, but bound together under the one fellowship of the love of Christ. We need this, too, not only for ourselves, but we are at work for the perishing of the world. It is by cherishing in our souls the sentiment of brotherhood, feeling that Christ is our elder brother, that we all are brothers, and that the perishing are our brothers, that we shall come into the true Christian unity. A missionary tells a story of a gentleman climbing up one of the steep streets of Edinburgh, who came across a small girl carrying a big boy, and the boy seemed bigger than the girl. In the kindness of his heart he proposed that he should relieve her of the burden, saying that it seemed too heavy for her. But she quickly replied, "Na, na; he's na heavy; he's me brother." Now when we come into this sentiment of brotherhood we shall find that all those who need our sympathy and our help are our brothers, and that, therefore, we can labour for them. And since we have come to England we find that there are many signs that this sentiment is advancing, and that the claims of those who are working for Congregationalism in this country are likely to be realized. The invectives of leading statesmen in both Houses of Parliament against Nonconformity and Nonconformists are a sign that way. The call for the liberation of the Church from the State is a sign that way. The enthusiasm with which the spirit and names of the old English Commonwealth are received is a sign that way. I notice wherever Cromwell is spoken of that spirit seems to be roused in the commonalty. I was the guest in the house of an English gentleman who was an official of the Government, and who was not only an acquaintance, but a personal friend of your gracious Queen. In his library he pointed out to me the portraits of Hampden and of Washington, and of other men of the Commonwealth. He said to me, "These are the portraits of the men whom I teach my children to honour." Now, that feeling is abroad in England, and we rejoice at it as the sign of a time when there shall be a revival of the true Congregational spirit, which is a spirit of unity and of Christian brotherhood.

DR. JOSEPH ANDERSON.

REV. JOSEPH ANDERSON, D.D.: There are still a few in America, as in this country, who are satisfied with the present divided condition of Christendom. They look upon sectarianism as provi-

dentially ordained, and as securing upon the whole more good than evil. There are others who have escaped from that delusion, but who feel that we are hopelessly committed to denominationalism. The number of such is diminishing. I think I represent a class who are looking forward to the fulfilment of a grand ideal, who believe in the unity of the Church, and who believe that sooner or later it shall find visible embodiment throughout the world. And, brethren, allow me to say that it seems to me important that we should hold that before us as our ideal, and that it behoves Congregationalists above all men to place that ideal before them, and to move forward to its realization. I believe not simply in the federation of denominations and churches. I believe that the time must come, to be secured step by step, little by little, when the unity of the Church shall be acknowledged, when equal rights shall be accorded to all Christians, all denominations of the Christian world. I think it is worth while to consider what has been done and what is doing. To revert to the topic as we had it before us, which is in the form of a question, I want to mention two or three things that have been done in America, which have been lost sight of to some extent this morning.

OUR CHIEF DIFFICULTY

in America, so far as co-operation and confederation are concerned, is in securing union with our brethren of the Episcopal denomination. But the case is not hopeless by any means so far as they are concerned. Here in England, one of the little things which you must accomplish in order to forward the great result, is the Disestablishment of the Episcopal Church. But we have nothing of that kind to do in America. We can meet our Episcopalian friends in a different way, and on a different platform. One of the things mentioned in this connection is the co-operation which already exists between Congregationalists and others, Episcopalians included, in some of the religious services of the American churches. The American friends here know that there is a tendency to recognize more than in the past the great seasons of the Christian year. It is an interesting fact that Passion Week has in many instances been made use of by the Congregational, Methodist, and Presbyterian brethren as offering an opportunity for union with Episcopalians. A few years ago in the city of Worcester (which is well represented in this Council) I know that

A SERIES OF LENTEN SERVICES

was arranged for and carried out in the Congregationalist and other denominations, united with the Episcopalians, and that the Rev. Phillips Brooks took part in those services. The Rev. Dr. Fulton, of Boston, who soon afterwards

was elected Bishop of Nova Scotia, also went to Worcester to take part in those union services. I remember, too, that the Rev. Dr. Fulton, then of St. Louis, during the Lenten season, arranged a series of Sunday evening discourses on the Evidences of Christianity, in his own church, in which six representatives of other denominations took part, one after the other preaching sermons in Dr. Fulton's pulpit; and I know that the late Bishop Robertson endorsed and approved the arrangement. Let me now briefly refer to what the Evangelical Alliance is doing in the stand it is making for city visitation. In every instance in which co-operation has been tried the best workers in the line of city visitation were not the Baptists and Methodists, but the Episcopalians, and they joined us here in the work. Then there is another thing to which I may refer. When Dr. Thomas was speaking I wondered whether he was sleeping a Rip Van Winkle sleep five or six years ago. The principle of the Evangelical Alliance is that we shall meet on a common platform and thrust all differences into the background. A few years ago a movement was inaugurated in America of quite a different kind, indicating a further development. It was the

AMERICAN CONGRESS OF CHURCHES,

an interdenominational congress conducted by a council of twenty-five, providing a platform upon which all denominations, not only of Protestants, but also Roman Catholics, should stand side by side for the discussion of these questions upon which we differ. There was no attempt to put them into the background. The idea was that we should bring them to the front, and that, standing side by side on a free platform, we should discuss those questions with reference to ultimate practical results. Two annual meetings were held with decided success. The proceedings have been published. For two or three years past we have been in a quiescent state; but let me assure Dr. Thomas and all the rest of you, that we are not dead—we are not even sleeping, and you need not be surprised in the least if a year hence you find our name amongst the new births. Now, while I look with some doubt and suspicion upon the project of another Congregational council five years hence, I should be glad to see an interdenominational council of Christians representing all parts of the world, assembling in the United States of America five or three years hence, or when you will. I believe the next international council should include not only Baptists but Presbyterians also, and the Methodists, who are more indifferent than any others to union, and the Episcopalians, who in America crave it, and who were the most forward in our Congress of Churches, I believe that we shall yet have interdenominational councils, councils of councils, in which work shall be accomplished that means something. When.

I hear brethren talk about work I say to myself, "After all, the work referred to is here conducted by the organs of speech; and I know nothing better that the Christian Church can do to-day than to come together on some such platform as I have spoken of for the quiet and friendly discussion of the questions which separate us, which are not questions of creed to any great extent, but questions of organization, and which ought to be considered in the light of that great dawning and advancement of the kingdom of God among men. Let us remember that the kingdom of God is more than any church, and larger than all the churches, and that the great question of Christian unity must be considered not simply on the level of the churches, but in the sunlight of the great fact of the kingdom of God.

Rev. GEORGE A. GATES was next called upon, but he requested that he might be allowed to give way to Dr. Mackennal, who had also sent up, and had withdrawn, his card.

Rev. Dr. QUINT proposed (and it was agreed to) that the following resolution be referred to the Committee of Reference: "That for the better manifestation of the unity of the Church of Christ throughout the world, the International Council of Congregational Churches will heartily welcome a fraternal federation, without authority, of all Christian bodies at such early date as the providence of God will permit."

DR. MACKENNAL.

Rev. Dr. MACKENNAL: Mr. President, my dear friends,—My reason for sending in my card at a comparatively early period was that I was exceedingly anxious that the question of union among denominations should be fittingly presented on the part of those who looked upon such union with great sympathy. My reason for withdrawing my card was that I saw that there was no necessity whatever for any individual to speak, seeing that the Council was substantially of one mind upon the point. I have myself looked forward to this morning with the greatest interest, and also with a little apprehension. My interest has been deepened, and my apprehension has been removed. I should have regarded it as a very serious evil if we had done nothing more than simply affirm this morning our confidence that the existing denominations had been found to be not inconsistent with the unity of the Church of God. That is

perfectly true, but it is not the last truth upon the matter. There is another truth, I think, which is to follow upon that, that the sense of the Christian unity which has survived the existence of so many denominations, is going itself to efface the denominations and to manifest itself in a larger and more gracious way. That has been affirmed again and again, therefore there is no need (except that it would have been an ungracious thing to refuse to respond to the invitation so kindly presented by President Gates) for my detaining you. I have been struck within the last few weeks, even since the time when this programme was begun to be prepared, with the enormous rapidity with which this question is ripening among us. I believe there is no question, in reference to the religious life of England generally, and especially the life of England manifested in the free evangelical communities, which is drawing to the front so rapidly as this question of a fuller expression of the unity of the Church of Christ. I could give you many illustrations, if time permitted. One of them is this: We have actually now announced a magazine which is to be the organ of a movement of this sort, contemplating the work which is being done by different communities, and endeavouring to bring the representatives of that work together, from the standpoint of men who are distinctly working in aid of a larger fellowship of the churches. I ought not to detain the Council, but I should not do justice to myself if I did not say that the meeting of this morning has been to me the most satisfactory and delightful of all the meetings that we have held. Not that I would put others of our mornings or afternoons into the background, for the singularly high spiritual and intellectual level which some of them have reached has been very delightful, but because of the substance and matter that we have had this morning. It is a thing greatly to rejoice in, that the time is coming when our children shall grow up, we may hope, to be wiser and better men and women than we have been, because they will have the advantage of growing up in a larger atmosphere, under more catholic teaching, and also under a warmer sunshine of brotherly love.

Rev. D. BURFORD HOOKE having read a telegram from Mrs. Spurgeon stating that Mr. Spurgeon was "really better, though not yet beyond danger," Dr. QUINT pronounced the Benediction, and brought the session to a close.

AFTERNOON SESSION.

The afternoon Session was held in the New Weigh House Chapel, Rev. Dr. ALONZO H. QUINT in the chair.

The proceedings were opened by the singing of the hymn—

In the Cross of Christ I glory.

After prayer by Rev. H. FAIRBANKS, the CHAIRMAN announced the subject for discussion—

THE LORD'S DAY : ITS RELATION TO THE CHURCHES, THE NATION, AND THE WORLD.

and called upon Rev. A. LITTLE, D.D., to read the first paper.

DR. LITTLE.

The Sabbath was made for man and not man for the Sabbath. The profound wisdom and divine philosophy of these words become more evident with the lapse of centuries. This incisive utterance from the lips of the Lord Jesus released the Sabbath from the burdensome traditions and cruel exactions which had transformed one of God's best gifts into a curse, and reaffirmed its divine authority, permanent obligation, and supreme blessedness.

The essence and spirit of the Fourth Commandment are here reproduced and perpetuated. The best traditions and most inspiring memories that enrich the history of our Communion are inseparably interwoven with the religious observance of the Lord's Day.

THE SABBATH AND THE PURITANS.

The Church, the Bible, and the Sacraments were not more authoritative and holy, in the estimation of the Puritans, than the day which especially hallowed these celestial gifts to their hearts. When you can separate heat from the fire and colour from the rainbow, then may you hope to separate the quality, character and achievements of the churches of the Puritan faith from a scrupulous observance of the Sabbath.

In their resolute purpose to recover the Lord's Day from utter desecration, the English reformers exhibited much greater foresight and wisdom than their contemporaries on the Continent. A holy Sabbath was seen to be the ally of freedom, spirituality and tolerance, as a holiday Sabbath was the ally of despotism, formalism and persecution.

Hence in their heroic struggle against civil and ecclesiastical tyranny they were determined that their God-given birthright to its free, unfettered uses for spiritual worship should not be surrendered. Their courage and fidelity to conviction we honour; their memory we revere. For the magnificent legacy of civil and religious

liberty bequeathed to us by them we are grateful. As the

HEIRS OF THE GREAT INHERITANCE

the English-speaking people occupy the position of leadership among the nations of the earth to-day. They have no rival. This pre-eminence is largely the fruitage of seed sown in English soil 300 years ago by men who feared God and revered His day.

Would we know the indebtedness of this commanding race to the Puritan ideal of Sabbath-keeping, we have only to read the history of all that is highest and best in English and American civilization since the *Mayflower* sailed.

One of the five reasons that induced the Pilgrims to emigrate was their desire to secure a better observance of the Lord's Day than was possible where they were. And the one incident in connection with their landing at Plymouth which has in it a touch of sublimity, shows the heroic mould of the men, and deserves commemoration in art and song, is the spending of the Lord's Day on Clark's Island, shelterless and in a blinding snowstorm, in deference to their conviction of its sacredness.

THE SABBATH AS A GUARD TO CHRISTIANITY

Of course, the supreme factor in building those mighty empires on either side of the sea has been Christianity. But Christianity as a vital, informing force, capable of such achievement, could not have been maintained apart from the sanctity of the Sabbath. On one occasion, when an attempt was made in France to rescue the Lord's Day from its prevalent profanation, a member of the French Institute wrote: "Whenever a nation fails to keep the Fourth Commandment, Christianity ceases to exist." If these words be true, it is impossible to over-estimate the value of the Sabbath to our modern civilisation.

The life of the earth is not more dependent upon the vitalising power of the sun than the life of the Church is dependent upon the inspiring influence of the Sabbath sacredly observed.

Release from toil, religious instruction, Bible study and public worship, united with prayer and meditation at regular and stated intervals, are absolutely essential to the maintenance of a vigorous and productive church life. And these are impossible without the Sabbath specially set apart to such ends.

Surrender that, and soon the pulpit would become silent, houses of worship would close, Sunday-schools would be discontinued, the study of the Word would be neglected, the Church would languish and die.

The relation, therefore, of the Sabbath to the Church is one of life and death. They stand or fall together.

And the aphorism of Montalambert will be verified—"No religion without worship; no worship without the Sabbath."

An equally close and vital relation exists between

THE SABBATH AND THE STATE.

Popular government depends upon the intelligence and virtue of the people. Mere intelligence insures permanence to no form of government, despotic or free.

Ability without principle, strength without consecration, capacity without righteousness, genius without godliness, skill without virtue, position without character, can only equip one for wrong-doing. These, indeed, are the characteristics of the devil—strong in everything but holiness. The keener the weapon, the more dangerous in the hands of a bad man.

It has been said that no Republic has yet perished in which intelligence was not more general at its overthrow than at its founding. Says Dr. Hopkins, "No people ever have been, or ever can be, raised to a point of knowledge and virtue that would enable them to maintain permanently a free government, that is, self-government, without the circle of agencies of which the Sabbath is an essential part. Without the Sabbath and the Bible there has been no such diffusion of knowledge among a whole people as would qualify them for liberty."

THREE PROPOSITIONS.

The three following propositions are maintained by this wise philosopher and teacher.

First. That the religious observance of the Sabbath would secure the permanence of free institutions.

Second. That without the Sabbath religiously observed, the permanence of free institutions cannot be secured.

Third. That the civil, as based on the religious, Sabbath, is an institution to which society has a natural right, precisely as it has to property.

The most eminent jurists, publicists, statesmen, philanthropists and scientists are agreed in saying that a religious observance conserves the highest welfare of the State.

That careful student of the United States, De Tocqueville, said to an American, "France must have your Sabbath or she is ruined."

"The stability and character of our country and the advancement of our race depends, I believe, very largely upon the mode in which the day of rest, which seems to have been specially adapted to the needs of mankind, shall be used and observed."

This is

THE TESTIMONY OF JOHN BRIGHT.

"The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view, the observance of Sunday is a duty of absolute consequence." These are the words of a living statesman whom the English speaking people everywhere delight to honour—W. E. Gladstone.

This was the experience of Daniel Webster. "The longer I live the more highly do I estimate the importance of the proper observance of the Christian Sabbath, and the more grateful do I feel towards those who impress its importance upon the community."

LORD BEACONSFIELD

declared: "Of all divine institutions the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner-stone of civilization." "Sunday is the core of our civilization," says Emerson. An eminent judge of the United States Supreme Court makes the following declaration: "Where there is no Christian Sabbath there is no Christian morality, and without this free government cannot long be maintained." "I regard the maintenance of Sunday laws as of extreme importance—essential, indeed, to true civil liberty," says ex-Justice Strong, also of the Supreme Court of the United States. Blackstone has left on record this testimony: "The keeping one whole day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to the State, considered merely as a civil institution."

The greatest of American preachers, Henry Ward Beecher, has expressed his judgment as follows: "I think it may be shown that an abiding civilization has always gone with the Christian Sabbath, and I believe it always will go with it." A distinguished scholar and theologian, born and educated in Germany,

DR. PHILIP SCHAFF,

has given us his estimate of the Lord's Day in these words: "The Church of God, the Book of God, and the Day of God are a sacred trinity on earth, the chief pillars of Christian society and national prosperity. Without them Europe and America would soon relapse into heathenism and barbarism."

The hour might easily be filled with similar testimonies. It is unnecessary. The following is a profound saying of Burke's: "To make a government is one of the easiest things. It is only for one to command and for others to obey. To give freedom is likewise easy. It is only to relax all control and let men do as they will. But to make a free

government is the most difficult achievement of man's reason."

Popular government is never secure. There is not a free government on earth to-day which does not find itself confronted with many perplexing problems, and look with something of foreboding into the future. Eternal vigilance must, in the nature of things, be the price of liberty. This is pre-eminently

THE ERA OF THE PEOPLE.

Whatever the existing form of government, they are coming more and more to a consciousness of their opportunity and power. This movement is doubtless in the direction of progress, but it is not unattended with perils.

The mutterings of restlessness and discontent are heard everywhere. The very atmosphere is heavily surcharged with inflammable and explosive material, whose ignition is always possible, not to say imminent, and full of menace to the well-being of the State. The danger now is of moral collapse, failure in the realm of conscience. Ignorance and pernicious teaching make men the swift and easy prey of political charlatans and demagogues.

They bawl of freedom in their senseless moods, And still revolt, when truth would set them free.

Licence they mean when they cry liberty.

Self-control, respect for law, the correlation of duties with rights, a sense of personal responsibility, and reverence for God, the alphabet of good citizenship, are principles of which many know nothing.

How are such sentiments as these to be inculcated? There is no single agency so potential as the Sabbath and the agencies that cluster around the day. The Sabbath is the great institute of democracy—the one day when every man, servant and master, who recognises the Fourth Commandment, is reminded of his essential equality, in the sight of God, with every other man. Summoned once a week by the Divine command into the presence of the King of kings, the factitious and fictitious distinctions of earth fade away. Thus the Lord's Day becomes an excellent school of good citizenship. A careful observation will show that absolutism and anarchy abound where the holiday Sunday prevails; while liberty under law thrives best in those countries where the Lord's Day is most sacredly kept.

THE SABBATH IN DANGER.

But this stronghold and guardian of the Church and State is in imminent peril. There is danger of its complete overthrow. The assaults from its enemies are manifold and terrific. The defence by its friends is too often feeble and ineffectual. The prevalent mania for money and pleasure—the madness of the hour—is well-nigh irresistible,

and, like the hissing lava of a volcano, threatens to burn and destroy all the life and beauty that adorn the sunny uplands of our Christian civilisation. Into the whirling, swirling maelstrom of money-making and pleasure-seeking multitudes plunge, seven days a week, the year round, until nature, armed to the teeth with penalty, demands relief and makes instant reprisal for violated law. This

WIDESPREAD INSANITY

feeds and fattens upon excitement, and is only exasperated by repose. Hence the Sunday newspaper, Sunday trains, Sunday excursions, Sunday amusements, and Sunday saloons, appealing as they do to this feverish passion for money and pleasure, constitute a confederacy of almost restless power for the destruction of the Lord's Day. The friends of the Sabbath may well stand appalled in the presence of a combination so Satanic and strong.

This unhallowed temper of the times betrays even good men into a violation of the day, in order to meet what have come to be regarded as the exigencies of business, some of whose inexorable laws seem to supersede the moral law. Add to this a growing

LAXITY OF SENTIMENT AMONG CHRISTIAN PEOPLE,

and there is sufficient occasion for alarm concerning the preservation of this blessed day. For Great Britain and America, which stand confessed before all nations as Sabbath-keeping peoples, it will be most fortunate if they escape the blight and curse of the Continental Sunday, which Hallam calls "the holiday of despotism." The poison of that Upas tree is so rapidly vitiating the blood of the American people that the possibility of its elimination, and the recovery of the nation to the healthful traditions and invigorating practices of an earlier day is sometimes doubted. It may, however, be said, on this side the sea, that there is a resolute purpose over there to keep America, in the best sense, *American*.

WHAT CAN BE DONE?

There is only *one* question that need occupy the attention of this body. It is this: What can be done, and done speedily, to save, to the Church and to the State, their best friend—the Lord's Day?

The relation of the Sabbath to the Church and State is as obvious as it is essential. What, under the law of reciprocity, is the relation of the Church and State to the Sabbath?

In this hour of peril, how can they re-enforce and strengthen their most serviceable ally? To the Church and State the Sabbath might well say, "Stand by me, and I will stand by you. Guard my sacredness, and I will protect your honour; defend my rights, and I will guarantee your purity, your prosperity, and your perpetuity."

THE THREEFOLD DUTY OF THE CHURCH.

The duty of the Church in relation to Sunday observance is threefold :—

1. The first duty is to **LEAD** in the matter. For to it belongs the place of leadership in all moral and religious reforms. Upon the watch-towers it stands, solemnly charged with the duty of sounding any needed alarm and also of echoing any inspiring word of hope. It ought to be at the head of the column, in the forefront of the battle, choosing its position and keeping easy advantage of the foe.

Unless the Church can save the Sabbath, it can neither save itself nor the world. On such a theme and in such a cause

'Tis impious to be calm.

There are six indispensable qualifications for leadership, viz. :—Union, courage, perseverance, consistency, self-sacrifice and patience. These the Church ought to possess and exhibit in the inauguration of Sabbath reform.

2. The Church ought to furnish the right kind of teaching on the subject of Sunday observance.

I do not mean make the doctrine. This is not the prerogative of the Church. But it is the prerogative of the Church to ascertain from the Word of God, and elsewhere, the authority for the sacred observance of the day.

Unhappily, there is wide difference of opinion on this subject; those who attempt to defend and maintain the sanctity of the day must be able to set forth clearly the grounds for their action. There is much embarrassment. We suffer from uncertainty as to our positions and lines of defence. There must be bedrock somewhere. The things that cannot be shaken must be ascertained.

What does history teach? What is the voice of the Church? What is the testimony of science? Above all, what, fairly interpreted, is the teaching of the Word of God? Where rests the ultimate authority? What is the distinction between the civil and religious Sabbath? These are questions for the Church to answer, and when the answer is fully, fairly made, I am sure the irresistible conclusion will be reached that the reason for the sanctity of the Lord's Day is embedded in the nature and needs of man, in the best interests of society, in the necessities of Christianity, and in the moral law of God.

And some phase of the many-sided argument will certainly appeal to every considerate mind. In seems to me, however, that the Church ought to maintain the position that the sufficient reason for keeping sacredly one day in seven is because God commands it, and, therefore, Sabbath desecration is a sin against Him. More stress should be put upon the ought, the sense of obligation.

3. The third duty of the Church, more

difficult and more important than any other, is to be right in its practice, to adorn its teaching by right living.

A good way to promote Sabbath-keeping is by keeping the Sabbath. I incline to think that here is the weakness of the whole matter. Says one writer on this subject, "The greatest obstacle to Sabbath observance to-day is the thoughtless habits of Christian people themselves." The attitude of the Church towards Sunday business, travel, pleasure, holding office and stock in corporations that work on Sunday demands constant watchfulness and inspection and perhaps readjustment.

I suspect there are business complications and associations and alliances and entanglements in which good men are involved, often against their personal preference, which embarrass them and impair their influence on the whole question. "Physician heal thyself" is an adage whose force many of us feel when we come to prescribe for others. It is a pure church, free from all unhallowed alliances, free from all entanglements with the world, that goes forth "fair as the moon, clear as the sun, and terrible as an army with banners."

If it is not made clear to us in precisely what way of privilege we are at liberty to walk, should we not be safe, in view of the appalling laxness that everywhere prevails, in erring on the side of greater strictness rather than greater liberty in keeping the day? Would not such an example be healthful and tonic? Of course we are not under law, but under grace. We have the liberty of children in the Father's house. Let that liberty be used to the honour of Him whose children by adoption we are.

THE DUTY OF THE STATE.

First of all, its functions and limitations with reference to this matter should be ascertained. It has functions and duties from which it cannot absolve itself. For there are now few who sympathise with the theory of J. Stuart Mill "that legislation respecting Sunday is an illegitimate interference with the rightful liberty of the individual."

In the interests of self-preservation, good order, and for the protection of its citizens in the full enjoyment of all their rights and liberties, the State is bound to make all necessary laws. Men have a right to be protected from the physical and moral debasement which come from uninterrupted labour, and also in the privilege of a peaceful observance of the day, if they so desire, for worship. Sunday sentiment ought to be crystallised into Sunday laws. Above all, without fear or favour and in the spirit of absolute impartiality, the State ought to enforce the laws. If this were fearlessly done, a mighty transformation would speedily be wrought—at least, in the United States.

NOT SURRENDERED THOUGH IMPERILLED.

But while the Sabbath is seriously imperilled, it is by no means surrendered. There are signs of promise in the sky. The movement of the working men, the working men have the floor and the rostrum and the press in these days. They are at the front everywhere. They are learning valuable lessons. And, among other things, they are learning that the Sabbath Day is their best friend, that they have an inherent right to it as a day of rest, that seven days' work each week is robbery, and must end in their receiving only six days' wages, that more work and better work can be done in six than seven days. Hence there is a

GENERAL UPRISING AMONG THE LABOURING CLASSES,

2,500,000 of whom in Great Britain and the United States are now deprived of their Sabbath rest, and they are demanding their rights in this matter. The same condition of things exists in Germany. On the other hand, employers and managers of great corporations and companies are beginning to see, on ethical and economical grounds, not only the injustice involved in demanding seven days' work a week, but also that much of the work thought to be necessary can be postponed to actual advantage. The testimony of Sir Robert Peel, who said "I never knew a man to escape failure in either body or mind who worked seven days a week," is coming to have weight. As also that of Humboldt, who said, "It is as unreasonable as inhuman to work beyond six days weekly." Those whose sole occupation it is to make money are gradually coming to see that

IT PAYS TO KEEP SUNDAY.

The universality of the awakened interest on this subject appears in the International Commissions which have been held, within a few years, for conference on this matter in many lands. This is an age of facts. There is a vast accumulation of facts, gathered from a thousand authoritative sources, concerning the need and value of keeping one day in seven as a day of rest. These facts touch the things most vital in our civilisation, such as health, wealth, home, education, temperance, the training of children, morals, public security, and church life—in short, manhood in its totality and full-orbed completeness.

FACTS POINT IN ONE DIRECTION.

And they all point in *one* direction—the value of obedience to the spirit of the Fourth Commandment. When all the guide boards point in the same way, it must be the right way.

Let these multitudinous facts be disseminated and set on fire, and they must produce conviction. Take this fact, the recent reduction by France and Italy of the

physical standard of soldiers. The holiday Sunday not only impoverishes but also dwarfs a nation.

Then, it is encouraging to know that the great mass of the Anglo-Saxon race still have a deep conviction that the pursuit of work or pleasure on the Lord's Day is wrong. The Christian people of England have more than once of late shown their capacity for righteous indignation when their moral sense is outraged, even though the outrage be perpetrated by those in high positions. This

WHOLESOME ETHICAL FEELING

is one of the very best conservers of the national life. While it exists public agitation, through the Press, the pulpit, the magazine, for the creation of right public sentiment on the Sunday question or any other needed reform will not be in vain. The best sentiment of English and American life is altogether in favour of keeping the Fourth Commandment.

When the 50th Congress of the United States adjourned, it had received a petition for a law against needless Sunday work in the mail and military service and inter-state commerce that represented more than 10,000,000 adult petitioners.

The managers of the great railroad corporations are slowly making the admission that their Sunday business might be greatly reduced to good advantage.

Then, very much must be made of

THE CHRISTIAN SENTIMENT

and the unseen allies in the struggle. The evangelical churches, under the inspiration of the Holy Spirit, thoroughly awakened, thoroughly united, thoroughly in earnest, panoplied in spiritual armour, are almost invincible; while the mountains are full of horses and chariots of fire to the anointed vision. In Christ's name victory is sure.

GREATER BRITAIN MUST LEAD.

One hundred years ago, the English-speaking people numbered 22,000,000. Today they number 115,000,000, and are growing at the rate of 1,000,000 a year. The English language now sways over one quarter of the world and much more than that proportion of the thinking power of the world.

In the providence of God this puissant race is called, as no other nation is, to inaugurate the movement and marshal the forces that shall issue in the world's redemption. Foremost in wealth, in prowess, in enterprise and power, it ought to be foremost in wielding the agencies needful for the subversion of all evils and the establishment of righteousness and peace. The Anglo-Saxon race commands the future, and will set the fashion in manners, morals, government and religion for the world. It may well aspire to be universal dictator in

the realm of morals and religion. Thus richly dowered, its influences and example are instantly felt around the globe.

The United States is making preparations for the Columbian Exposition in 1893 at Chicago. At every international exposition the English and American departments have been closed on Sunday. And it has well been said that "the silence that has prevailed throughout the day amid these Anglo-Saxon exhibits is

"A VOICE THAT HAS GONE THROUGH ALL THE EARTH."

We feel that it will be an insult to an honoured ancestry; a pitiful commentary on the genius and fundamental principles of our American institutions; an almost irreparable blow at law, good order, liberty, and the Church of God; a humiliating spectacle to the world; an indelible stain upon our fair escutcheon, if this coming exposition is allowed to be opened on the Lord's Day.

Why! even China, out of respect for Western nations, has closed its offices on Sunday, and likewise sent a petition against opening the gates of the Columbian Exposition on that day.

Dear brethren and friends of Great Britain and the Colonies, we desire to invoke most earnestly your co-operation and aid in resisting the desperate attempt of the servants of Mammon to open the exposition on Sunday, thus breaking down the nation's best defence, swelling the tide of vice and sin, disturbing the peace and quiet of a great city, and dishonouring the God from whose lips has gone forth a declaration, verified by the history of six thousand years, that the nation that forgets Him shall perish.

DR. ROSEBY.

Rev. T. ROSEBY, M.A., LL.D., read the second paper:—

Presuming that my friend Dr. Little would deal with the Lord's Day *inter alia* in its religious relations, I have thought it best to confine myself to the latter part of our theme, as announced in the programme—the Lord's Day in its relation to the nation and to the world.

And I propose to deal rather with the general principles that underlie the Sabbatic law than with the letter of the law itself. So considering it, there are two aspects of the law which come into striking prominence. First, the law of the Sabbath as prescribing Rest. Second, the law of the Sabbath considered as a law of human kindness.

I. AS PRESCRIBING REST.

I. It is a remarkable fact in the Mosaic Economy that while the sanctity of the

Hebrew Sabbath is guarded by the most stringent precepts and enforced by the severest penalties, there were no religious or ceremonial ordinances specially appointed for the Sacred Day. It was ordained as simply a day of rest.

This special character of the day as a Day of Rest, rather than as a Day of Worship, is distinctly set forth in the express terms of its institution: "Six days shalt thou labour and do all thy work, but on the seventh day thou shalt rest." It is even alleged that the Sabbath Rest was sanctioned, as it were, by the sublime example of the Creator Himself, who "*rested* on the seventh day," which He therefore "blessed and hallowed."

Now, without allowing ourselves to be drawn into the controversy which has been raised as to the perpetual obligation of the Mosaic Law of the Sabbath; nay, if even we take the bold position of the Apostle Paul, and hold that "he that regardeth *not* the day, *to the Lord* he doth not regard it"—we may still take our stand on the foundation principle which the law of the Sabbath was intended to symbolise, and feel the ground firm and immovable beneath our feet. A principle is a deeper thing than a statute. When the local and temporary accidents of a statute have fallen away, the principle that underlies it may yet remain.

The Sabbatic law, then, in its permanent substance, is a Divine and authoritative statement of the need and the duty of rest. Its *raison d'être* lies deep in the needs of human nature and of human society itself.

Let us discuss the subject in this light; and let us take for our point of view the situation of this closing decade of the nineteenth century. If there is one thing in

THE PRESENT INDUSTRIAL SITUATION

which stands out more clearly than another—and the law of the Sabbath, be it remembered, is above all things an *industrial* law, dealing with labour and rest—it is the fact that without a considerable reduction in the hours of labour there are at present too many hands to do the world's work. The truth is that machinery during the last fifty years has so facilitated production that on an average one man is now able to do the work of ten. In some departments of production—in textile fabrics, for example, which are almost half the material concern of human life—a thousand men a century ago could scarcely have done the work that is now done, and better done, by the hands of one.

As a result of this enormous expansion of productive industry, we find that, notwithstanding the greatly increased demand stimulated by the facility of supply, there are still too many hands to do the work. The constant complaint of the toilers of the world is *want of employment*. The complaint arises not only in the densely-populated regions of the old world, but in the

vast spaces of the great republic of the West, and in our own newest world of Australia.

There, as here, the industrial problem is, how to find occupation for the people. For there is no denying the fact that the introduction of machinery, and the constant improvement of machinery, tends not to alleviate, but to intensify the agony of competition. We see the operation of this tendency not only in the larger centres of population, but even in the most remote. In the great cattle ranches of America, in the great sheep stations of Australia, on the American prairies, now coming under the plough, and in the lovely fertile plains and valleys of New Zealand, we are finding that the barbed wire fence is dispensing with the shepherd, and the sheep-shearing machine reducing the number of station hands; that the steam plough, the reaping and binding machine, and the steam thresher, are enabling the large pastoralist and the large agriculturist to dispense more and more with human labour. We are everywhere getting steel and fire, steam and electricity, to do the work which used to be done by human hands.

It is true that demand has risen, and still continues to rise, with the increased supply. It is true that the wants of mankind multiply with the means of gratifying them. But they still cannot keep pace with the enormously-expanded productiveness of this era of machinery. And we are finding ourselves face to face with that strange portent and anomaly called "Over Production." Let us understand that by that we do not mean simply disproportionate production. The overproduction is going on in every department of human industry. London has thousands of *houses* more than it has people to occupy them, with all its expanding population. So has Sydney, so has Melbourne. So, I doubt not, has New York. At the same time that the Australian pastoralist is eagerly seeking new markets for his wool, the Manchester manufacturer is deluging the markets of the world with textile fabrics, the New York traveller is trying to force a trade in Paris and Milan, and the American agriculturist is at his wit's end to know where to sell his breadstuffs.

Look at the situation. Enormously as production has been stimulated and expanded, the competition among the producers grows more and more agonising. You can easily enough understand how the iron-worker who leaves Glasgow for Australia, because there are too many iron-workers there, and who finds that employment is as hard to get on the banks of the Yarra as on the banks of the Clyde, begins to think that somehow there must be too many people in the world.

That is the explanation of the all but universal prevalence of the fiscal principle known as Protection. Every student of political economy knows

that the principle can only defend itself on grounds that are local and temporary; that immediately you give it universal application you find you have reduced it to an absurdity. But you can easily understand how the clamour arises; and you can see how plausibly it justifies itself. "I like to see those chimneys smoke," said M. Thiers. We can understand it. Men out of work naturally resort to any and every possible means of keeping what work there is in their own hands. The problem to be solved is how to find work for this superabundant labour.

THE LESSON OF THE SABBATIC LAW.

But now see how the principle of the Sabbatic Rest bears upon all this. Go to the heart of that Law of the Sabbath, and see how it rebukes the economic system which creates these difficulties. Read between the lines of that Fourth Commandment, and it has for our age this message:—"You are working too hard, and working too long. Distribute this labour more equably. Absorb your unemployed labourers. Get rid of that stubborn factor in the industrial situation, so hated and execrated by working men, the element of 'unorganised labour.' Lessen this unwholesome strain of competition. Give every one a chance. Give labour more rest. Reduce the hours of labour." That is the lesson which this Sabbatic law is sounding in the ears of this closing century.

For what purpose has God bestowed upon the human family this wonderful boon of mechanical invention, except to take the strain off the back of labour? If these labour-saving contrivances are not used for their Divine purpose of abridging the hours of human toil, they simply make seven times hotter the fires of competition. They do that in spite of the increased demand evoked by the facilitated supply. Let us read their meaning aright. It is a new version of the Fourth Commandment. It is the Fourth Commandment expanded to the needs of the modern world. But it is the old Commandment still, and its word is a word of rest. I admit that, as things now stand, to reduce the hours of labour from ten to eight, from eight to six, perhaps from six to four, would mean a much more radical change in our social conditions than some of us are prepared to concede. I am told that invested capital cannot carry on with a reduced return. I know that perfectly well. But there is another factor—a constantly encroaching factor—that can stand such a reduction, and ought to stand it. That factor is Rent. Means will have to be adopted to redress the conspicuous wrong which gives all the increments of value to those who hold a monopoly of this planet's land, and which refuses to allow the toiling masses to get the benefit of those great mechanical inventions which Divine Providence has

bestowed for the very purpose of alleviating their prolonged and exhausting toil.

Thank God, this principle of the Sabbath Rest is steadily winning for itself this larger space and sphere.

In my own country the hours of labour are all but universally fixed at eight hours a day, and all over the English-speaking world we are gradually recovering at least a moiety of the Jewish Sabbath; we are securing to toiler in field and warehouse and office alike, as a time for recreation and rest, the Saturday half-holiday.

II. AS A LAW OF HUMAN KINDNESS.

II. But I now pass on, still keeping specially in view this wider application of the Sabbath rest to the nation and to the world, to notice another thing. This industrial law of the Sabbath is not only rooted in the physical and social need of rest. It is also a law of human kindness. Beneath the formal statute there lies a principle of Altruism, "that thy man-servant and thy maid-servant may rest as well as thou." And here, as before, the principle is larger than the statute. We find ourselves, in fact, face to face with the golden rule: "Whatsoever ye would that men should do unto you, do ye even so unto them." The modern world is a good deal occupied with the adjustment of relations between master and man: between mistress and maid. You have a Labour Commission sitting here in London. A similar Commission has just concluded its labours in my own country. The world is full of these labour conflicts. The principle of their solution is that of the Sabbath law. It is a principle—in the noblest sense of a much-abused word—a principle of equality. It is a principle which should render impossible a condition of society like our own, wherein one man counts for a thousand men, and another for but the thousandth part of a man. It is a principle which should bring within more reasonable limits the ominously widening disparities of our modern life. Incomes of a million a year at one end of our social scale are not quite safely equilibrated by a million of paupers at the other. The elaborate newspaper reports of the gorgeous display of Imperial pageantry through which we have just passed—diamonds, and dresses "sown thick with Orient pearl"—reads not well by the side of the story of "Darkest England," or of the story, as it is being slowly unravelled before our Labour Commissions, of the helpless and hopeless condition of multitudes of God's best and bravest children.

"That thy man-servant and thy maid-servant may rest as well as thou"; that the vast wealth created by the toiling masses of the modern world, never anything like so vast as now; the work of each man, aided by machinery, never before producing *one-fourth* as much as it produces now; that the

vast wealth thus created should be the means of opening a path of industry, of usefulness, and of happiness to every unit of the mass; that the beneficent effects of rest and leisure should be shared by all; that the refinements of life, its scientific, literary, and æsthetic culture; the beauties of nature, the enjoyments of art, the education of travel should no longer be the peculiar possession of a few, but accessible to all—that, writ large, is the meaning of the Fourth Commandment. There is wealth enough in the world for all this, if only it was more equitably distributed. The world could never better afford to bestow these blessings upon its children. The means are there; let us make no mistake about that; and it is by reason of the very labour whose discontent makes for us our present difficulties, that the means *are* there. What is wanted is the Christian conscience; what is wanted is a sense of "the kingdom of God and His justice;" what is wanted is a more adequate understanding of the golden rule; what is wanted is the putting into living practice of this principle of the Sabbath law, "that thy man-servant and thy maid-servant may rest," with all that that rest implies, with all that that rest will bring, "as well as thou."

There is no disguising the fact, my brethren, that there is something in the economic condition of modern society which makes all the increased labour and productiveness of the worker still inadequate to raise him. He toils and toils, yet the record of "Six Centuries of Work and Wages," as told by Professor Thorold Rogers, is that he remains substantially where he was. He adds the labours of wife and children to his own, but is none the better. He turns Sunday into a week-day, as in Naples, as in Paris, but his seven days' work brings him in no more than the labour of six. That is the crux of our labour problem. And the only remedy is to get back to the principle of this Sabbath law. This principle of "as well as thou"—this principle that every man should count for one in this world as well as in the next; this principle which, by conceding adequate rest to all, solves the problem of labour for each.

DR. BEVAN.

I think Dr. Roseby has shown that the Sabbath is part of the new object which the Church is beginning to learn that she is put here for. She is put here not only to save herself but men, and until we apply the great law of the saving of men to all cases our forms of church life will have utterly failed. We are very anxious, in the great questions of the day, to conserve the land—that has been very well taken care of—we are very anxious to preserve capital, and no man cares about investing his property unless he is pretty sure that it shall be returned to him intact, as well as the

interest; but we are forgetting that in saving the capital we are wasting men. Taking the average man, what is he fit for when he is fifty? He is generally worn out. The great difficulty in Melbourne to-day is, how shall we find out labour suitable for the men who are worn out in the work they had engaged in, in competition with the younger men. The average time of labour for the great mass of the population is from 16 or 18 to 45 or 50, or thereabouts, and I maintain that there should not only be the return of the capital, but there should be in the expenditure of that man's toil the saving of that man's life, and that he should be able to realise such a saving that he should be able to live without the fear and anxieties that afflict the older poor. You have no business by the excessive hours of labour to use up the labourer, and the point at which we can as a Christian Church bring this matter before the labouring man and begin to help him is to show that the Sabbath is the Divine root of this great question. I am afraid, by the look of the meeting, there is a lack of interest in the question. It is thought it is a fought-out thing, but it is not yet fought out. It is one of the most living questions which the Church of God can approach; but you have to approach it in the light of the great principle all along the line of the Gospel which we profess to preach—a Gospel which is not only for the souls, but for the bodies of men. May I say to those who represent America the question is a very serious one in that land, which is so growing by the importation of a population which has never known the blessings of an English Sabbath? Coming from Melbourne I was painfully shocked by the kind of Sunday that I saw in some of the Western States. The Church is utterly overwhelmed by the sort of Sabbath that is going on there. Work was going on in San Francisco, I heard the hammer and heard the nail. Sometimes it is heard in Melbourne, but it is always done with the thought that it is a wrong to the Sabbath, which is the very hope and safety of the working man. When I saw the pouring out of the people to the great game of base ball on the Sunday I felt that the old rules of Sabbatic rest had disappeared from the life of that city, and the sounds of the church-going bell were entirely lost. The question has to be very carefully considered by those of us who belong to these new lands, and these new populations which are pouring in, and the question is a serious one for our Australia and for America, and even for many of the rapidly changing conditions of this Empire of England. Let it go out from this Council that we are here to discuss a question of this sort, not in the light of old doctrines, not in the light of old Puritan feeling, but in the light of that new sense of what we owe to men as men; not simply God save man as man, but God save the people. If the Church does not make her stand

against the waste of human life you have lost the people.

THE CHAIRMAN: There is a card upon the table, namely, Dr. Kennedy's, but the Chair regrets to say that there is a special assignment for four o'clock, and it is now four o'clock.

A DELEGATE: I think we had better give five minutes to the venerable Dr. Kennedy.

THE CHAIRMAN: The Chair cannot take any motion unless it is formally made.

DR. NOBLE: I move that the order of the day be set aside for ten minutes in order that we may hear the brother whose card has been sent up.

The motion was carried.

DR. KENNEDY.

Rev. Dr. KENNEDY: I shall not occupy one-half of the ten minutes. There are great questions suggested to us by the subject which has been discussed this afternoon, as, for example, what we as Nonconformists can legitimately ask or expect the State to do in this matter. It is a most difficult question, on which I will pronounce no opinion, because I have no time to argue it. Another question which arises very naturally is how far can we defend the religious obligation of the Lord's Day if we separate the Lord's Day from the original institution of the seventh-day rest. Another question arises, how far the teaching of our Lord Jesus Christ affects our conception of the ancient law. My own conviction is that Christ did not abrogate the ancient law; He condemned the interpretations of that law which were common in His time among the Pharisees; but in asserting the great principle, that the Sabbath was made for man, and not man for the Sabbath, I take it that He reasserted the original principle of the ancient law. For my own part, I am content to look at the matter simply in this light. It is universally admitted that physical rest other and more than the nightly rest which we enjoy in sleep is needful for the health of the individual and for the good of the community. That has been established before Parliamentary Commissions, by the evidence of practical men, and of medical men. I ask, how comes it to pass, if our nature and society do essentially require a seventh day's rest, that Moses in those long gone by times discovered that wonderful fact and principle, and enacted a law which embodied it? My conviction is that it was not the wisdom of Moses which discovered it; it was He who made man and knew what was in man, what man is, and what man needs, who gave to Moses a law which in its very essence and nature is of permanent force, a law which established one of the

most beneficent institutions God has given to man. The essential law of the Sabbath, I take it, is coeval with the race itself, and that it is God's will that it should be perpetuated so long as man is on the earth, and needs the rest of mind and the worship which goes along with the rest. I believe that the law given of old, in its essence and principle, is binding, and will be binding, and that the nation that knows the law and tramples on it, or disregards it, is a nation doomed to perish.

MR. S. B. CAPEN.

Mr. S. B. CAPEN: Mr. President and gentlemen of the Council,—I am charged with the pleasing duty of bringing forth the report of the committee which looks to the providing for a future International Council. It seems to be almost a unanimous feeling that we should be false to our principles if we did not, before our adjournment, make some provision for a future gathering. Section I. says:—

The influence of this international gathering of representatives of associations of Congregational churches has been so hallowed in reference to brotherly fellowship, the uplifting of devout thought, the enlargement and quickening of practical Christian purpose, that the Council ought not to separate without making provision for the summoning of another International Assembly, similar in its general character, and with such improvements as the experience of this Council may suggest.

Almost the only criticism I have heard made is that the programme provided this year is too full of subjects to give time to the brethren for the interchange of experiences and mutual discussion. As a member of the American Committee of Arrangements, I am one of the chief sinners, and as such I am ready to receive pardon at your hands. The year has been fixed at 1896. It is fair to say that others think that 1897 or ten years hence would be better, but we are making history very fast in these rushing, closing years of the nineteenth century. There will be many questions to discuss five years hence. The place of meeting has also been fixed as in the United States of America. Those of us who are from across the sea have heard of English hospitality; we know by experience now what it means. Everything you could do for our comfort, pleasure, and profit has been done, and we from America are eager to have the opportunity to return the welcome, and show you how we appreciate your courtesy. We have not as many things to show you there as you have here, but we have Plymouth Rock, and a few other things on hand; and we will show you how strong the bond of fellowship is round the globe. We will try when you come to be as appreciative and faithful in our attention to you as you have been to us. We cannot say we can do more. I

move, therefore, Mr. Chairman, the acceptance of the report of the committee, and the adoption of this recommendation.

REV. R. LOVETT.

Rev. R. LOVETT: I second the motion. I owe this privilege largely to the fact that I happen to be a member of the Committee of Reference, and the secretary felt that it should come before the Council with all due form; but I should not like the seconding of a resolution of this sort on the part of an English member of the Council to be merely a matter of form. I think, in speaking for the English brethren, I may say that we are deeply thankful to God for the Council. We think it has been a great success. Perhaps its most conspicuous success is its existence. The fact that the first great International Council has been held is a very significant mark of success. Then I think one ought not to allow an opportunity of this kind to slip without expressing our sense of gratitude to the American and Colonial brethren, who have made far greater sacrifices in order to be present at these meetings than we have, and who certainly have contributed very largely indeed to the brightness of the meeting, to the hopefulness of the meeting, and to the permanent usefulness of the meeting. I cannot help feeling that we shall all probably agree in the view that this series of sessions has been rather experimental. We have been feeling after rather than realising the true idea of a Council, and when we meet, as I hope we shall, in five years' time in the United States, we shall then have the opportunity of benefiting by the experience of this meeting. That is one of the arguments I am inclined to use for an early assembly of the Council. The committee have not seen fit to endorse Dr. Bevan's suggestion that the next meeting of the Council should be in Jerusalem. No doubt that is the ideal situation, but if we want to see object-lessons that are useful, I think the United States is the place of all places to go to. I had the pleasure to travel through it last year, and in the present juncture of educational and social questions it is an education simply to travel through it, although I agree with Dr. Bevan that our American brethren have very serious problems to settle in the future.

The CHAIRMAN: The motion before us is of a twofold nature—for us to accept the report of the committee, and for us to accept the resolution.

The committee's report was then read; Section I. as reported in Mr. Capen's speech; Sections II. and III. as follow:

II. The year of assembly should be 1896.

and the place of assembly the United States of America. III. The Nominating Committee is hereby instructed to nominate a committee of fifteen; of whom five shall represent the British Isles; five the United States of America; and five the other parts of the world; which committee shall make all necessary arrangements for the next Council, including the basis of representation; and that any vacancy occurring in the committee after its appointment should be filled by that section of the committee in which it occurs.

Rev. Dr. CORNISH: I simply rise to ask that I may have the privilege of supporting that resolution. It has been moved by a gentleman from the States, seconded by an English brother, and it is meet that it should be supported by one from the Colonies. In doing that I want to express my gratitude for all the kindness I have received in common with all who come from the States and the Colonies. You have treated us most hospitably; in fact, being a lean man as I am, I do not know what would become of me if I had a few days more of your treatment. I think the five years' limit is not a whit too short a time, and that the sooner we have a repetition of a Council like this the better. It is the most important event that has occurred in our history as Congregationalists—I should not like to say for how many years. At all events the success of this Council, I think, recompenses all the trouble and anxiety, and they must have been very great, of those of our brethren who have had the matter in hand.

Rev. Prof. BENTON: The year 1896 will be a Presidential election year in the United States of America, and if you are as much of a Democrat as I am, you will know that we do not want the International Council in the midst of that campaign. I would therefore prefer that it should be 1897 instead of 1896. I would like also to say that we ought not in appointing a committee to ignore the National Council of the Congregational Churches of America, which will be in session in 1892, and in 1895, if everything goes on as usual. I move that it be 1897 instead of 1896. I do so partly to avoid its coming in the Presidential election year, and if we can have it at San Francisco that will be the next best place to Jerusalem.

Rev. S. PEARSON: Some of us Englishmen would like to see a Presidential election. If the first proposition is before us I should like to make one remark. With regard to the discussion this morning, I think we are all agreed that Dr. Clifford appealed to our heart and judgment alike when he asked why the Baptists were not included in this Council. I see some ambiguous phrases are proposed which are intended to cover it, but I should be inclined to move to ask the committee to include the

Baptists in the next International Council. It is perfectly true that there are in America special difficulties which do not exist in England. If you need a special instruction I am prepared to move—it will, perhaps, be a rider to the first resolution—that the committee be specially recommended to include a representation of the Baptists in the next International Council. I am, of course, under your orders as to how to bring this before the Council.

The CHAIRMAN: The motion is to amend by striking out 1896 and substituting 1897.

Rev. Dr. HAZEN: I second Professor Benton, though not with the entire certainty that 1897 would be better than 1898 or 1899. Unless our English brethren press the point that they want to come in the midst of a Presidential campaign, I agree it is better that they should not. It is a very grave matter to assemble such a body as this, and we ought not to make it too frequent. The churches, of course, must meet the responsibility, and they will become restless if we request that the meetings should be too frequent. The benefit of this body lies in its existence, and whether the next meeting shall be in 1896, or 1898, or 1899, will be a comparatively small matter in comparison with its force and power throughout the world. For myself, I would prefer 1899.

Rev. Prof. BENTON: I think seven years is a very good number to go by. That would bring us to 1898.

Rev. Dr. HAZEN: I second 1898.

Rev. E. LYMAN HOOD: I have just a word to say on this question. In talking with the younger delegates of the body, I find they are almost unanimous that it would be a mistake to have this Council in five years. The influence of this Council depends on its extraordinary character, and if we make it commonplace it loses its influence. Some of us have travelled weeks to reach this Council, at great expense. I have tried to make an approximation of the expense, and, as far as I can figure it, it is nearly £14,000 or 70,000 dols. One brother told me, a few hours ago, that the people of Australia gave him £200 to come to this Council, and I am quite sure that the churches gladly give the money; but, nevertheless, the fact remains that if we make this commonplace, or put it at too frequent intervals, there will be an impression throughout the churches that it is not worth the cost, and that would be a very serious thing indeed. I favour the year 1899.

Rev. Prof. BENTON: I accept that.

The CHAIRMAN: That is the question now before you.

Rev. M. DEXTER: I move that the date of

the next Congress be left to the committee to be appointed.

The CHAIRMAN: It is moved to amend and strike out the year 1899, and leave it to the committee. The resolution will then read, "Such year as the committee to be appointed shall determine."

This was carried.

The CHAIRMAN: The whole subject is now before you. Did Brother Pearson desire to make an amendment?

Rev. Dr. GILBERT: I, for one, think that the objection to the International Council meeting in America about this time in the year of the Presidential election would be no great objection. There would be presented an object-lesson which could not but be of interest to all our foreign brethren. Then it does seem to me it is well to meet as early as that. It has been well said that we are making history very fast, and the conditions of society and the Church are changing so rapidly that we may be quite sure that there will be questions burning enough and important enough for our deliberation at that time. At the same time I approve of the motion which has been just passed.

Rev. S. PEARSON: I beg to move that the committee be specially instructed to include, if possible, a representation of the Baptists at the next International Council. I think if our feeling is so warm as it was this morning, if I get a seconder, we should bring this to the test of a vote.

Rev. Dr. JEFFERIS: I beg very heartily to second that. The Baptists are Congregationalists as much as we are.

DR. NOBLE.

Rev. Dr. NOBLE: I do not suppose it is necessary to wait for the submission of that amendment in writing before we may discuss it. I trust sincerely that that amendment will not avail, not because of our Baptist brethren coming in with us, or, if they prefer the statement, our going into them. The union of the bodies, I think, ought to have taken place long ago. But it is not the Congregational method to begin at the top. This Council is the first one. It is in some measure an experiment. We feel it is eminently successful, but we are to go home and think it over; we are to see what points the newspapers and magazines will take up for discussion, and it may be, after sober second thought, there may be some things about it that we should want to consider more carefully than we have done. Now, to bring about the union between the two bodies we must begin locally. Let the churches come together locally. Let the churches in the Colonies

and Great Britain and the United States come into a sort of affiliation, before we attempt what some people would call forcing affiliation. This morning we had a discussion with reference to the question of unity and union, and the proposition was made that instead of having another Council of this sort, we should have a Congress of the churches. Now I think we have got on the line of a good thing, that we can make fertile and fruitful to the churches, but it is very frequently the case that propositions will come along that are up in the air. It has seemed to me a very great loss to our own churches and to the Christian Church at large, if we should surrender that which we have by right, and attempt a Congress which should have no constituents. Our feet are on the ground; let us stay on the ground till we have wings enough to fly with, until naturally there should come the elements which should combine constituencies that should seek to join with us. If they are Baptists or Congregationalists we shall thank the Lord. We shall want to see first what the Baptists are going to say about us or feel about us, and whether they think it is the best thing for them or for us to come into this large union.

DR. MACKENNAL.

Rev. Dr. MACKENNAL: The amendment or instruction which has been moved by Mr. Pearson is not simply an amendment. It is one of an exceedingly sweeping character. It, in fact, takes away Resolution No. 1, and substitutes another in its place. Resolution No. 1 says:

The influence of this international gathering of representatives of associations of Congregational churches has been so hallowed in reference to brotherly fellowship, the uplifting of devout thought, the enlargement and quickening of practical Christian purpose, that the Council ought not to separate without making provision for the summoning of another International Assembly, similar in its general character, and with such improvements as the experience of this Council may suggest.

Now Mr. Pearson's suggestion asks us to make provision for the summoning of another International Assembly different in its character altogether. We have also to read the resolution which is before us here, with what I venture to call this very serious amendment really traversing the recommendations of the Reference Committee and not supplementing them, we have to read that amendment in the light of a resolution that was proposed this morning: "Resolved, that for the better manifestation of the united Church of Christ throughout the world, the International Council of Congregational Churches will heartily welcome a fraternal federation of all Christian bodies at such early date as

the providence of God will permit." So that you have two resolutions, which are to some extent traversed by Mr. Pearson's suggestion; first, the resolution which comes before you here, and secondly, you are practically asking for this resolution of this morning to be set aside, or rather you are putting in the forefront instead of that a fraternal assembly of Baptists and Congregationalists simply. I would suggest another thing also. The carrying into effect of a resolution of the sort which has been proposed might be a very serious thing for the relations of the churches, both Baptist and Congregationalist, in the country in which the Assembly was called together. And as we have already determined that the committee shall appoint the year of assembly, I think we ought by no means to attempt to force upon our brethren there, although the feeling of this morning was so strong, and was a feeling with which I heartily sympathise, we ought not to attempt by resolution here to forestall their decision, and to instruct them as to the character which the new Council should bear. Then there is another thing which I would put before my friend Mr. Pearson and his seconder. It would be an exceedingly unfortunate thing that we should negative an instruction such as he has suggested to us here. I would suggest to him whether, in view of the practical difficulties of the case at the point which we have reached, of the undoubted fact that the relations between the Baptist and Pædo-Baptist communities in America are not precisely as they are in England, it would not be a great deal better to withdraw the instruction, and let us vote upon the resolution here.

Rev. Mr. ADAMS: I think what Dr. Mackennal says requires serious consideration. There are Baptists who are open communion Baptists, and Baptists who are close communion Baptists. Now in America we have to deal with a large number of close communion Baptists. It does not appear to me, from what I know of them, that they would very willingly come into our Assembly, because at the present time many of them do not regard us as baptized Christian churches. While it goes against the grain with me to make any modifications of those large ideas and feelings that have been suggested by Mr. Pearson and by other brethren here, yet as I know what Baptists are here on this side and on the other side, if they are to be admitted I would make some suggestion like this, "That representatives of Baptist churches that are open communion churches." I know a Baptist minister of great intelligence who preached that for the members of his church to go into connection for a time with our Congregational churches would be breaking their church catechism. Now in the face of such facts as those, I think the suggestions made by Dr. Mackennal this afternoon are suggestions which

ought to be taken into very serious consideration.

Rev. S. PEARSON: Dr. Mackennal has made a very important statement to us. I am aware that they look at this subject differently on the other side of the Atlantic from the way in which it is regarded on this side. I believe, if we were to take a cargo of Baptists with us to the next International Council, you would not know the difference between them and us, we are so united with many of our Baptist brethren here. At the same time, I feel the force of Dr. Mackennal's argument that we should not have a division upon a matter of this kind in this Council, and if, therefore, it could be left open to the committee which will be appointed to consider this subject, and if they can have liberty to invite representatives of the Baptist churches if they see that it is at all feasible, I believe that that would unite us all in our vote this afternoon. I do not know whether Dr. Mackennal would agree to that.

Rev. Dr. MACKENNAL: Certainly.

Rev. S. PEARSON: If my seconder would, therefore, agree to withdraw this instruction on that understanding, I believe we should all be heartily united, and that we should show by our action this afternoon that we are in full and thorough sympathy with the Congregational brethren who call themselves Baptists.

Rev. Dr. JEFFERIS: I am quite willing to withdraw the resolution. At the same time, I must say that I have a very profound conviction that Dr. Hannay usually looked before he leaped. It was distinctly stated to us this morning that Dr. Hannay's original idea and intention was that the Baptists should be included. Dr. Clifford assured us that it was only by accident that the omission took place.

Rev. Dr. MACKENNAL: May I correct Dr. Jefferis on a matter of fact? I have served at every meeting of committee of arrangement from beginning to end, and this question was never brought up at any committee meeting whatever. What Dr. Hannay may have said in the largeness of his heart in conversation with others, of course I cannot possibly tell. We have already done what no denominational Council that I am aware of has ever done yet; we have given a place on the floor of this Council Hall to representatives of other denominations, making them corresponding members. I think it is very likely, very possible, that Dr. Hannay may have spoken about that; but I am confident that in committee he never made the remotest hint of a suggestion, nor did any one else, that representatives of Baptist churches should be separated from other denominations—Presbyterians and Methodists—and ranked with Congregationalists.

Rev. Dr. JEFFERIS: They are Con-

gregationalists; that is my point. It seems to me that it is perfectly congruous for an Assembly to invite all who call themselves Congregationalists, and who stand before the world in defence of those great principles that we have contended for from the beginning. At the same time, let me say that since it is clear from the statements made that there would be considerable difficulties from our American brethren in the enlargement of the Council in the direction contemplated, I am quite willing to consent to the withdrawal.

Rev. Mr. ADAMS: I want to propose the following resolution:—

That the committee of fifteen be instructed to provide for the representation of women's work in our churches through delegates chosen by a women's association or organisation.

This is a little out of order coming at this time, but I should like the voting to carry this resolution with it, because I feel that women have become a great factor in our work, and will be a great working factor at the next Council. When our national Government provided for a great World's Exhibition, which we are to have in Chicago in 1893, it also arranged that there should be a women's commission in connection with the national commission, which was to be composed of delegates selected by the States and also by the general Government. We in America have come to recognise the fact that women should be represented in all these great movements, and also in all these great deliberative bodies; and I trust that when our next Council meets we shall have the pleasure of seeing in our midst some of these busy women's hearts and hands engaged in the great work.

The CHAIRMAN: Will Mr. Adams kindly state to which section his amendment will be appended?

Rev. Mr. ADAMS: It belongs to that little parenthesis which says "improvements."

Rev. Dr. MACKENNA: Had we not better elect our committee before we instruct it?

The CHAIRMAN: Mr. Adams' motion is quite in order, provided he will tell where it is to go. We can give our instructions before we appoint a committee with perfect ease.

HON. DR. LE FEVRE.

Hon. Dr. LE FEVRE: I rise, as an Australian delegate, to warmly support the proposition now before the meeting, for the holding of this second international congress. On behalf of the Australian delegates I wish also to express their most hearty approval of it. I believe they are unanimous in the belief that it will be most advisable that this should be held, and that

the American States are probably the best place for it to be held, and we hope that the following one may be held in the Australian colonies. We certainly see some little difficulty at present in getting such a large gathering as this in one of our Australian cities, but the means of transit have improved so much of late that we have hopes that in a short time a trip to our Australian shores will be little more than one to the great American continent. We feel that very great good has resulted from these meetings which have been held in London, and that much good has not only been done to our English brethren, but that we have received a large amount of valuable information and support in our work, which will be invaluable to us on our return to our adopted land. We, at the same time, feel that it has not altogether been the very great success that it might have been. We have felt very deeply the kindness and the courtesy we have received at your hands; but, at the same time, the meetings have been too unwieldy to do the great work which has been expected of them, and the work that has been done has devolved very largely on members of the cloth, and laymen who have been present have been absolutely shut out for lack of time. In supporting this, I would offer a suggestion that, at any future gathering of the kind, much more good practical work can be done, if you will adopt the methods which were adopted in our medical congresses of having sections, so that many more people can take part in those subjects which are most dear to their hearts. Here, however deeply an individual is interested, say, in Sunday-school work, or in any other department that has been dealt with, any department of Christian work, he has had not the slightest opportunity of taking part in the discussion, if he felt so inclined. Then, again, many laymen would have felt very backward, if time had permitted, in speaking in such a large building as this, when they have not been altogether accustomed to speaking in public; and, I think, dealing with this series of resolutions this afternoon, we have a practical illustration of how difficult it is to arrive at satisfactory conclusions on any important subjects in a large assembly. If there had been sections deputed to deal with certain questions, we should have had much more practical work done, and better done, and with a very great saving of time. I therefore throw out this suggestion, and I hope it will be taken in the kind spirit in which it is intended. I do feel that it looks somewhat ungrateful to find fault with the amount of work which has been done, considering the kindness we have received at your hands, but it is a matter of duty, as this is merely an experimental gathering, and I think we shall take our experience here for our future guidance. I certainly hope these resolutions will be carried with such amendments as may be found necessary, and that

the date of the meeting will be left to the committee which is to be appointed.

HON. DR. LE FEVRE: I would like to explain, in supporting the resolutions now before the house, what modifications I wish to propose, and leave it to you, Sir, to say whether they should come in now as amendments, and so be embraced in the report, or be added afterwards as a resolution of instruction. I have not the least choice in the matter, only I think it is important that if it is a resolution of instruction, it should not be referred to a committee, as resolutions usually are, because they are germane to this question. Will you kindly tell me whether they can be disposed of now as a resolution?

THE CHAIRMAN: The proper time is now, if you wish to introduce your resolution as an amendment.

HON. DR. LE FEVRE: Otherwise the resolution would have to go to the committee?

THE CHAIRMAN: It would, under the rules of the house.

HON. DR. LE FEVRE: My resolution is as follows, and it will, perhaps, meet the views of the gentleman who has just spoken:—

Resolved, that the committee of fifteen be instructed to make no appointments of subjects or speakers for any morning session after the first day of the Council, in order to afford time for deliberation, and for business to be instituted by the Council.

My impression is that popular meetings are arranged for the afternoon and evening, and if all of the mornings after the first day are left for deliberation, and for business to be instituted by the Council, then everything can be accomplished. The proposal made by one of the delegates from Australia could be instantly carried out; the Council could resolve itself into sections. We could do anything in the world if we had our mornings free. The mornings are the time that are least attended by the people; and if we could have the mornings after the first day entirely free we could deliberate and institute our business. I am perfectly willing, and should prefer on the whole to leave the recommendations of the committee to be voted upon, and then this resolution added as an instruction. I understand that the committee would prefer that rather than that it should be made as an amendment. I simply wish to give notice that I think it is important to settle this now, and not refer the resolution to a committee.

THE CHAIRMAN: It is perfectly open for you to introduce that as an amendment. Do you do so?

HON. DR. LE FEVRE: Unless there is an objection. If there is any objection I will leave it. Perhaps it would be better to defer it for a time.

REV. DR. BEVAN: It seems to me there

is a difficulty in the practical working of No. 3:—"The Nominating Committee is hereby instructed to nominate a committee of fifteen, of whom five shall represent the British Isles, five the United States of America, and five the other parts of the world, which committee shall make all necessary arrangements for the next Council, including the basis of report." Now it is quite certain, Sir, that the fifteen will never meet before the Council, and that all this will have to be carried on by correspondence. Some power ought to be given to our friends in America to form a quorum, or something of that sort, so that it would not be necessary to call the fifteen, but that they might be able to meet together in the place where the Council is to be held, and have the entire authority of the committee. I simply bring this forward to the notice of those who have brought the report, as I think that on the present lines they will find themselves in great difficulty considering the distance which it will separate the members.

REV. H. HAZEN: Another point suggests itself to my mind in reference to this committee, of considerable consequence in the United States at least. I think that if this Council were to proceed to appoint the United States five men, who until the holding of this next International Council shall have all the power in their own hands, fill vacancies in their own number, and be fully authorised, if they are so minded, entirely to ignore even the National Council itself, that the action would not be welcome to the National Council or to the churches. We have a nominating committee of three here, one member representing the United States, and one Great Britain. That committee will hold a meeting, and if its action should be as it has been, the one man from each country would be requested to name the men who should constitute their representatives there. There is one man here in this body who is to fix that for the entire National Council for our churches; it would not be welcome. It may be competent for us to appoint such a committee, provisional and preparatory, of the meeting of the National Council; but I am sure I can speak for our National Council in saying that it is due to them that this committee and all these arrangements should be entirely within their competence to conduct when they shall meet.

REV. DR. MACKENNAL: That was intended, Mr. Chairman. It might have been badly expressed, but I have been drafting an alteration here which I think may meet the suggestion of Dr. Hazen and also of Dr. Benton. It would run in this way: "The Nominating Committee"—and so on—"which committee shall prepare a scheme for the next Council to be laid before the various Congregational associations of the countries to be represented in the Council for adoption, subject to amendment by them."

The CHAIRMAN: Dr. Mackennal moves that as an amendment.

Rev. Dr. BEVAN: How will you co-ordinate these different assemblies? This is a committee of the whole house, and we may be excused for talking the matter over. It seems to me that in this way we shall have to trust the brethren in America as we trusted the brethren in England; it amounts to that. We talked this matter over, and that is the only reason why I rise. This Council was first suggested in Australia; it took its first public form there, and we had to discuss this question very much, and that was the result to which we came, that the thing would have very much to be handed over to the brethren in England, to the Committee of the Union, and I think we may say that they have carried it out very successfully. Now, Mr. Chairman, I am quite prepared under the guidance of the American brethren here to entrust this whole matter to them, it being understood that they will consult; and I throw out a hint that they should consult us Australians a little more than the English brethren did. That only arose, of course, from the fact that the time was short. Now, in the next eight years, there will be plenty of time to consult us fully. I beg to second the motion.

The CHAIRMAN: Dr. Mackennal's proposition is now before you. He will read it again, so that there shall be no mistake.

Rev. Dr. MACKENNAL: My resolution, as amended, is this: "The Nominating Committee is hereby instructed to nominate a committee of fifteen, of whom five shall represent the British Isles, five the United States of America, and five the other parts of the world; which committee shall prepare a scheme for the next Council, to be laid before the various Congregational associations of the countries to be represented in the Council for adoption, subject to amendment by them, and that any vacancy occurring in the committee after its appointment should be filled by that section in which it occurs."

The CHAIRMAN: I think that would suit the United States people very well.

Rev. Dr. BEVAN: Supposing we do not agree with what the committee suggest to your Council, and your Council accepts it, what would happen then?

The CHAIRMAN: The Chair cannot tell.

Dr. NORTHPROP: While it seems to me that the principle embodied in Dr. Mackennal's amendment is a very desirable one indeed, for I have felt that we were in great danger of being unecumenical in taking upon ourselves, apparently, too much power in this matter of continuing councils, there is a vagueness in the expression "the various Congregational associations" which would be attended with very great practical difficulty in

our country. There are state associations, and there are district associations; in fact, there are any number of associations. I should say that it ought, so far as America is concerned, simply to be submitted and approved by the National Council—one body—then we know when it is approved. With the other system we never should know. Some might approve, and some might disapprove.

Dr. WOLCOTT CALKINS: I move that the expression be modified. Perhaps Dr. Mackennal will take down the words "to be laid before the National Council in America and the various associations of other countries."

The CHAIRMAN: That will be as bad for them.

Rev. Dr. MACKENNAL: You see what process you are beginning here. If you are going to define the body in America and the body in England before which you lay it, and the body in Scotland, you will have to define all your bodies.

The CHAIRMAN: Suppose we use the word "organization."

Dr. WOLCOTT CALKINS: That will do it.

The CHAIRMAN: Dr. Mackennal will now read his resolution as amended.

Rev. Dr. MACKENNAL: "The Nominating Committee is hereby instructed to nominate a committee of fifteen, of whom five shall represent the British Isles, five the United States of America, and five the other parts of the world, which committee shall prepare a scheme for the next Council, including the basis of representation, to be laid before the various national organizations of Congregational churches in the countries to be represented in council."

Rev. Dr. BENTON: I wish to propose a rider. I think you can easily see that Dr. Mackennal's amendment seems to be difficult to work out. I propose as an amendment, "That the National Council of Congregationalists in the United States of America be requested to convene an International Congregational Council, and that five members of the American brethren be appointed to bring the same matter before the National Council at its next meeting." It seems to me, brethren, if you look at the matter rightly, that you can easily see that this is a very simple matter, and I think, from the experience we have had regarding this Council, that the arrangements will be made in such a way as to practically work out as we desire. If we ask these brethren to convene us I think it will be satisfactory to all.

Rev. Dr. MACKENNAL: I withdraw in favour of Dr. Benton's amendment.

Rev. Dr. HAZEN: It is true that the Congregational Union of England and Wales has had the entire matter of convening this Council in its own hands, but it has not been found that America did not have all the

voice it needed or desired in it. I think that our friends here may safely assume that if the matter is put in the hands of the National Council of America that they will have all the voice they will want in it. We shall be just as ready for any suggestions and any co-operation as you will be to give them to us.

Rev. Dr. WILLIAMS: I do not think that is satisfactory, because although the technical arrangements have been in the hands of the Congregational Union of England and Wales, there has also been in existence, and constantly been consulted, a National Council in America, and I am able to say that no step has been taken by the Congregational Union in this country, except as the result of concerted action. Every step has been considered by the two bodies in conjunction, except where the American body has voluntarily handed over certain arrangements to their English brethren.

Rev. Dr. HAZEN: I have no doubt there will be a very vigorous English committee appointed before the Council convenes, as a Committee was appointed on the other side at the request of the Congregational Union of England and Wales.

Rev. Dr. WILLIAMS: It does not follow that because there has been entire concurrence in the present arrangements, that the same concurrence will be exhibited in the future. There has been a great extension of interest since this Council was convened, and I can quite imagine that our friends in the Colonies and elsewhere will want to say something more in the next Council than they have in this. It has been suggested that the report, as amended by Dr. Mackennal, is a good one. It does not appear to me to cover the whole ground, because there are some parts of the world where there is no National Council.

Rev. S. PEARSON: Would not it be competent for us to adjourn, as we are getting so small in numbers? It seems to be merely a question of verbal alteration. I move "That the Council do now adjourn."

The question of adjournment was then put to the meeting and lost.

President NORTHROP: I move that the question be taken upon the first recommendation of the committee, and if that is accepted, I shall move that the resolution be referred back to the committee to report in proper form to-morrow.

The CHAIRMAN: President Northrop moves that we take this by sections, taking the first section only at the present time. Are you ready for the motion to adopt the first section?

The first section was then adopted.

Rev. Dr. CALKINS: I respectfully ask, before President Northrop makes his motion to refer and resume this debate at a future time, what time there is when it is possible

to resume it? We have the time now, we choose to take it; but what other time is there?

Rev. Dr. NOBLE: I move that the motion before us be referred to Dr. Mackennal, Dr. Hazen and Mr. Adams for consideration to report thereon in fifteen minutes. We have another matter to come before us, and they can put their heads together and report to us.

The motion, having been seconded, was carried unanimously.

Rev. Dr. MACKENNAL: I move the addition of Dr. Bevan's name to that committee.

This motion was also carried

Rev. Dr. NOBLE: Now we proceed to the consideration of the next matter that is brought before us by report this afternoon. I move to amend the resolution that I have to propose.

Rev. Dr. CALKINS: I move, "That the committee of fifteen is instructed to make no appointments of subjects or speeches for any morning sessions after the first day, in order to afford time for deliberation and for business to be instituted by the Council." If this motion is seconded I have a few words to say about it.

The motion was seconded.

Rev. Dr. KENNEDY: I should like to ask, Mr. Chairman, whether it is at all fit and proper that we should forestall the wishes of the next International Council by adopting resolutions such as this, which will bind their hands and deprive them of all freedom of thought and action in regard to how the Council shall be conducted.

Rev. Dr. CALKINS: That is precisely what I think it is proper to do; and the reason for it is absolutely imperative. We are suffering this moment from the want of it. It is only a reasonable amount of time to leave free for business to be instituted by the Council. We have been summoned from all over the world to deliberate, and we have not had until this moment an hour for deliberation. It has not been possible to adopt any resolutions or anything else. I agree with everything that has been said about the gratitude we all feel for the arrangements that have been made for us. They have simply been too good; it has been an abundance of good things, and there has not been a moment left for any deliberation in Council. It has not been possible for us to reach any declaration or take up any question. Dr. Little has begged of us to assist in the influence of this Council upon the question of opening the Exhibition in Chicago on the Sabbath. We cannot possibly debate that. We cannot possibly debate the question that was submitted to us by Dr. Gladden on the social questions of the day. We have not had an opportunity of debating anything; we have not had a moment's time

We are obliged to stay here now in order to fix these matters, because there will not be time to-morrow. I move that the committee be instructed to provide popular meetings for afternoons and evenings, and to provide subjects and speakers for those occasions, but to leave the morning sessions free, which in America will not be popularly attended, for deliberations of the Council. I am entirely satisfied to have the matter rejected if this Council does not approve of it, but I am not satisfied to have it laid aside on a mere matter of courtesy. There is no courtesy involved. We are raising a committee of fifteen, and we are instructing them how, in our judgment, according to our experience, they can best proceed to arrange for the coming Council.

A DELEGATE: Is not this anticipating the report of the committee of four, who have just been appointed, that in the opinion of this Council it would be well if such and such should be observed? The committee now about to instruct us may report that all shall be left in the hands of the committee of organisation.

Rev. Dr. CALKINS: The committee have already recommended that all shall be left in the hands of fifteen. My proposition is that all shall not be left in their hands. This is simply in order to get an opportunity to debate it.

A DELEGATE: As an Australian delegate, I have very great pleasure in supporting the motion for this instruction. I think, perhaps, it might be put in a little different form, as a recommendation, or something of the kind, that there be more flexibility in the programme of the next Council. Every one who looks at that programme must have been astounded at the amount of work which is mapped out for the session, and I will just refer to that very enthusiastic meeting which was held in treating upon those social questions the other evening. Every one felt that the business paper was overcharged. We were required to listen to five papers that evening. Everybody felt interested in the subject, and we all longed to say something on those matters the next day. We all felt that it would have been a good thing for the business of the session if the next day could have been occupied in deliberating upon those great questions, and in listening to the opinions of our brethren from different countries upon them. I am sure that I only say what is felt by very many, that one of those papers read by a representative of a very large section of the labour federations, and one who is regarded as a kind of oracle among them, was looked upon by the Council as *ex parte* and in many respects unfair. There was no opportunity for any statement to go forth from the Council, and that paper in its baldness and crudeness, just as it was put before the Council, or before the public meeting, will be taken by the world at large as a de-

liverance by the Council upon that great social question. Now, I think that the instructions recommended by the mover of this resolution are very wise and very pertinent. It will be well for those who are arranging the programme of the next Council to remember how this Council was overcharged with work, and that no opportunity was left for discussion upon the great questions brought before us.

MR. MOSES MERRILL: As a matter of personal privilege I would move that this question be deferred for a few minutes in order that I may present a report on another subject from the Committee of Reference.

The motion was then put and carried.

MR. M. MERRILL.

MR. MOSES MERRILL: Mr. President, at the request and by the order of the Committee of Reference, I rise to present the following suggestions for the consideration and favourable action of this Council. This suggestion is embodied in the form of a resolution, already placed before you in print, and reads as follows:—"The Council has heard with great interest the considerations adduced in the Rev. William H. Moore's paper on 'Church Statistics'; and, recognising the relation which intimate knowledge of the facts of denominational life has to the work of the churches, it commends the consideration of the subject to the churches and associations of Congregationalists in the countries represented in the Council." The suggestion contained in this resolution did not emanate from the Committee of Reference. It has been presented to their attention from various sources and in different ways. At least one eminent delegate appeared before the committee and urged its importance. The committee voted unanimously to introduce the resolution in obedience to your wishes; and from their own view of the case, would urge its acceptance by the Council, for the following reasons, stated without amplification:—The giving and diffusing of the knowledge secured by the adequate system of statistics is—(1) A means of grace to those who give it; (2) it promotes the fellowship of the churches; (3) it makes known the excellencies of the churches; (4) it calls attention to the deficiencies of the churches; (5) it promotes the efficiency of the churches. The Congregational "Year Book" in America is as useful to the members of our churches for reference as a directory to the inhabitants of a city. The compilation of the book in its present complete and comparatively accurate form is the result of many years of patient investigation and correspondence; and though there may appear objections and even obstacles to such a compilation in countries and churches where such a work has not been attempted,

yet such objections and obstacles gradually disappear as the statistics are made up and published from year to year. I move the acceptance of the report of the committee, and the adoption of the resolution.

The motion was then seconded.

DR. NOBLE.

Rev. Dr. NOBLE: I should like to move an amendment to that recommendation before it is formally adopted. I realise the situation here. We are too much fagged with the work of the day, and we are impatient to get away, and it is out of time and out of order for any attempt at a speech which would set forth the reasons which I have in mind for making this motion. I have a very deep conviction that great good would come of it if we were to attempt, in all these Congregational churches that are represented in this International Council, to come somewhat nearer together than we are now in our plans and in the completeness of the statistics which we get. The motion that I have to make is simply this, "That there be a committee of nine appointed by this Council, three from the British Isles, three from America, and three from the other countries represented here, to take into serious and deliberate consideration this question of unifying the statistics of our Congregational churches." It is no thought in my mind that they should report to this Council, but report, as is very frequently done in connection with our National Council, whenever they are ready to make their final report, through the newspapers that represent our bodies. It may be months hence, or it may be years hence, but I have a conviction that if these nine brethren shall be appointed to take the matter up, and through personal interviews and conferences as they may, and looking the whole question over and studying the characteristics of their churches we can get somewhat nearer together than we are now. So that it will be possible, for instance, for me in Chicago to take up the statistics of the churches in the city of London and know considerable about them, as you can take up the statistics of our churches in Chicago and know considerable about their numbers—what they are doing, what they are giving, how many were added to the church during the past year, what is the number of missions attached to the different churches, and numbers in the Sabbath-schools, and all that. I have intimated that I would not attempt to make an elaborate defence of the motion which I offer, but I may say that it is one of the very important things in the working of all our missionary organisations, this of accurate statistics concerning our churches. We have what I may call seven denominational societies, one of them for the carrying on of work of the board amongst the nations, the American

Board, and the other six connected with some form of aggressive work in the United States. I do not know how it is, but over here you always get money without any special difficulty whenever you ask for it; but we are sometimes put to it, as I said, to secure money for the carrying on of these various bodies in America; and it is of very great importance to the committees charged with the duty of administering the affairs of missions, for instance, to be able to take up the Year Book, in which there shall be an accurate and full statement of what the churches of Boston are doing, of what the churches in New York are doing, of what the churches in Cincinnati and San Francisco are doing, and churches all around. Appeals are made on behalf of missions, sometimes local appeals, on the basis of this thing, and the effort is made to push it along on these lines; and so it is in the various departments of our work. I understand some of the difficulties. I have learned some of these difficulties from private interviews with brethren here in the way of procuring and publishing these statistics, and I do not anticipate at all what would be the conclusion to which such a committee as I have proposed would come. It may be that they would discover they could not go any further than they had already gone; but let such a committee be appointed, let them put their heads together and deliberate, and give to our Congregational Church the result of their earnest and careful consideration of the matter, and if they find that it is inexpedient to attempt anything further, very well. If they find on consultation that it is practical to go further and get ourselves nearer they can report that, and gradually we can adopt it. I may be permitted to say—though I see the Chairman has risen in that significant attitude which implies that somebody else had better sit down—that it has taken us in the United States over thirty years to get our statistics to the point which we have arrived at, and if you will look carefully into the face of the Chairman you will see a man to whom the churches in America are more indebted than to any other man, and perhaps than to any other half-dozen or hundred men in America, for the perfection of the Year Book that is issued by our National Council. This man, in connection with Dr. Dexter and Mr. Moore, the secretary, who is here, and Mr. Hazen, in later times the secretary, who is here, and one or two gentlemen, Mr. W— especially in the State of Illinois, have asked in season and out of season, they have exercised patience, they have exercised all manner of talk until all the churches and all the States have fallen in readily with it, and everybody sees the value of it. That Year Book is a great stimulus to every minister that has anything in him, and it is a great stimulus to every church. I bring those facts before my church when-

ever I want to stir them to more giving and more Christian activity. There is a great power in the statement of facts in our Year Book, and I am sure you are missing the inspiration that would come from it. I therefore move the amendment which I have already stated, "That a committee of nine, competent to take into consideration the statistics, shall be appointed from this Council—three from the British Isles, three from the United States, and three from the other countries represented here, to hold conferences with reference to the unifying of our Congregational churches."

The amendment was then seconded and carried.

The CHAIRMAN: Now the original resolution with the amendment is before us.

Rev. Dr. CALKINS: The gentleman who has introduced this topic has just explained to me that it was on account of his being obliged to withdraw that he brought the subject forward when he did. I do not think we ought to take much time over this. We are agreed about it, and the other matter we are not agreed about, and it needs discussion. Would it be possible to resume the matter that was pressed out?

The CHAIRMAN: This motion can be taken now if there is no further discussion about it.

Rev. W. H. MOORE: I should like to ask this question. Dr. Noble, in the course of his remarks, said that this committee, instead of reporting to the next Council, should report to the public on their behalf. His motion, I take it, will follow immediately upon the words now presented?

The CHAIRMAN: Yes.

The report of the Committee of Reference was carried.

The CHAIRMAN: The Council now resumes consideration of the subject which was temporarily postponed and suspended.

Rev. Dr. CALKINS: I beg to move—

That it is recommended that the morning sessions of the next Council, after the first day, be reserved for deliberation and for business instituted by the Council.

I put it as a recommendation, which will be just as good as an instruction, but I have not fallen in with the suggestion of some brethren that I should not be quite so explicit, for I want to press it to a vote, if possible, that the whole of the morning sessions should be reserved in this way. I think that is absolutely necessary. The temptation to press in good speakers, the enormous temptation of filling up all the mornings, or a great many of the mornings, will be too much for anybody without this recommendation, and I think we had better come to a vote whether this Council will recommend, after our experience here, that all of the morning sessions shall be reserved in this way. My friend

from Australia, if he is a member of that Council, as I hope he will be, will on the second morning be able to move that they resolve themselves into sections; and then my friend who wanted the women's work represented, and who also, I trust, will be a member of that Council, can immediately make provision for women's work. We can do anything we please if we can only get our mornings; if we cannot get them there is no hope for us, I fear.

Mr. J. CARVELL WILLIAMS: I sympathise strongly with the complaints which have been made with regard to want of time for the discussion of important questions, and I recall two sittings, at least, of this Council at which statements were made which ought to have been answered on the spot. I own, as a member of the Committee of Arrangements, to a certain degree of compunction at having been an assenting party to the crowding of the business to such an extent that discussion on certain occasions has been altogether impossible. But I think it will be extremely inconvenient for us to determine what shall be the course of action to be assumed five years hence. We shall not only be five years older—those of us who are alive, I hope, will be wiser than we are at this moment—but we shall expose the Committee of Arrangements at that time to very great difficulties if we tie up their hands at this early period with regard to this particular point. I think it would be wise to have improvements upon the methods pursued in this Council as the result of practical experience; but I do not think it would be wise to suggest any of them at the present period. I think our friends' object will be completely realised by its being put on record that these complaints have been made, and these suggestions offered, and I have no doubt, whatever, that the gentlemen who undertake the arrangements for the next Conference will adequately consider these suggestions and all others of a like kind; and that we had better leave them a free hand to deal with the whole subject in the light of existing circumstances, and in the light of the opinions and feelings of the men who will be living and acting at that period.

Rev. Dr. CALKINS: I desire to make a correction. We are not tying anybody's hands now. I have modified that. "It is recommended"—that is all we are doing; we are recommending.

The motion was then put and lost by 30 votes to 17.

The Committee appointed to bring up a resolution for the calling of another council now returned.

Rev. Dr. MACKENNA: The committee recommends the withdrawal of No. 3 in the report, and the substitution of this: "That the National Council of the United States of America be requested to act as the convening body of the Second International

Council in substantially the same way as this first Council was convened by the Congregational Union of England and Wales, and that a committee of fifteen—of whom five shall represent the British Isles, five the United States of America, and five the other parts of the world—he appointed by the Committee of Nomination to convey this request to the National Council at its session in 1892."

Rev. Dr. BEVAN seconded the motion.

The CHAIRMAN: The motion for the adoption of the report of the committee is now before you; are you ready for the question?

The report was then carried.

Rev. Dr. Mackennal's amendment to No. 3 was then put and carried.

Rev. Dr. MACKENNAL moved, and Dr. BEVAN seconded: "That the year of assembly shall be such as the triennial National Council of America shall determine," which was agreed to.

The CHAIRMAN: Will you now vote for the

adoption of the sections after the first as amended?

This was unanimously carried.

Rev. Dr. MACKENNAL: Dr. Brown has left London, and we are therefore without an English representative on the Committee of Nomination. The Committee of Nomination now consists of Dr. Hazen, and Rev. F. H. Browne, of Melbourne. I propose that Mr. Carvell Williams be put upon the Committee of Nomination, in the room of Dr. Brown.

Rev. Dr. BEVAN seconded the motion, which was agreed to.

Rev. Dr. ADAMS: I move, "That this Council recognizes the importance of providing for representation of women at the next Council." That is not an instruction, but it is a suggestion. That is additional, not as an amendment.

Rev. Dr. BEVAN seconded the motion, which was carried.

Rev. Dr. BEVAN brought the proceedings to a close by pronouncing the Benediction.

PUBLIC MEETING.

THE subjects arranged for the public meeting held in the evening at the City Temple, the Rev. Dr. BEVAN presiding, were "Sacerdotalism and Modern Unbelief" and "Congregationalism and the Church Catholic." There was again a large attendance.

The hymn,

"All hail the power of Jesu's name,"

having been sung, prayer was offered by the Rev. Dr. GILBERT.

The CHAIRMAN: It is my very pleasant duty to introduce to the audience to-night, in the first place, the Rev. Dr. Brand, from Oberlin, Ohio. The name of the place associated with our brother who is to speak to us this evening will recall to the memory of some, I daresay, who can remember London church life of the past generation, some of the highest and holiest influences that we have ever known. There are very few among us now who can remember the work of Mr. Finney, but I am quite sure that there are a large number of the older ones present whose own hearts were stimulated and their spiritual life greatly quickened by the work of that eminent evangelist, one of the first of those who have visited us from the other side of the sea, and who brought great refreshing and

quickening to the hearts of the members of our churches. I am sure Dr. Brand will receive, not only for his own sake, but also for the sake of the memory of that sainted man, a very hearty and cordial welcome from this audience.

DR. BRAND.

Rev. JAMES BRAND, D.D., then addressed the meeting as follows, on the subject of

SACERDOTALISM AND MODERN UNBELIEF: HOW TO DEAL WITH THEM IN THE INTEREST OF SCRIPTURAL FAITH.

The subject assigned to me is a double-headed one. Sacerdotalism is an English or European rather than an American theme. I shall touch upon it only in its bearing upon Christian apologetics. The greater part of this essay, therefore, will be devoted to that unbelief in general which touches all people and all lands.

I.—THE PRESENT SITUATION.

The first step in any orderly discussion must be an attempt to grasp the situation as it is to-day. It is difficult to characterise the religious thought of our time. Strictly speaking, the most prominent characteristic

of the age is mental unrest; doubt rather than positive unbelief. Ours has been called a "mechanical age," a "mercenary age," an "infidel age"; and there are not wanting those in the Christian Church who feel that the days of faith have passed away, and that religious thought is now drifting, as De Quincey would say, down toward the Botany Bay of the universe. But history suggests that the moral features of this age are not wholly unique. The traveller who stands on one peak in a long range of mountains, seeing the crags and chasms at his feet, and then looks away to the calmer rest and smoother outlines of the heights that slumber in the distance, is tempted to feel that that mountain alone where he stands shows the convulsion of nature; but a little personal contact with the others would convince him that they too had jutting rocks and deep ravines, that they too were scarred by the avalanche and beaten by the blast. So it is with one who stands on one of the mountains of the centuries. His sense of the near is too keen, his vision of the remote too general to allow a true comparison. Modern unbelief is neither new nor modern. We are not to judge of our age by the noise of agnosticism or the cry of nihilistic infidelity. As the human race cannot change its nature or stop thinking, neither can it as a whole drift into atheism or permanent infidelity, if it would. It is not to be supposed, however, that the conflict with unbelief is over. There is no discharge in this war. But I believe the fiercest of our battles have been fought and won. Unbelief is not as positive, not as disdainful as it once was. Real progress has been made. True science is now theistic. Materialistic atheism is unscientific, and is losing its hold on logical minds. Deism was disposed of by Butler and Paley. Rationalism, the vast progress of which is largely due to the leaven of the Gospel itself, is becoming more rational and less hostile to metaphysics and the moral nature of man. Physical science, which has so often threatened the overthrow of faith, is step by step becoming its ally. Dogmatic agnosticism, the latest resort of unbelief, is itself a concession. The higher criticism which is troubling some souls to-day is to be received not with prejudice, but discrimination. There is a Christian, and an un-Christian, a purposely destructive, and a kindly constructive type. The former is to be resisted, the latter welcomed, watched, and tested. It is as yet not far enough from its cradle to make it safe to predict what its results will be. For the present, however, even the Christian type seems to be a little dictatorial, disdainful, ambitious. It has all the haste and violence of youth. It gallops to its conclusions. Its running is like the running of Ahimiaz, the son of Zadoc, more speed than facts, while Cushai, though of slower movement, may bring the authoritative message. The Higher Criti-

cism, however, has a perfect right to the field, and twenty years hence, I doubt not, it will be found to have been of real service to the kingdom of Christ. A few Christian souls are alarmed, and the crowd of infidels are jubilant, but there is a stubborn sentiment abroad on this earth that that which fits man's moral and spiritual nature and saves him from his sins is not going to be overthrown either by pious weeping or infidel crowing. Free religion, so-called, especially in America, has various forms, and is at times rampant, but feeble and wavering. A member of the Liberal Club of Boston, not long ago, after declaring that the beliefs of Christians are passing into the realm of fable, and that the Church lies prostrate across the path of progress, goes on to concede that "Liberals, after all, do not know what to teach their children, that Atheism will not do, that children do lose something by staying away from church, that animalism is encouraged by materialistic views, and that they really have nothing to put in the place of the old Gospel of Jesus—no religion to give to their children, only impenetrable mystery, agnosticism, negation, nothing."

The definite drift of religious thought in the whole of Christendom seems to be away from ecclesiasticism, away from priestcraft, away from "semi-feudal hopes," away from official mediators, towards individualism and spiritual manhood. Church dictation, symbolism, priestly functions, count for less and less, while Christian socialism, reason, the rights of the laity, the equality of priest and people, a living faith and a working love, count for more and more. The temper of the masses of men is against human authority and in favour of individual assertion. It is not against religion, as such, but against the administration of it. The infidelity of to-day succeeds in its attack on our defective life, rather than on the essence of the Gospel.

I do not wish to imply that any of the old theoretical positions are abandoned by all unbelievers. There are individuals still doing desperate battle for all exploded theories. We need not expect to convert all materialists by refuting materialism; for unbelief is buttressed by natural depravity far more than by natural science. I only speak here of the general drift of thought. The chief point of attack, so far as scientific or philosophical unbelief is concerned, is still, as it always has been, the supernatural origin of the Gospel. The one common factor in every form of infidelity is the denial of the supernatural. New names are assumed, new methods adopted, new combinations of forces are led to the field year after year, but the same purpose animates them all—to overthrow the fact of a supernatural revelation, and find some theory or principle which will meet the needs of man, and the conditions of the universe without it. But in spite of all, the faith of the truly evangelistic

Church is stronger and steadier to-day than twenty-five years ago. To souls in earnest to save men, the Gospel grows more and more invincible. Its most striking feature is the imperturbable repose which sits upon its pages. The words of Jesus Christ rise amid the froth of human speculation like an island of marble amid the foam of the sea.

II.—SACERDOTALISM.

Now, in view of this drift of thought indicated above, it becomes certain that sacerdotalism can have little or no value in the conflict with unbelief. It will not be expected, however, that, coming from a land where we have no State Church to give weight to sacerdotalism, I should be qualified to say much in regard to its practical working. In the United States we are accustomed to think that one man is just as good as another, and even a little better; that a layman is just as good as a priest if he is a Christian, and that the seven propositions of sacerdotalism, as set forth by Garbett, are a relic of the Middle Ages. We have, however, some specimens of the thing which are quite instructive. A clergyman of the Episcopal Church, speaking of a certain section in New York city, said that it "contained 42,000 souls, three Catholic churches, two Congregational chapels, but not a single church"—a sentiment which, if only backed by the power of the State, might be serious. As it is, we regard it as only a joke, or, in the words of Thackeray, as "snobism rampant." We do not feel that such a conception of "the church" can have much apologetic value with the masses of unbelievers. It seems to us, moreover, that to spend time and money haggling over questions of candles, and vestments and genuflections, and east or west facings at the altar, and even the mild bigotry of insisting upon an apostolic touch on the heads of preachers, when there are no apostles, and when the world is dying for the bread of life, is too small business long to command the respect of earnest men. This, however, is but a small matter, and justice demands the distinct acknowledgment that the Anglican Church has always had, and has to-day, many of the purest men, the ripest scholars, the noblest apologists that have ever walked this earth since the days of the Apostle John. It is presumed that the Roman system in its relation to modern unbelief is what the framers of my topic had specially in mind. Roman sacerdotalism is the apex of a pyramid, the base of which is justification by merit, administered by a consecrated priest in the act of baptism. This implies an infallible Church, with an infallible Pope, and a consecrated priestly class who stand between the soul of the sinner and Christ, and without which there is no salvation. This thing, even in its worst form, is not unknown in the United States. We have among us 18,000,000 Catholics with

8,500 priests, and Jesuitism on the war-path with its usual contempt of truth. We must not, however, wrong Catholics as a class. They have done good work in past centuries for the defence of a Biblical faith. The attitude of the Romish Church was a vast advance upon the savagery of the Middle Ages, before critical and rationalistic thought came to the front, and before modern literature was born; but that is no proof that it can be trusted as the safeguard of Christianity to-day. "That which makes a child a man is good, but that which makes a man a child is evil."

1. It is demonstrably certain that any system which ignores the difference between the thirteenth and the nineteenth centuries, which builds its authority upon a confessedly imperfect church rather than upon the Gospel of Christ; any system which reduces nations to political servitude, which instinctively allies itself with despotism, which tries to save religion by reviving the conditions of the Dark Ages; any system which makes it a prime article of its creed to persecute dissenters, which claims the right to coerce the consciences of men, which sets itself up as the final rule of faith and practice, which puts a bachelor priest between every soul and its Saviour, and which deliberately palms off upon mankind the stupendous impertinence of infallibility can only excite the contempt of unbelievers. Any man who teaches that the divine inspiration which we claim for the Bible has been given to the church organisation, whether Catholic or Protestant, or who teaches as Mr. Mallock has done, that the Church is infallible even apart from the infallibility of the Bible, is only widening the breach between serious sceptics and the Gospel of Christ. With no protection but that of the bull-hide shield of infallibility, Mr. Mallock and his friends fall an easy prey to the modern guns of rationalism. Even devout men cannot defend the bases of faith by carrying on a crusade in behalf of holy ignorance. I believe with Dr. Fairbairn that Newman and the Catholic movement missed a great apologetic opportunity when, instead of going back from the dead ritualism of the English Church fifty years ago, to the simple Christianity of Christ, they tried to recall the lost ideal of an authoritative Church as the teacher, inspirer, and embodiment of religion, and so joined the Jesuits in arraying against "Liberalism the organised illiberalism of a body ecclesiastic." The attempt to resist modern thought with papal infallibility is like trying to oppose a regiment of Zouaves armed with the needle-gun by a squad of old men equipped only with flails.

2. But the relation of sacerdotalism to modern unbelief is not simply negative. Its trouble is not simply incapacity to cope with the arguments of a rationalistic age. Its condemnation lies in the fact that it is

a direct provocative of unbelief. It courts intellectual revolt, as appears in the rise of the anti-sacerdotal sects of the Middle Ages, as well as in the state of Catholic countries to-day. "Not only was unbelief rife in Italy," says Prof. Fisher, "prior to the Reformation, but scepticism is nowhere more prevalent even now than among the educated classes in the Catholic Church, where the ritual has been celebrated with the greatest pomp. Disgusted with the follies which pass under the name of religion and attract the reverence of the ignorant, men make shipwreck of their faith altogether." The statement of Dr. Storrs is to the same effect. He says "The claim of Roman sacerdotalism is too stupendous, too coercive, and therefore, too absurd to hold the minds of men." It is so much so that the mind revolts, not simply against the claim, but against the Christianity which could allow it. Prof. Stuckenberg, of Berlin, says: "The Pope's insistence on temporal sovereignty has led thoughtful men to question the pure spirituality of his aim," and that "the leaders of the laity in Italy to-day, are almost all Freethinkers." It can hardly be otherwise. Ecclesiastical despotism inevitably creates unbelief. Whatever tends to widen the chasm between clergy and laity, whatever opposes religious liberty, whatever throws itself across the path of progress under the name of religion, must make unbelievers in Christianity itself. Sacerdotalism has been the plague of France. In no country is hostility to the Church more bitter, or infidelity more virulent, than in that country where Protestantism finds no favour, where Plutarch's Lives is read instead of Luther's Bible, and where the Reformation was drowned in blood. No doubt the Protestant administration of religion is sadly defective, and many things in its history may have also provoked unbelief, but the inevitable antagonism to Christianity awakened in the hearts of freethinkers by Catholic sacerdotalism has been strongly expressed by the rationalist reviewer of Mr. Mallock. He says: "No Methodist fanaticism, no Baptist uncouthness, no Calvinistic rigidity, no Episcopal inconsistency, has ever awakened the passionate antagonism, aroused by the sight of Jesuit Catholicism in the breasts of those who, either personally or in sympathy with her victims of any age, have known what it was to writhe but for an instant in her clutches."

Now, in dealing with such a system, which is really not unbelief, but over-belief, the best method is not direct assault upon the false, but exaltation of the true. Let us believe in Luther's method of pressing upon the common people the simple Word of God and the apostolic conception of the Church. Let this simple Gospel faith produce pure character and evangelistic churches among ourselves, and the contrast will work the desired end.

III.—THE TRUE CHRISTIAN METHOD.

When we speak of dealing with modern unbelief in the interest of Biblical faith, there are two lines of thought to be considered—the theoretical and the practical. With regard to the former, it is, of course, the basis of belief with which we are specially concerned, and here, in attempting to establish the credibility of a supernatural revelation in Christ, which, as we have seen, is the special point of attack, our appeal must be based chiefly upon the moral and spiritual nature of man. Without disparaging other lines of argument it is safe to say that the unconquerable antagonist of atheism and every form of rationalistic unbelief is the spiritual nature of the soul. There is the Christian's strong tower. From that point the religion of Christ must throw down the gauntlet at the feet of reason. If it cannot stand that test it must go to the wall. If it cannot make its fruits confirm its claims, it cannot be sustained. The apologist who is afraid to launch out into the deep, and meet all the winds that blow, is not a true defender of the faith. There are certain great fundamental facts on which Christian Theism has always rested, and which are not in the least invalidated by all the rationalistic discussion of the ages. They are such as these: the principle of causation, the fact of final purpose in man and nature, the reality of moral law, the intuitions of the mind. All these are found in their most convincing form in man himself. With the proof of the moral nature of man stands or falls the proof of the existence of God. There is the basis of faith which cannot be overthrown; there, as Carlyle has said, "is that Ithuriel which cannot be wounded by material steel."

Let us, then, set out from this point with this supposition: What if the Bible were false? The apostle Paul, while declaring that he was not ashamed of the Gospel of Christ, took pains to intimate that the Gospel was not everything, but that there was an older revelation than the Bible, and that the fundamental facts of the Bible are not dependent for their proof upon the Bible itself but upon this older revelation. What, then, if the infidels are right, and the Bible is a delusion after all? The question is, not what would unbelievers give us in place of it, but what would remain in spite of unbelief—what moral facts, what responsibilities, what needs, what duties, what despairs must we have when the Gospel is proved false? In other words, what Scripture have we in the human soul itself? I reply:

1. We should have the intuitive conviction of causation, the evidence of an eternal, self-existent First Cause. This evidence is in no sense dependent upon the Bible. The Bible assumes that there is a God, and gives certain collateral proofs of His existence, but does not claim to establish that august fact. If the Bible could be proved to be

a mere fiction, apart from all Scripture the belief in the existence of a First Cause would still be found by the Atheist entrenched in the citadel of our own moral nature, and would defy his power. The supreme question which presses on the rational mind, and which cannot be eradicated, is not the question of change or process or development, but the question of *beginning*. That the beginning of conscious moral intelligence and personality had an intelligent and personal cause, which must have been eternally self-existent, is a conviction which can perish only with the mind itself. This conviction, though cultivated by the Bible, is by no means dependent upon it.

2. Apart from all Scripture we should have the belief of immortality. That belief is not dependent on the Bible. The Bible assumes it, and confirms our conviction of a future state, but does not claim to create the conviction. The doctrine of immortality is older than the Gospel—as old as the nature of man, and has evidence of its own in the human soul which would stand in our moral expectation, though we had never had a special revelation.

3. The moral law in the soul would still remain. The fact of that law in our nature is a part of consciousness. This sense of right and wrong, this feeling of moral obligation to be pure and true, this consciousness of ill-desert when we act in one way, and of self-approval when we act in another, is not dependent upon any book. The light of the law of duty would still shine, though the light of redeeming grace were put out. This law, so far as we are concerned, began with the human soul, existed before any books were written, and would remain though all books were swept away. Our missionaries find a sense of duty and a perception of right and wrong in Central Africa and the New Hebrides as truly as at home. All men have remorse or approbation in view of conduct. All have a propensity to pay religious homage to a supreme being, not because they are believers in a Bible, but because they are men. On the supposition, then, that the Gospel is false, the obligation to be all that the Gospel enjoins would be no more an open question than it is now.

4. The fact of sin would still remain. This dark fact existed before the Gospel, exists now where the Gospel is known, and would not surely be lost a fact if the Gospel were cast away. Sin and moral misery are facts, whether there be a Divine remedy or not. The fact of sin is, indeed, a fact of revelation, but it is not the fact that needed to be revealed; it stands by its own sad evidence. Then, again, if unbelievers in the idea of supernatural revelation could have their point conceded to them, there would still be this fact, that we all have broken the law of our being, that we have not lived up to the light we had, and, therefore, with a gospel or without it, "are without excuse." The world is full of moral suffering and guilt and tears, whether

there is an objective revelation or not. Even if unbelievers were right, we should still find men everywhere being swept on and down in this tremendous moral drift of souls, and still actors in this awful tragedy of falsehood, and hate, and murder, and suffering, and weeping, and remorse.

5. The nature and consequences of sin would still remain. The observed law of sin is to increase and propagate itself. It is never self-reformatory. Selfishness never tends to exterminate selfishness. Hence, if there is no remedy in the Gospel, there is no remedy known. If revelation is a delusion, these consequences of sin that are lying on the race to-day would still remain. There is no agnosticism about them. Sweep away the Gospel, and even the *physical* consequences of sin will still abide. The dominion of lust, the curse and woe of war and passion, the numberless fears and pains and putrefying sores of humanity that distress the world, would abide as now, but without one mitigating thought here or in any heathen land, in spite of all that science and rationalistic thought can do. So, too, the moral consequences must remain, because the moral law remains. Conscience still condemns. Remorse still gnaws the heart. The sense of eternal loss and fear haunts the guilty, crouching spirit like a spectre.

Now, what is the logical conclusion? It is this. On the supposition that unbelievers are right and the Gospel a delusion, we still have the fact of a God; the fact of immortality, the fact of moral law, the fact of sin, the nature and results of sin working themselves out in ever multiplying forms and increasing power through time and eternity; this on the one hand, and absolutely no mitigating circumstance, no Divine interference, no Almighty Christ, on the other. The guilt and curse of sin working downward in the nations, under the operation of eternal moral law, from which Christ claims to save us, but Christ Himself taken away; all the dark facts and tendencies of human history abiding, and the only bright one proved to be a lie; Africa and India, and Europe and America, with their teeming millions, sinking under their infinite moral disorders, crying with a long inarticulate cry through the ages and spaces for a remedy, but with no answer but a cry in all the universe of God.

But, says the unbeliever, there are remedial influences in the world. True; but they are influences for the most part started by the Gospel. But, says the rationalist, the moral law implies the duty of repentance, and if duty, then ability and repentance implies reformation. True, we can repent, and ought to repent; but repentance alone saves no criminal. The law takes its course whether we repent or not. The idea of repentance availing to save a sinner is a *Gospel idea*. It is only with a background of atonement, only under a

Gospel of free grace, that repentance can avail.

Now these considerations are all drawn from the fact of man's moral and spiritual nature, and there are certain important conclusions which follow.

First of all, we have the fact of an eternal efficient First Cause. There is also a free moral being, a thinking, feeling, hoping, fearing, responsible intelligence called man. He had a beginning. He must have had an adequate intelligent cause. The human soul is a thought as well as a thing, and the cause must have been a thinker as well as a maker. Contrived and fraught with design as this personal moral nature of man is, it reveals personal thought as well as force. Therefore, the First Cause is a person. But that is not all. Our moral nature is marvellously adapted to moral law; so made that it is blessed when virtuous, and wretched when guilty. Therefore, the maker of it is not only a free moral being, but a being of benevolence, of righteousness, with infinite preferences for virtue, expressed in the very constitution of his creatures. Thus we have directly from our moral nature, on the one hand, not only an eternal First Cause, which reason and science demand, but also a personal, benevolent, holy God. On the other hand, from the fact of sin and the ruined condition of man, we have the great fact of man's need of an objective revelation, such as we claim to have in Jesus Christ. And from these considerations we logically deduce *the reasonableness of a supernatural revelation*. The presumption against such a revelation which rationalism draws from the uniformity of natural law is more than offset by an opposite presumption in favour of it, the moment we put these two facts together, namely, that there is an eternal, self-existent Being, who created man, whose will and intelligence are the forces back of all laws, and whose character is infinitely benevolent; and that man, the child of God, made in God's image, capable of virtue and communion with his Maker, is fallen and perishing in sin, and so is in need of Divine help—I say, put these two things together, spiritual children perishing in want of a special revelation, and the Father, whose nature is love, looking on and able to give it, and we have at once, without going outside of our own moral nature, the credibility of a supernatural revelation. And this credibility is pushed forward into moral certainty, when, going a step further, we find that the Gospel of Jesus is divinely adapted to our need, and actually does regenerate and save when tested by the scientifically demonstrative evidence of experience.

But there is another point of view from which this argument from man's moral nature must be considered. There is a form of rationalism which exalts conscience and which holds that the elements of moral recuperation for man are in himself. This

view tries to hold the spirit of Christianity, while rejecting its supernatural origin. According to Lecky, it holds that Christianity is a good thing, but is only one step, or one stage in the universal progress of the race. Everything is changing but the moral law. All superstitions are passing away, as witchcraft has done. Great teachers have arisen and died. One system after another has come and gone. On this principle of change and of the analogy of history, we are to hold ourselves in a kind of sceptical suspense, waiting, Micawber-like, for something to turn up. Christianity is serving its time. It is at the front to-day, but will pass off the stage when its work is done, and give place to a higher development and "a more unclouded light."

Now this habit of generalising, which is one of the crowning merits of accurate and comprehensive thinkers, like Hallam or Guizot, is often the destruction of hastier minds. The rash use of historical analogy is the logical whirlpool where many a man's faith has gone down. The spirit of that rationalism which sloughs off witchcraft and priestcraft and magical theories of religious ordinances I believe to be the fruit of the Gospel itself; but its danger lies in the abuse of its own principle—that is, in admitting no stopping-place till it reaches a point where it saps its own foundation by denying even a supernatural cause. It is well enough to admit the force of historical analogy in the progress of the race until we come to some exceptional case where the analogy absolutely fails, then the rational attitude is to admit the exception. Now that exception is found in the life and teaching of Christ. Christ has no historical parallel. Other great leaders and systems have represented the partial and temporary ideas and nationalities which gave them birth, and with these have been outgrown and left behind. With Christ, the reverse is the fact. The perpetuity and power of His influence over the minds of men are based upon the relation which His doctrines sustain to the human soul. The question of the future of Christianity turns upon this question: Will the doctrines taught by Jesus Christ continue to hold sway over the minds of men till the end of time? Will the Gospel be outgrown in this grand scientific and rationalistic progress of the race? Do Christ's doctrines stand in the same line and on the same plane with the outgrown and obsolescent religions of the past. Is the Gospel broad enough, deep enough, high enough, scientific and yet spiritual enough to lead for ever the progress of the race in all stages of its development, and be the text-book of religious teaching and the inspiration of man's religious organisations while humanity endures? That is the question which reason asks, and which rationalism answers in the negative.

Now that it should be answered in the affirmative, that these doctrines of Christ

can never be outgrown, follows from this consideration: all the essential doctrines of Jesus are based upon and addressed to certain indestructible principles in human nature which never change. There is one thing to be noticed in all the change and rationalistic progress of the race—it is that the *moral sentiment* in man is never outgrown. There is no tendency in that direction. Culture and civilisation change our mental and moral conditions; superstitions and errors pass away, but the moral sentiment is a permanent factor. Under all forms of government, and all conditions of life, this sense of right and wrong, this consciousness of the ill desert of sin, this realisation of something out of tune in the soul, this inward evidence of guilt and spiritual need, this appreciation of love and duty, is a present fact which deepens and intensifies as we grow in intelligence. No man ever sinks so low or ever rises so high as utterly to lose this sentiment. Now, then, upon this indestructible element in man the perpetuity of Christ's influence is built. The point of the argument is this—that all the doctrinal statements of our Lord, when rightly understood, coincide with and are imbedded in this immortal part of man. They come forward and re-affirm the soul's own moral convictions. They corroborate the soul's views of its own guilt and need, and emphasize the soul's own sense of the danger of sin. They explain and reiterate every man's highest sense of duty, and give the sanctions of Divine authority to man's conscience. These great central facts uttered by our Lord lie so close to the moral consciousness of the race that every candid man knows them to be true. Take, for example, the fact that lies at the basis of all religion, that we are subjects of moral law and have to do with an eternal God; what change of circumstances, what lapse of time, what improvement in civilisation can ever dim away the reality of that truth? It lies in the very make of our being. Take the fact and the consequences of sin and what Christ calls the lost condition of man; what progress of rationalistic science can ever wrench away that truth from the consciousness of the race? While human nature lasts is there anything in literature, science, art, commerce, the knowledge of the stars, the analysis of dirt, that is ever going to expunge from the history of souls that august and frowning fact which Jesus did not create but only declared? Take the fact of the need of atonement and reconciliation to God as conditions of peace; what development of reason can hush that voice in the soul? Take the scientific fact of experience, that Jesus does meet the yearnings of the human spirit, that He sustains and satisfies the heart, that they who come to Him *do* find rest unto their souls; that He did usher in the dawn of true liberty and the brotherhood of man; that a revival of righteousness follows in His path; that bad character

becomes changed, reformed, born again; that hate and murder give place to love and goodwill, and that reason itself is exalted wherever His words and spirit are received;—what magic of philosophy or chemistry, what progress of naturalistic light can ever nullify these facts? Take that supreme fact exhibited on the cross of Christ—the love of God in sacrificial agony reconciling the world unto Himself: how, when, where in the golden future of science and civilisation are the aching, bleeding, loveless, restless hearts of dying men going to cease to be drawn, comforted, healed, by that supernal love which Mrs. Browning says “reconciles so the above and below”? I know there is great stress laid upon better physical conditions. Some men have advocated simply better breeding, better sewerage, better ventilation, and more sound principles of hygiene, as the only new evangel that humanity needs. But surely, in the presence of the selfishness and hate and murder, and all the moral miseries which darken and burden the earth to-day, and which rationalism seems to have no power to remove, such reasoning itself would be the better for some sewerage. I believe in good sewerage; I believe in well-ventilated houses; I believe in sound principles of hygiene; I believe in the development of art and the benign influence of clean literature, and the extension of knowledge to every rational creature; I believe in the gospel of good clothes, and the beneficent effect of a homestead and abundant bread and butter; I believe in all that rationalistic science and civilisation can bring; but, when all is done, human souls, empty, naked, thirsting, suffering, will still cry out for the Lamb of God which taketh away the *sins* of the world. Christ and His doctrines may have many defeats and rebuffs. He is used to that. Gentlemen in high places may decide every little while that they do not need Him. The poorest and neediest of mankind may despise him most. He is used to that. Orators may arise here and there and roar across the continents that the ages are leaving Christ behind, but all this neither casts Him down nor scatters His friends. “With us men,” said Napoleon, “a single battle lost crushes us and scatters our friends.” To be sure, but Christ's defeats and rebuffs, and all the accumulated scorn of the perishing ages only recoil from His imperial person and leave Him standing nearer and dearer to human sinners than ever before. No, Christ cannot be outgrown except by some unknown downward growth which extirpates the moral nature of the soul. Human progress, nay, rationalism itself, does not outgrow, but grows out of these spiritual ideas. And besides all this, Christ teaches, not only a relative, but an absolute virtue. He requires of men the highest moral excellence which even a Divine being can render. He puts His standard of spiritual and rational life up to the throne of God. His doctrines

require not only the highest virtue attained and attainable, but the highest conceivable. How can they be outgrown? It was even Goethe's opinion that the race can never rise higher than Christianity as seen in the teachings of Christ. The greater the degree of progress, the wider the reach of reason, the higher human virtue soars, the nearer we approach to Him who is the final teacher as well as Saviour of the race.

IV.—THE APOLOGETICS OF PRACTICAL LIFE.

In dealing with modern unbelief in the interest of Biblical faith, as suggested above, it is by no means enough, it is by no means the most important branch of the subject, to refute the theological objections of unbelievers. The great want is to make a better use of the practically demonstrative evidence in favour of Christian faith which is found only in Christian life. The weak point in our cause lies not in the defect of rational argument, but the defects of practical Christian living. "Ah, I have found you out," said a Brahmin to a Christian; "you are not as good as your Book. If you were as good as your Book you would conquer India for Christ in five years." It was Whitefield who said he would rather have ten members wholly consecrated to God and filled with the Spirit than 500 whom the devil laughs at in his sleeve. It was Wesley who said, "Give me a hundred men who fear nothing but sin, and desire nothing but God, and I will shake the world." The troublesome fact in our day with regard to Christian apologetics lies in the consciousness, not of a dead belief, but of a broad chasm between belief and practice, in the hollowness, not of a vacant creed, but of a vacant spiritual life, in the ghastliness of a great, Divine, moral conviction unequally yoked with a partial and dwarfish conformity to that conviction. It is this that leads many lookers-on to suppose that the Gospel itself is defective as a remedy for the race. Defences on paper, however cogent and convincing, will not save the cause. Paper attacks have been made, from the Apostate Julian to the smaller apostates of to-day, but the old Bible stands the same. Paper defences have been made from the testimony of Polycarp to the last volume of Christian evidences. But the old Bible is not specially exalted. Attack and defence have balanced each other, and will do so in the future. But that is not enough. If Luther had only written learned articles on Christian apologetics, or a volume on the need of reform in the Church, and had shrunk, like Erasmus, from acting out his convictions in real life, where would have been the Reformation? No, in addition to all argument, we need the martyr spirit of the Cross. Our business must be to become "as good as our Book."

1. As a preliminary, and as promotive of a more spiritual temper of mind among men,

we need to have a larger place given in all our systems of education to mental and moral science. The whole drift for many years has been toward physics rather than metaphysics. That drift is not favourable to Christian faith. Not, of course, that natural science is necessarily atheistic in its tendency, but an undue proportion of physical study gives a temper of mind unduly unspiritual. The mind becomes adjusted to that with which it most constantly deals. The study of matter has no such elevating spiritualising influence upon the mind as has the study of our mental and moral nature and destiny. On the contrary, when physical sciences come to overshadow everything else, as they do in some seats of learning, religion is compelled to take a position of secondary importance. The danger resulting from this tendency of physical science to take possession of the educational centres was long ago pointed out by Sir William Hamilton. He says: "It directs attention from the phenomena of moral liberty which are revealed to us in the recesses of the human mind alone, and by exhibiting merely the phenomena of matter and extension, habituates us only to the contemplation of the laws of a blind mechanical necessity. The result is that the student becomes a materialist if he speculate at all." This is an unfavourable preparation of the mind for spiritual faith. The evil here referred to, however, is not one inherent in physical science—it lies only in a too exclusive and disproportionate attention to physical study. The tendency to materialistic unbelief does not prevail in proportion as physical facts are examined and verified, but only in proportion as the problems of matter and extension are given a monopoly of the mind. My plea, therefore, in the interest of Biblical faith, and especially as tending to a more sympathetic temper of mind toward the Gospel, is that a larger place be given to the study of the nature and moral laws of God, and especially the moral and spiritual nature of man himself. And this should begin early in the course of education. This almost universal sweep of modern education from the moral and spiritual to the physical phenomena of nature is making one-sided men. Thousands of opponents of Christianity are like Ephraim of old—"an unturned cake," well done on the physical, but raw on the spiritual side. It is the glory of Christianity that it flourishes best, not among materialised colossi and spiritual dwarfs, but among symmetrically developed and completed men.

2. It would be well to lay a deeper emphasis upon the reasonableness of the Christian *system* as such. Professor Stearns, in his recent admirable volume, has truly said, "The difficulties respecting Christianity with which people are troubled are due in large part to gross ignorance of what the Christian system is. The flippant

infidel imposes upon people by his misrepresentation of Christianity," and multitudes of Christians do not know enough about their doctrinal system to contradict him. This has come about, says the Professor, "because the Church has become derelict in her duty, and not only has let doctrinal preaching fall into neglect, but also, which is still worse, no longer gives the young the systematic doctrinal instruction that alone can enable them fully and fairly to understand what Christian truth is. It is often the fragmentariness of their views that keeps men from accepting Christianity at the first. Seen in a single aspect it is open to all sorts of objections. Viewed comprehensively, it is irresistible. Our international system of Sunday-school instruction, with all its advantages, is sadly defective in giving this connected view of Christian doctrine. It is fragmentary. It deals with isolated truths, chiefly of the practical sort. Probably not one scholar in a thousand ever gets any knowledge of a system of Christian truths in their logical connection, and therefore is in no sense prepared to defend that system on rational grounds. What is needed to supplement the international system of lessons is a catechism which shall be rigidly taught in our Sunday-schools, and which shall contain a concise system of the essential Biblical truths with proof-texts, in their logical connection. The man who shall prepare the best thing in this line will make a valuable contribution to Christian apologetics.

3. The interests of Biblical faith require that a new emphasis be laid by the pulpit on *certain comparatively neglected truths*. Our first duty in this practical line is to disarm prejudice, to get out of the hands of unbelievers the weapons which our own inconsistencies have given them. The best condemnation of infidelity is a genuine exhibition of Christianity. It has been said that Spinoza might have been a Christian if he had seen Christianity as anything but a persecutor of free thought. Doubtless many an infidel of to-day might have been a believer if he had seen Christianity exactly as it is in Jesus. It is the infirmity of our human nature, that in our contest with the foes of Christianity we grow one-sided. Certain important truths are allowed to fall into the background, and Christianity is exhibited in a distorted form, robbed of its symmetry and beauty.

The first of these neglected truths which need new development is the *Sociology of the Gospel*. Theology and sociology, duties to God and duties to man, divide the Bible between them. The two great commands stand side by side—"the second is like unto" the first. There can be no disputing the fact that Professor Ely is right. Theology has been cultivated to the neglect of sociology. The social principles of the Gospel, in our current Christian life, have been thrown into the shade. The golden

rule has not been impartially applied. Schools of theology have not taught their students this aspect of the Gospel. Churches have not been sufficiently instructed in this line. Hence false views of social rights; the wicked spirit of caste; the unchristian use of money; the comparative neglect and even oppression of the poor by the rich; the struggle of the Church to identify itself with the well-to-do and well-dressed of this world; the guilt of mercantile selfishness, which ignores righteousness and curses barbarous and semi-barbarous peoples of the earth, for national and personal gain, all this has been winked at or openly practised in our current Christianity. This has not only crippled the Church of God, but has put a club into the hands of unbelievers against the Gospel itself. The more discriminating world has been compelled even to coin a new word to describe this contrast between our profession and our life. The popular word is "Churchianity," as distinguished from Christianity. The slow and negative attitude of the Church in regard to social reforms in the interest of the poor, the great anti-Christian social gulf fixed between the upper and lower classes which our church life does not bridge, is the chief cause of the hostility of labouring men to Christianity. Much of the opposition is not against Christ and His doctrines as such. Even the un-Christian forms of that socialistic agitation which denounces the Church are themselves the indirect, though misguided, results of the Golden Rule. When political and socialistic troubles arose in Germany, Erasmus said to Luther, "Now we are reaping the fruit of the seed you have sown," and it was true. It is true to-day. Even the irrational and wicked methods of misguided men are the results of the new spirit of manhood and the new conception of human rights awakened in the general public by the Gospel. They are the abuse or misapplication of the Golden Rule. They are the Gospel itself wrongly applied. But the impulse underlying them all is the revolt of human nature, as awakened by the doctrines of Jesus, against those great historic oppressions of despotism and selfishness which the Church has not yet succeeded in throwing off. The Church is not keeping pace in its application of the Golden Rule with the Christ-awakened expectations of the public at large. Make the Church as good as its Book and the opposition will cease. There are thousands of labouring men and women who believe in the life and teachings of Jesus who will not set foot in the church. Why? *The reason is almost wholly a social one.*

What we are pleased patronisingly to call the masses are no doubt to blame as well as others. Anarchy and Nihilism are tortured selfishness run mad, and must be restrained. But is there no selfishness run mad for gain lurking in the monopolies, the syndicates, the trusts, the corporations, and the spirit of caste which find place and favour in the

Christian Church? The moving away of churches from the regions of the poor to the centres of wealth and luxury is all in the interest of the rich. The fact that so many City churches are so closely allied with the well-to-do, and so widely separated from the toilers of humanity, and so luxuriously equipped, that the poor instinctively avoid them, has an ugly look. It does not appear like the Apostolic Church; it does not suggest the Golden Rule; it does not bring to mind the Christ. Hence the millions of God's poor have become a class by themselves, and are called unbelievers and "dangerous classes." Why are they dangerous? Because they are in danger; because they are suffering, neglected, perishing. Who stops to consider what influences have been at work through the years to make them dangerous? Oh, these centuries of want and woe, and hunger and thirst, and temptation and pain, and sadness and sin, of this dilapidated humanity, lying there in its moral misery under the face of God, struggling not for character or for culture, but for bare existence! Who are these dangerous classes? They are our brethren for whom Christ died. What do they need? Christ. What must they have? Christ. What will make them cease to be dangerous? Christ. How are they to get Christ? Through the application of the Golden Rule by Christ's Church. The old pagan policy of the ruling classes from the beginning has been simply to manage, to control, to pacify, to use the lower classes for their own advantage. Christ's policy was the reverse. His first application of the Golden Rule, His first counter-movement in this social realm was this: "Go, tell John—" What? That an army has been organised to keep the peace and protect the well-dressed? No. "Go and tell John—" What? That a 300,000 dollar church is being built in Mount Zion-avenue in Jerusalem? No. "Go, tell John—" What? That a great popular preacher is holding forth in Gethsemane-park, and is actually attracting all the great and the rich of the city? No. "Go and tell John that the poor have the Gospel preached to them."

That is not all. If we would increase Biblical faith we must apply the Golden Rule not only to the masses at home, but also to the nations of the earth. We must recognise the brotherhood of man the world over. Modern unbelief is not blind. It keenly appreciates the beauty of consistency. Biblical faith will not spread extensively while church members through their constituted *Christian Governments* are giving the lie to what Christ came to affirm. We must strangle that spirit of personal and national mercantilism which defies the moral law. We must stop believing in a Gospel for the poor and yet building churches away out of their reach—advocating the brotherhood of man in theory, denying it in practice; denouncing the Satanic confederacy of the liquor traffic

in the abstract, defending it in the concrete; crying down scoundrels in the Church, voting them up at the polls; shipping New England rum to Africa, and opium to China, for a revenue. The great thing for the promotion of Biblical faith is to prove the *genuineness* of the Christian life.

This leads to another comparatively neglected truth. I mean the place and work of the Holy Spirit in our Christian system. The secularising and rationalising tendency, going on even in the Church itself, has put this cardinal doctrine into the shade. Even Methodism, with its noble practical spirituality, is beginning to yield to this general drift, and is tempted to worship its own statistics, to adore mere bigness, and to "bow down to its own net and drag." In England, if we may judge by the late noble utterances of the Lord Bishop of Liverpool, it is even worse. "I am afraid," he says, "that there are myriads of professing Christians throughout the land who really know nothing about the Holy Ghost, except the declaration of belief in Him in the Creed. They seem to think that as baptized members in a great ecclesiastical corporation they possess all the privileges of members. But of the work of the Spirit in their own individual hearts, of conversion, repentance, and faith, they know nothing at all." The great truth needs to be re-emphasized, that Christianity is not simply truth, however reasonable. It is not simply men organised under certain rationally defensible doctrines, and aiming to evangelize the world. It is more. It is all of these plus the presence and power of the Holy Ghost. Drop out that idea and we concede nearly all that rationalism claims. Without this fact that the Holy Spirit is the living energy of Christianity the real Gospel cannot be presented and the Church cannot win the world. Why is Jesus Christ a living power among men to-day? It is because He Himself is alive and reports Himself to the world's consciousness, to the sinner's fears, to the believer's hope, through the Holy Ghost sent down from Heaven. The deterioration of the Roman Catholic Church before the Reformation, the dead formalism of the Anglican Church which provoked the Catholic revival sixty years ago, the unspiritual, dogmatic theology which produced the Unitarian revolt in New England—all prove that speculative unbelief does not accompany but always succeeds true spiritual life. Mere intellectualism comes in when the "Tongue of Fire" goes out. We need to emphasize Christ's own words, when, speaking of the Holy Ghost, he said, "*He shall glorify Me.*"

Another neglected truth in vast portions of nominal Christendom is that of the necessity of the new birth as distinguished from what may be called the magical efficacy of the sacraments. To quote again from the Bishop of Liverpool, "You must be aware that extravagant views of the effect of baptism and the Lord's Supper

have been in every age of the Church the most fruitful source of mischievous superstition. Such is the intensity of man's natural tendency to formalism in religion that myriads have always clung to the idea that these two sacraments necessarily confer grace independently of faith in those who receive them, and that they work in the soul in a kind of physical way, like medicines in the body." This is the magical theory of the sacraments, a kind of holy witchcraft, the hearty acceptance of which the Council of Trent made a condition of salvation. It said, "Whosoever shall affirm that grace is not conferred by these sacraments of the new law, by their own power (*ex opere operato*), but that faith in the Divine promise is necessary to obtain grace, let him be accursed." This sentiment has been accepted, not only in the Roman Communion, but in large sections of the Protestant world, and Biblical faith cannot flourish till this feeder of superstition is put away, and the plain teachings of Christ as to the necessity of the new birth, followed by the new life, are brought boldly to the front. In view of every man's consciousness of guilt, as well as in view of the scientific spirit of the age, it is safe to say that any substitution of forms and ceremonies for a radical change of heart will only bring Christianity into contempt.

CONCLUSION.

In view of these considerations it seems clear that the consecration and fidelity of the layman in the pew and of the preacher in the pulpit, are more important in the promotion of Scriptural faith than the Christian scientist or philosopher, or even the author of Christian evidences. It has been said that "We are again back in Reformation days, and Protestant vigilance was never more needed than now." But a more exact statement is that we are again back in Apostolic days. Biblical faith now, as of old, is between two foes: Hebrew formalism and Greek scorn—sacerdotal traditionalism and rationalistic contempt. Christianity has to fight both in front and in rear. The addition of apologetic literature most needed is a new, living, volume of the Acts of the Apostles, in the churches of to-day. Upon the trained preachers who stand before the millions, rests the supreme burden and responsibility. We have got to realize more profoundly that fact which weighed day and night upon the soul of Christ—that men, the world over, from the throne to the slums, are moving on under the spell of a blind, dazed, fatal, infatuation, from which no sweet-sounding story alone can arouse them. I venture to suggest, therefore, that such truths as the moral government of God; the holiness of God; the nature of sin; the guilt, the cruelty, the malignity, the unreason of sin; the natural doom of sin; the righteousness of the wrath of God

against sin, need to be given a larger place in the message of the pulpit. It is the awful *postulates* of revelation that awaken, and inspire, and lay hold of guilty men's souls. It is the dark background of the Gospel that makes God's redemptive work so reasonable and so alluringly beautiful. We must speak the words that pierce men's consciences, and expect the Holy Ghost to use the message. We must stop preaching only what people delight to hear. We must grapple with great truths. We must have done playing with infinitesimals, while infinitudes are pressing for attention. Our ministry must be more evangelistic. We must be closeted with God till we catch the contagion of the Divine compassion and feel the unutterable urgency of our work. Then those great truths that underlie the Gospel, that undergird the Christian's faith, that intensify the sinner's fears, will begin to burn and glow; then the perils of moral freedom, the privilege of redemption, will fill the preacher's soul with a tremendous moral earnestness and consuming tenderness as he pleads before dying men. The momentum of sin carrying down its millions like chips upon the bosom of a great flood, in spite of the best systems of culture, and all that rationalistic civilisation can do, will compel a true man to live a Pauline life and to preach the Pauline truth. When men come to realise the needs of humanity, faith will be welcome and the world will feel with Gladstone that there is an "Impregnable Rock of Holy Scripture."

But after all, every successful preacher of the Word of God has a large preliminary work to do with himself. It consists chiefly in casting out demons. Most of us are possessed of about four devils. First, there is the *deaf* devil, who prevents us from hearing the cry of God's poor. That must be cast out, so that we may hear the voice, not simply of men's desires and ambitions, but the voiceless cry of their spiritual needs. Second, there is the *dumb* devil, which keeps us silent and acquiescent when selfish culture and cut-throat competition need a manly rebuke. That must be cast out, that our tongue may be unloosed to vindicate God. Third, there is the devil of *self-seeking*. He must be cast out. We must stop the sin of working for our own glory. We must rediscover the lost art of self-denial. We must illustrate the spirit of the crucifixion. Lastly, there is the *rationalistic devil* of unbelief; who denies the gift of the Holy Ghost. He must be cast out; that we may believe in that fundamental fact of the Gospel—the *gift of power*. These demons, like the one of old, go not out save with fasting and prayer.

The hymn—

"Our blest Redeemer, ere He breathed
His tender last farewell"—

was sung.

CONGREGATIONALISM AND THE CHURCH CATHOLIC.

DR. FAIRBAIRN.

Rev. Dr. FAIRBAIRN, speaking on this subject, said: In religion, as in economics and politics, we are growing sick of the old individualism, and are seeking to find the ideals, the principles, the methods which shall suppress the ancient competitive jealousies and create a society where all classes are reconciled and all interests are harmonized. This desire is expressed in the new emphasis that falls on the old word "catholic." Now the term catholic is not proportional or relative, it does not and cannot express a part, it must denote a whole; a moiety of Christendom can never be the whole Church of God, and His whole can never be exhausted by our half or even by our loved majority. The Catholic Church must therefore be a society which completely realises on earth the ideal of heaven. This society may be a unit without being a body corporate. What has caused disruption and disaster has been the attempt by policies of men to turn the unity into an organised community. The great cause of division is not difference, but is the attempt, the determination not to allow it. The sect is not always the creation of the sectary, but more often of the authority that forbids him to believe or obey the truth he loves. What are the dissensions and the divisions of Christendom but the melancholy proofs that the policies of man can never comprehend or limit or exhaust the kingdom of God?

Now our discussions can best start from the simple old words of the Creed—"We believe in the Holy Catholic Church." It is because we so believe that we are neither of Rome nor Canterbury, neither of Augsburg nor of Geneva, but simply and solely of Christ. We build on a foundation which God made, and which no man can destroy, and whatever springs from that foundation is of God. All who stand on it constitute to us a unity fashioned not of human policies, but altogether of the act and of the indwelling of God. The Church Catholic is the communion of saints—find the saints and you have the Church!

Now, the Church as a communion of saints so constituted, is marked by unity. And

UNITY IS BEST REALIZED THROUGH DIFFERENCE,

not by its absence. Where difference is absent there may be sameness or monotony, there never can be the rich variety of life. There are periods when the passion for union is so strong as to accentuate division and difference into a dark and hateful evil, and there are periods when the passion for truth is so intense as to overcome the desire for union. But it were a mistake to think that

unity is more loved in the first period than in the second—nay, it is nearer to truth to say, it is more loved in the second than in the first. The passion for union reigns when there is no great truth at stake. Men most feel they can come together when there is no great question to divide. The ages of martyrs are never the periods of the passion for union. That passion may but express a subtle agnosticism stealing over the Church, and making it feel that all doctrines may be in a sense true and all in a sense false, and that the one thing that can be done is for men to hide all difference and conceal all variety, and live without the higher ideals in a uniformity which does not trouble itself about either the expression or the obedience of the truth. The passion for truth expresses, on the other hand, the belief that out of heaven and down from God truth has come to find, to hold, to command, to possess men, and the men it possesses have no choice but to obey, through the truth they have received, the God that sent it. Men may be better saved and better served by the defence of great beliefs than by the concealment of vital differences. Beliefs save men, but the beliefs that save must be true. To save a belief is the best possible service to man, and the greatest condition of working out a higher and a holier unity. Where the passion for union is intense, things that can divide are hidden, and men ask what truths they can subordinate or sacrifice that they may outwardly come together. In periods of intense devotion to truth, men follow the truth that they may be united with the very men from whom they differ. Where the passion for union alone lives there may be the deepest division; where the great passion for truth rules and inspires men, there the men that are held as in the hand of God cannot but form a living unity and labour to realize it all the more through the hearts and consciences of men. Take, for example, the apostolic age. Great as was its love of union, its love of truth was greater. Paul and Barnabas loved, but they parted. Peter and Paul agreed, and yet they differed; and surely there is hardly in the life of Paul a sublimer moment, fuller of unity and of greater promise to the Church, than when at Antioch he withstood and rebuked Peter to the face. There was passion for unity in the heart of the men who loved the truth and served God, and yet were lost in the mist of mediæval Catholicism. There was passion for unity in the soul of Luther, though he felt around him the forces that, if he had not prevailed, would not have spared his life. John Robinson, in lone Leyden, sending forth the pilgrims for the *Mayflower* felt divided from the England he loved. If within him there was a deeper passion than another, it was for the communion of saints, and purity of truth, and love and service of men. His separation was in order to

have union ; his devotion to the Truth has helped it. For see ! In France, in Italy, and in Spain, where the Church claims to be one, men are divided till conciliation is a thing impossible. Hard polity has created hardness of heart. But this English people, fashioned and made as it has been by the men fashioned and made by Robinson, has more living unity in the religious heart of it than is to be found amid any Catholic people on the face of the earth.

THE CATHOLIC CHURCH IS CONTINUOUS.

As the Church Catholic is one, so it is continuous. Now this continuity is represented by the succession of its saints. There are historians to whom the history of the Church is a record of councils, of negotiations, of high debates. Popes negotiating with cardinals, and cardinals creating popes, popes and cardinals negotiating with kings, and kings negotiating with churchmen, priests and monks creating monasteries, ascetic or preaching orders, things that flare on the forehead of the world,—these and such things as these many historians regard and describe as the great events in history of religion and the church. But the history of a State is not the history of its statesmen. The record of a people is not the story of its monarchs. And the being of the Church is not the same as the action, often malign, of its officials or ministers. Its true history is contained in the holy hearts, in the enlightened consciences, in the devout spirits, in the beneficent ministries of a far-diffused, divided, yet united people. The history of the Church may be read on the books of the catacombs, where the men fled from the world above that they might the better find God in its bosom below. It may be seen in the cloister, where an Anselm thinks out his splendid Apology, or an Eckhart feels that he can only cast the left hand of his humility and the right hand of his love around God, that with God he must be in heaven or in hell ; or in the dreams of Thomas à Kempis, or in the person of a Margaret Wilson, who looks at her aged sister with the hungry waters of the Solway creeping up to her lip, and sees in the martyr but Christ suffering in one of His members. All these and such as these—the humble, the gentle, the believing—constitute in the truest sense the history of Christ in the Church, and the Church in Christ. Seek it not in the council, or in the king, or in the Papal chamber. Seek it where Christ was nobly manifested—in the saint, saved and made out of the sinner.

THE CONTINUOUS CHURCH IS A WORSHIPPING CHURCH.

This Church, which is one and continuous, is at the same time a worshipping Church. Now the worship of the Church may be one, the worshipping Church

another. The worship of the Church may be within the temple, with the dimmed window and the swinging censor and too chanting procession—things that are but an imitation and an echo out of ancient times ere Christ was ; the worship of the Church may be embodied in a liturgy that descends through many an age, that has been read by many an eye, that bears within it the sweet devotion of many a contrite heart, and that may be able to kindle a kindred devotion in the spirit that waits like an altar prepared for every touch of the living fire. Yet in order to become real this worship must grow into something grander than can be expressed in any outward act, in any liturgy however gracious. And it was in order that they might preserve the grandeur and the reality of worship by the realisation of a worshipping Church that our fathers were jealous of the printed word of prayer. That word sets between man and God a form that may exclude the spirit, and compel the desires, the aspirations of man, his passion for God, and all His grace to flow within well-regulated but inadequate channels. They thought of a people within whom the Spirit dwelt, of a preacher who had the Spirit too, and the Spirit and the people and the Spirit and the preacher became as one person, whose varied yet concentrated desires rose up in utterable and articulate word to the gracious ear of heaven. He was above, we were below ; yet the difference was not division—man's articulate spirit rose to Him, and a people embosomed in God, and God enfolding the people, realized a heaven descended to earth, and an earth risen to heaven, in sweet and beautiful unity.

We come now to the next point in the discussion, the

RELATION BETWEEN THE CHURCH CATHOLIC AND CONGREGATIONALISM.

Now, mark the point whence this discussion starts. The Church Catholic is and must be Congregational. If it is not as the congregation it cannot be as the Church. This phrase "Church" is one I often feel it a perfect misfortune to have to use and to hear ; it is a term that has a history that has often been a history of progressive deterioration ; it keeps us away from the great central idea Christ expressed when He spoke of His kingdom or of His ecclesia. I sympathise with Tyndale when he says, in effect :—"In translating the Scriptures I do not use, the word 'church,' for it has become so associated with priests, with orders, that it means the priesthood rather than the people ; I must use the term 'congregation,' to express the idea that the Church means the people rather than the priesthood." The Church, then, may be described as the enfranchised people of God met in solemn assembly. It is the congregation of the covenanted, elect, select people collectively

regarded. Hence comes this essential determination of the Church:—it is the people, not the clergy, who constitute it; the Church constitutes the priesthood, can never be constituted by it. The Church Catholic never can be a society where the determinative idea is the clergy. If the priesthood constitutes the Church, then the Church, being constituted by the priesthood, ceases to be in, and through, and for the people. If the sacraments can be only where the priesthood is, then the factor that creates the Church is the polity these persons embody, and that polity alone. There is in the Chinese philosopher, Mencius, this great principle: "Of all elements in a State, the ruler is the lightest, and the people is the heaviest." That is, weight belongs to the people, transitory power only to the ruler. So in the Church as in the State. We do not, like the Roman Catholic, emphasize the visible head, the authority of the one man, which is but autocracy, or imperialism, or Caesarism in religion, nor do we, like the Anglo-Catholic, emphasize the apostolic descent of the clergy, which is the notion of an official and exclusive oligarchy transferred from civil to ecclesiastical polity; but we emphasize the people as the peculiar creation of God, inhabited and ruled by Him. It is not the apostolic descent of bishop or priest that constitutes the apostolicity of the Church; it is the apostolic descent of the people; it is the saints through all the ages, it is the holy and beneficent persons of humble life, making the great multitude that no man can number, that constitute the Church of Christ. As our own Milton stood up to vindicate the truth, not that kings made kingdoms, but that peoples were before kings, and kings were in order to the good of peoples; so we say that the Church is not in and through the priesthood, but priesthood, in its only possible Christian form, belongs to the Church as kingdom to the people; and the clergy, or ministry, are in and through the Church, and by it alone, because the whole people hold of Christ, and are, as it were, His home and realm.

Now, the position we have so far maintained does not mean that there is to be no order in the society. Order is, indeed, its first law, but the order must be, though always as a society founded and inhabited of God, of its own creation as of its own realisation. In such societies the sources of disorder are mainly two. There is that which comes from the lawlessness of those above, and that which comes from the lawlessness of those below. Both mean that powers in the State break loose from the State, and seek to turn it to their own ends by the sacrifice of the people. When the disorder comes from above it is Tyranny, from below it is Anarchy. And of these the more disastrous and the irremediable is tyranny. And, if aught could make a tyranny absolute, it is this idea that an inalienable office is held by a person

fallible, like man. Name him king or priest, invest him with power, and he will sit upon the spirit of man like a great shadow of death, from which man is only to be relieved by abolishing the person that cast the shadow. Whenever you come in the page of civil or ecclesiastical history to the idea that a Divine right hedges the person who is in the office, you find that it comes also to this: that the people must accept laws at his hands, must accept the policy he devises; his is the right to command, theirs the simple duty to obey. The question our fathers fought out in the State we have to fight out in the Church. The people of England broke the king that tried to enforce the principle that the king had a right divine to govern even when he was wrong; and the idea that the priest's is an inalienable office, that he is as a vicar of God without whom the life of God passes not to His people, must be made an end of, that the Church of God may be free, and free with the freedom He gives.

THE CHURCH IS WHERE THE PEOPLE OF GOD ARE.

But now, if we argue that the people must create the order or the authority, and the authority be of the people, what is this but the distinct, definite expression of the great Congregational idea? The Society is autonomous, order and law come from and through its members. It must proceed and conquer, not by force of things coercive, but only by speech or persuasion. You cannot enforce upon a people free government without making it a great tyranny. When the French Republic undertook by arms to convert Europe to Republicanism it became a far serner despotism, a more gigantic oppression than any system it tried to supersede; and were Independency in any form to try to force itself upon men, they would become simply dependencies. There can be no church other than in and through and with the people. That is the catholic idea that gives to the Congregational the largest and most generous expression. The Church that finds saints in Anselm and à Kempis, but not in Herbert or Ken, is not Catholic; the Church that finds saints in Anselm and à Kempis, and Herbert and Ken, but not in Milton or Bunyan, is no Church Catholic; the Church that finds saints in Luther and Calvin, but cannot find saints in Howe or Edwards, is no Church Catholic. The only Church Catholic is that which co-ordinates the saints of all the churches by owning and acknowledging the congregation as God's people constituting God's Church. He who believes in this Church can range through all societies, and wherever he finds the holy life holily lived, wherever he finds the man of God living to God, can say, "Lo, here is the great life divine, here the eternal presence from heaven on earth, here is the man Christ saved," and therefore Christ's holy Catholic Church.

But now this brings us to another point, the relation between the Church and its faith, or the Society and its ideal. These days of our Council have been fruitful of varied discussions; Calvin and Arminius have come forth from their graves to speak and to dispute anew. Now it is evident that unless Arminius had had reason for the faith that was in him he never could have lived and found adherents. If Calvin had had no belief, he could not have been the power which our modern history shows he was and is. In the faith of Arminius, man's responsibility, his rationality, his great and absolute duty to believe and to obey God are recognised. In Calvin, there is expressed the faith in the order that comes from and through the Divine Will, saying: "God works everywhere in the past, in the present, through all men, in all times." We need, in days when the belief in Providence is so low, to have a faith that can express the ideas of order. What we need is to fall back on the greater faith of the unity or relation of the spiritual in the universe, and find the point where the living and the personal God is answered by a living personal man. Eternal love works through the eternal will. Then when you take that faith and translate it into personal terms, God stands before us as the Infinite Father: but in order to be a Father he must rule, and man stands the finite son, who in order to be filial must believe and obey. That God is a God tender to sinners, merciless to sin. Do not let us emasculate our theistic conception. The people who fear to believe in an awful God are the people who

NEED AN AWFUL GOD TO BELIEVE IN.

God, by becoming supremely gracious, does not grow less terrible to sin, less terrible to sinners. For a man to feel that all God's energies are fighting against his evil for his good, is for a man to realise this, that only as God prevails can He be Sovereign, and only as he obeys God can he be blessed. See then the correlate of our great faith is not a Church where priest and acolyte distribute mysterious grace; is not a Church where the symbol of vesture and candle and bell are richly and variedly significant; it is not a society which makes places and articles and things that perish in the using sainted vehicles of grace. It does not concede that the Church is a place where, according to Browning, "God is made and eaten all day long," but it affirms the Church to be a society of the sainted sons of God, become, therefore, brothers grouped round the Elder Brother, forming with Him a great holy society. And if the fundamental truth be that God is my Father, I must get directly to Him; He must come directly unto me. Oh, my spirit, how it yearns after the infinite love of Him, the infinite grace, the severity of Him! How I feel that if only that love, that grace,

were articulated in living sons, how this radiant army, bound with golden chains of affection and faith to the Throne of God, would exhibit the beauty of perfect holiness, the holiness of perfect love!

Here, then, brethren, is our radical idea of the Church Catholic, it is the brotherhood of faith; the family of God directly related to Him, with Him directly related to all its members. We live in days when to profess this faith in England exposes men to many a smile of scorn, and we live in times when the hearts of the feeble faint within them at the isolation or reproach the confession of a strenuous faith may bring. But, whatever others may feel, our duty is clear. We must confess our historical faith and abide by the confession. Years since John Robinson sent out his pilgrims to Boston, sent them out to found in the new world

A BAND OF RESOLUTE PURITANS FORMED INTO A GODLY SOCIETY.

They went with pathetic love to England, with pathetic loyalty to the king, yet cast out by the England they loved, and despised by the king they obeyed. On board the *Mayflower* they signed the covenant that bound them to two great enterprises—to extend the dominion of our sovereign Lord King James, and to further establish and enlarge the kingdom of our Lord and Saviour Jesus Christ. Twenty years later the great struggle began here of commonwealth and king. Forty years later that strife seemed to end in the home-coming of the Second Charles, who passed his Act of Uniformity and proscribed our Fathers, and the men who rose to power mocked, and said, "See the Puritan with his hypocritical Puritanism"; for they understood not piety, as men who are not pious never do understand it. "His speech is not profane, and therefore not the speech of a gentleman." So they scorned him, trampled on him, ground him, hunted him from public and private life, even into prison, and unto shame. But wait and let time speak. Ere the last century had closed, the reign of England, through the king that tried to coerce America, evoked the

DECLARATION OF INDEPENDENCE,

and in America, the English people conquered, through the American people, the English king. And out of the conflict came the greatest Republic in the history of the world, realised by a people whose education, whose ideas, whose methods, whose principles and aims are high and noble and free, yet made by the men who had followed the New England way. Here, meanwhile, in Old England we were taught to believe in the Divine right of the king, the ability of the Sovereign, irrespective of character, to be head of the Church and State, of a majority to proscribe the mino-

erty and impose laws of religious disability and persecution on those that did not conform. But what we were taught, and policy endeavoured by legal penalties to enforce, has not determined what we are. We are, in all that is freest and most characteristic of the English people, made after the mind of the proscribed Puritan rather than after the mind of the Cavalier and Churchman. Wherever the Puritan has planted his foot, there he has prevailed. He has made America republican and free, he has made England, in her monarchical constitution, free. His political belief is for ever embedded in the constitutional truth that the law is king. And as he has prevailed

in the department of civil politics, think you he will fail in the department of ecclesiastical? There has come to us an inheritance of triumph through disaster, of liberty acquired by means of oppression endured, of victory through the defeat we suffer. We can bear to be proscribed, we can bear to be despised; but one thing we dare not do—we dare not abate one jot or tittle of our hope or our endeavour till, in the Kingdom of God, as in the Kingdom of England, liberty and the spirit doth reign through and through.

Rev. Dr. REYNOLDS pronounced the Benediction, and the proceedings terminated.

TUESDAY, JULY 21.

MORNING SESSION.

THE final morning session of the Council was held in the Weigh House Chapel. Rev. J. GUINNESS ROGERS, B.A., presiding. The subject arranged for the day was "Congregationalism and the World," and "The claims of Congregational communities throughout the world (including the British colonies) on the sympathy and aid of the Congregational churches of England and America."

After the hymn—

"Our blest Redeemer, ere He breathed
His tender last farewell"—

prayer was offered by Rev. WILLIAM HUBBARD, of Ipswich.

Rev. Dr. MACKENNAI: I think, Mr. Chairman, it would be a wise thing, as the meeting yesterday afternoon was not absolutely favourable to the consideration of the terms of the resolutions, if I read, this morning, the terms in which the resolutions in reference to the succeeding Council have been drafted. It must be distinctly understood that my reading these resolutions is not intended to re-introduce the subject for discussion, but I shall be ready to accept verbal corrections, and if I have misinterpreted the mind of the Council I am ready, of course, to be corrected. The resolutions which were passed have been drafted in this form:—

1. The influence of this international gathering of representatives of associations of Congregational churches has been so hallowed in reference to brotherly fellowship, the uplifting of devout thought, the enlargement and quickening of practical Christian purpose, that the Council ought not to separate without making provision for the summoning of another International Assembly, similar in its general character and with such improvements as the experience of this Council may suggest.

2. That the United States of America be the place of assembly.

3. That the National Council of the United States of America be requested to act as the convening body of the second International Council in substantially the same way as the Council was convened by the Congregational Union of England and Wales, and that a committee of 15, of whom 5 shall represent the British Islands, 5 the United States of America, and 5 the other parts of the world, be appointed to convey this request to the National Council at its session in 1892.

4. That the year of assembly be determined by the National Council of the United States.

5. That this Council respectfully suggest the importance of providing in the next Council for a representation of woman's work in the churches.

Rev. Dr. HAZEN: It occurs to me that there is one important addition to make as to the appointment of the committee. Provision should be made for its calling together and for its meeting. I move to add to that resolution:—"This committee shall meet at the call of the Chairman, and three members of the committee shall be a quorum."

The CHAIRMAN: I understand that these resolutions were adopted, and are only brought up for verbal amendments to be made.

Rev. W. H. MOORE: I beg to second Dr. Hazen's resolution.

Rev. Dr. MACKENNAI: I hope the Council will recognise the serious character of this resolution. As the resolutions stand which have been adopted in accordance with the decision of the Council a committee has been appointed whose work will be done by correspondence. The resolution which is proposed will really throw the whole work, not of convening the Council, not of preparing for the Council, but of making representations to the National Council of America into the hands of one nationality. If the Council wishes to adopt that course it is for the Council to do so; but it will do it with its eyes open. It is practically to remove the committee, which is to work by correspondence, and to give power to one section of the committee to become the whole committee.

Rev. Dr. CORNISH: I should like to know whether we are in order in amending these resolutions in any way.

The CHAIRMAN: I must rule that we are in order in adding anything to the resolution if we like. I do not see how I can rule it out of order, but it really must bear Dr. Mackennai's construction.

Rev. Dr. HAZEN: Then I beg leave to withdraw the resolution, if it is so interpreted.

The resolution was then withdrawn.

Dr. MACKENNAI announced that in order that some closing business might be transacted, it had been decided that after 4.30 in the afternoon the meeting should be

devoted to business matters. There were resolutions to be proposed acknowledging the great kindness which the Council had received at the hands of certain persons. In addition to that the Committee of Nominations would have to present two reports. He begged to move that after 4.30 the meeting be devoted to business.

Rev. Dr. NOBLE seconded the resolution, which was carried.

Rev. BURFORD HOOKE announced the receipt of a telegram from Dr. Brown, of Bedford, stating that no more tickets could be issued by the excursion to Serooby, as he was unable to arrange for more than those who had already taken tickets. He could not therefore issue any more tickets for Serooby by the early train, but any more friends wishing to go might travel by the later train, meeting their friends at Sandy Junction.

CONGREGATIONALISM AND THE WORLD.

REV. S. N. JACKSON, M.D.

Rev. S. N. JACKSON, M.D., then read the following paper:—

THE CLAIMS OF CANADA ON THE SYMPATHY AND AID OF THE CONGREGATIONAL CHURCHES OF ENGLAND AND THE UNITED STATES.

The relation of Canada to both countries is peculiar. Politically we are allied to England from which we are separated by three thousand miles of sea. Geographically we are closely attached to the United States, for our borders join by a land and water line, extending from the Atlantic to the Pacific, a distance of three thousand miles. The result is that the deep sea on one side, and the national barriers on the other, greatly separate our Congregational churches in Canada from their spiritual kith and kin in both Old and New England.

The establishment of fast steamship lines between England and Canada, and the fact that our country is rapidly becoming England's continental highway to India, China, Japan, and the great Commonwealth of Australia, doubtless will bring us closer together, and in a sense bridge the Atlantic. Further, it may be possible that the convening of this International Council of Congregational Churches may help to remove the hindrances to fellowship and co-operation between the Congregational churches of the United States and Canada, so that while each country remains loyal to Queen or President, we may, in denominational unity, carry out work on the continent of America.

PLYMOUTH ROCK ITSELF CANADIAN.

I would here desire to remind the delegates from the United States, that Plymouth

Rock itself is Canadian. No formation like it abounds in New England, nor can be found nearer than in our Maritime Provinces. In some great drift period, not theological in its nature, that celebrated rock was carried from Canada to the shores of the future New England, and became the stepping-stone of our pilgrim fathers, who, as they said, had "a great hope, and inward zeal of laying a foundation for the advancement of the Gospel of the kingdom of Christ in those remote parts of the world."

The fact that the Canadian Congregational churches took the initiatory steps in bringing about this International Council of Congregational Churches, should not be without its effects. As far back as June 7th, 1884, the Congregational Union of Ontario and Quebec, at its annual meeting held in Montreal, passed this resolution:—

That the Committee of the Congregational Union of England and Wales be asked to consider the possibility of the meeting of a General Congregational Council, and should it seem feasible, they request the Union to take such steps as may to them seem best to assemble such a Council representing the Congregational churches throughout the world.

The late revered secretary, the Rev. Dr. Hannay, acknowledged the reception of this communication, and presented it to the General Purposes Committee of the Congregational Union of England and Wales, who adopted the following resolution:—

The General Purposes Committee, having considered the question of convoking a General Congregational Council raised by the resolution of the Congregational Union of Ontario and Quebec, is of opinion that such a Council, if widely and efficiently representative, would do much to strengthen Congregationalism at home and in other parts of the world, and recommends the committee to ascertain, by correspondence with the representatives of Congregational churches in all parts of the world, including the churches in the field of foreign missions, whether the convoking of such a Council is a feasible project, and that the farther consideration of the question be deferred until the result of this correspondence is reported.

This action of the Canadian churches and of the General Purpose Committee of the Congregational Union of England and Wales was reported by Dr. Hannay at the annual meeting, held in the Memorial Hall, London, May 11, 1885, and was adopted. The results we witness in these days of grace in July, 1891. The desire expressed by the resolution, passed six years ago, that this "Council may do much to strengthen Congregationalism at home and in other parts of the world," is the earnest hope of the scattered Congregational churches of the great Dominion of Canada. Should not this Council, like the first Congregational Council held in Jerusalem, be the means of promoting lasting good, especially of bringing our churches throughout the world into a solidarity never to be broken?

ORIGIN OF CANADIAN CONGREGATIONALISM.

As a claim upon the sympathy and aid of the Congregational churches of England and the United States, we present the plea that the Congregational work in our country was begun by them. While some of our churches in the Maritime Provinces were formed by Americans previously to the separation from Great Britain by the war of the revolution, the other older churches were founded by the direct action of societies in England and the States.

Previous to the organisation of the Colonial Missionary Society, which has done such noble service for so many years in aiding in our work, both the London Missionary Society and American Associations sent to Canada ministers and money, by which means some of our best churches were established. Because of international complications, our American brethren, many years ago, withdrew their active assistance and have since left us somewhat severely alone, while now our English brethren, we fear, are wearying in this their work of well-doing. Canadian Congregationalists, as best they could, have been carrying on the work thus auspiciously begun by the joint labours of these two great countries, feeling nevertheless that while we have entered into the work of our fathers, they still should help provide for their children.

In view of these facts it is becoming that we present to you in outline

A REPORT OF OUR WORK

in the Canadian field. This report must further plead our claim for sympathy and aid on the principle that the strong ought to help those who are weak. The Congregational churches reported by our statistics for the various provinces of the Dominion are as follow:—

Nova Scotia, 18; New Brunswick, 3; Quebec, 20; Ontario, 80; Manitoba, 4; and British Columbia, 1, making a total of 126. Of those reported from Quebec and Ontario 15 are practically defunct, leaving the actual number 111, some of which are exceedingly feeble. These churches represent a membership of about 8,600, an average attendance of worshippers of 16,000, and Sunday-school scholars, 10,000.

They, by the kindly aid of the Colonial Missionary Society, support a college, of which the Rev. Principal Barbour is the honoured head, and which has sent out more than a hundred ministers, some of whom are missionaries in foreign fields, and others are honoured ministers in the United States and Great Britain. Among those now in England is the Rev. J. Cunningham Geikie, D.D., so well known throughout the English-speaking world as an author, who graduated from the Congregational College of Canada in 1848.

A Home Missionary Society is also sustained, which has planted and aided churches beyond its means in all these provinces.

They have also a Foreign Missionary Society, and a Woman's Mission Board, and these have already sent several of the sons and daughters of our churches to Africa, India, and other parts of the great world field. Two Congregational Unions and a Provident Fund Society are also supported.

For all these objects, as well as church current expenses, the sum of 131,213 dollars was subscribed by our churches for the year ending May 8, 1890, whilst the unencumbered value of church property was 592,745 dollars. Considering our means and the great difficulties we have to contend with, we do not feel that this record is one of which we need feel ashamed; but when we take into account the great amount necessarily left undone we think it should further our claim for sympathy and aid.

The

HINDRANCES AND DIFFICULTIES

with which our churches in the Dominion have to contend must still give further emphasis to our appeal. We are one of the smallest denominations in the land. By various forms of comprehension and union, the Presbyterians and Methodists have united the scattered forces of their various ecclesiastical divisions, and now, together with the Episcopal Church, form three strong, wealthy, and influential denominations. By this they carry with them a prestige, not only helpful to their further progress, but hindering to smaller communions.

Further, these large church organisations have to a great extent adopted our principles and practices without adopting our polity. They not only admit of lay representation, but have greatly enlarged the liberty and influence of the local congregations; so that as a Christian body we are by no means unique in regard to many of the cardinal principles of our faith.

Then the cry for Christian unity, of which more perhaps is heard in Canada than any other land, is made a plea against the existence of the smaller organisations. This, together with the influence of social prestige and business interests, is not without its effect, and has a tendency to disintegrate our churches as their members become more wealthy and influential. Many are the arguments and influences used in the name of Christian unity to wipe our churches out of the land by absorbing them in other systems. As the Right Hon. Sir John Macdonald, Canada's venerable Prime Minister, recently deceased, said on a certain occasion, this would indeed be a case in which the lion and the lamb would lie down together, but unfortunately the lamb would be inside of the lion.

Unlike other denominations, our churches are not largely aided by emigration. The Congregationalists of England, as a usual thing, are not of the emigrating kind, while the American colonies of bootlers are not as a rule Congregationalists. The English

emigrants to our shores give large additions to both the Episcopal and Methodist Churches, while the Scotch are ever replenishing and extending Presbyterianism.

On the other hand, we lose immensely by the removal of our members to the United States. Many of our churches, some of which have for years had to draw from mission funds, can barely maintain their existence; not because they are not doing good and earnest work, but because year after year a procession of their young people and others pass over the American border in spite of the Alien Labour Law. Not a few of the Congregational churches of the United States, both in pastors and members, have through our poverty been enriched. The

GREAT EXTENT OF THE COUNTRY

ever which our few churches are scattered appeals to your sympathy and aid. It covers an area of 3,379,000 square miles, while its water surface adds to that 140,000 square miles. It is the largest of all the British possessions, and comprises forty per cent. of the entire Empire. Canada is 500,000 miles larger than the United States, exclusive of Alaska, nearly thirty times as large as Great Britain and Ireland, and lacks only 237,000 square miles of being as large as the whole continent of Europe. In a word, Canada covers more than one-fourteenth part of the earth's surface.

This great country, connecting the commerce of the Atlantic and Pacific Oceans, whose shores they wash, with its wonderful water-ways, its diversity of climate, its immense wheat fields, and its inexhaustible mineral deposits, has a wonderful destiny for its future. More than any other land I know of, it meets the characteristics of the ancient land of promise. Of that we read:—

“For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills; a land of wheat and barley. . . a land where thou shalt eat bread without scarceness and shall not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.”

This immense country, embracing one-fourteenth part of the earth's surface, and so full of resources, is now sparsely populated with only about 5,000,000. It must become the home of tens of millions. The nations most interested in the present and future of that place and people are the two great English-speaking nations, Great Britain and America. The one on account of Imperial national ties, and the other because of national neighbourly relationship; and both because of commercial and Christian interests. It means everything for us how the foundations of that country's future are laid, it also means much, very much, both for England and America. Shall that free ecclesiastical system, which has been so wonderfully used

by God in securing for England and America religious and political freedom, and in giving a right impulse to all that was truly national and Christian, be left out or reduced to the smallest fraction in building up the future of the Great Dominion of Canada? This answer must be largely given by the Congregational churches of England and America in their response to our claim upon their sympathy and aid.

HELP WE GIVE TO IMMIGRANTS.

The welcome and help our churches give to those who come to us from England and the United States is not without its value. Congregationalists from American churches have not infrequently made their temporary or permanent homes with us, and in the churches of our order found a congenial fellowship and a useful sphere of labour. On the other hand, not a few go to places where we ought to be represented by churches, but are not, and not only miss their accustomed form of worship but are in danger of being lost to the denomination.

Of those coming to us from Great Britain many require material assistance as well as counsel and care, all of which according to our ability is cheerfully rendered. I have personally known of many situations secured for these strangers in a strange land; of such help accorded to those absolutely destitute that they have been enabled by their industry to secure comfortable homes; of the sick and dying emigrants visited in our hospitals and brought to Christ; and of men, not a few, rescued from former vicious habits. As a usual thing our ministers are the unpaid agents of the Self-Help Emigration Society, organised in London under Congregational auspices, and their churches have nobly assisted those in the work. One pastor in Western Ontario writes:—

I have found places for nearly 200 persons among the farmers of this country. They are mostly young men who are willing to work, but who could find no remunerative employment in England. Many of them when they came here were given to the use of spirits and needed a good deal of teaching in many ways. We have gathered some of these into the church and Sunday-school. These men are not in a position to help the church financially to any considerable extent, and yet the church where they are needs help.

A man who had been a member of the Rev. Thomas Binney's church, meeting with misfortune, went with his wife and large family to the far west, settling on a small ranch a hundred miles beyond Brandon. There, for ten years, they lived a lonely prairie life, and drifting away from God, lost their faith and hope. Not many months ago, the father was afflicted with a malignant disease, and with his wife, went to Brandon seeking medical advice. There he met our missionary, who earnestly sought to lead him back to God.

Returning to his home with the sentence

of death professionally pronounced upon him, he could not long rest. He said, "Wife, I must go back to Brandon, I must see Mr. M., I can't let it go." So they journeyed that hundred miles once more to meet the minister, and before he died he found perfect peace in Christ. It was only about two months ago that his widowed wife went back alone to her shanty home on the wide prairie. And yet not alone, for before she left she visited the missionary to tell him that she, too, had found peace in the Saviour. Now, on each Sabbath day she is gathering together a little Sunday-school in her humble abode.

A young man from Lincolnshire, the only son of his mother and she a widow, went to Manitoba and fell into evil ways. One evening, entering a Congregational church, he heard the pastor preach a discourse on the mother-like love of God. This completely broke him down, and at the close of the service he sought an interview with the minister. In his study he wept like a child, and for a time all he could say was, "Oh! my mother—my poor old mother."

After a while he told his story: that for years his godly mother, far away in the fens, had been praying for him. But until that night he had shut his ears to her prayers and to God's calls. Then the thoughts of God's mother-like love broke his heart and brought him to his knees. Our young missionary had the great joy of leading him to the Saviour; and, meeting him months after, found him a bright, happy Christian. Scores of such cases might be enumerated; but were these all they would more than suffice as repayment for all the means the Colonial Missionary Society has expended on work in Manitoba.

OUR PRESENT PRESSING NEEDS

must be added to these pleas for sympathy and assistance. With all the aid which the Colonial Missionary Society has so far been able to afford, the necessities of our work have been so great that our utmost ability has been overtaxed. This has involved both the college and Missionary Society in perplexing debts, prevented our occupying many important fields, and will necessitate the abandonment of more. In every province, from Nova Scotia to British Columbia, important centres are open to us, and churches of our order are needed; but the appeals coming from them have to be passed over for the want of means. Concerning this the pastor of the Congregational church in Vancouver, British Columbia, writes:—

"Our churches in the old country ought to have some interest in these people that are coming out. Our poverty in men and money is telling against us sadly now. We ought this summer to have three good men started in New Westminster, Nanaimo, and Victoria. We are simply being left behind. The other denominations are

doubling up. Presbyterianism spends over 7,000 dollars in this province in mission work. I do not believe that in Canada there is a more hopeful field for a live Congregationalism than here in this province. We need men. It is too bad, they are flitting across the seas to foreign lands. American money and American people are coming here. Up in the mountains, where towns are beginning that will soon be cities, they are coming in. The minerals are beginning to attract. We have three powerful organisations—Methodism, Presbyterianism, and the English Church—mainly High Church. Congregationalism flies the flag at Vancouver—nowhere else. Something must be done, and that soon. This is not the cry of pessimism, but the appeal for help."

Thus at your request, and by your patient hearing, I have presented, in part, an answer to the world-wide question now before this Council: "The claims of the Congregational communities throughout the world, including the British Colonies, on the sympathy and aid of the Congregational churches of England and America." I confess this answer has in it much of the Macedonian cry: "Come over and help us!" If it produces anything like the effect that cry originally had upon the great founder of Congregational churches in Asia and Europe, then at our next General Congregational Council brighter pages will be read concerning our Canadian churches.

MR. JOSIAH MULLENS.

Mr. JOSIAH MULLENS read the following paper:—

THE CLAIM OF CONGREGATIONAL COMMUNITIES IN AUSTRALIA ON THE SYMPATHY AND AID OF THE CONGREGATIONAL CHURCHES IN ENGLAND AND AMERICA.

Mr. President and Brethren,—Mine is a lay sermon. It will, therefore, fittingly deal with facts rather than principles. It will suffice for me to speak of things as I see them, and leave the application to yourselves, so far as you esteem my statements to be worthy of your attention.

I necessarily address myself chiefly to the connection which should knit together the churches of the United Kingdom and those of Australia. We have but little touch at present with our brethren in America, but I trust and believe that this International Council may inaugurate a movement in the direction of vital unity between all our churches under the influence of better knowledge of each other.

I am not here to plead for monetary aid. Owing to generous and long-continued help in time past, from your noble Colonial Missionary Society, most of our communities have

become self-supporting, as should be the case with all aided churches and communities, if there be true growth in them. It is the less necessary that I should deal with this side of my subject, because it has already been dealt with "in camera," during the sitting of this Council; in conference between the authorities of the Colonial Missionary Society and the Colonial delegates. It is to other considerations that my argument will be directed.

I might refer to the relations between the churches of our respective countries as those between a mother and her grown-up daughter, settled at a distance from her old home, but such reference would be, after all, only a metaphor. Historically, it is true, the relations between the churches of Great Britain and Australia will always be those of parent and offspring; but there the truth ceases. Nations, like corporations, have constant succession, but the individual atoms are ever changing, and every generation has its own special needs arising out of its own environment, and mere sentiment will have but a secondary place in the determination of its action. I therefore leave aside this ground of appeal, and proceed at once to deal with those considerations which spring from the facts of our present relations to each other. In plain words, then, Australian Congregational communities have claims on your sympathies.

First, because they are still largely dependent upon you.

And secondly, because they may possibly be able to offer to you in return some help towards the solution of problems in your own church life which are now ripe for settlement.

I wish, first, to show that we are

STILL DEPENDENT

on you for many things which touch the higher points of our church life.

1. Take this fact, for instance. We have three colleges in Australia for the training of our ministers. The heads of all came from the old home. In Sydney the Warden of our college, Rev. J. G. Fraser (whose absence I much regret to-day), hails from Scotland. Rev. A. Gosman came from the same land, and he is the head of our college in Melbourne. The same position in Adelaide is held by Rev. W. R. Fletcher, once of Manchester.

In effect, then, our young Colonial ministers are under the influence of this country, during those years in which that bias is given which, more or less, strongly determines their future career.

For this great service, the gift of men who are able thus to take out of our churches the young men whom God has called, and to send them forth, after four or five years' training, as well-instructed servants of the World, we gratefully acknowledge our indebtedness, and give you our hearty thanks.

2. We are your debtors yet more directly. Many of our ministers are natives of Great Britain. We have them from England and Wales, Scotland and Ireland—men held in high respect, not only in our own churches, but leaders of thought among their fellow-citizens. It is no light thing that you have thus spared us men fit to build up our new nationalities in all that is right and true. We are not perfect in Australia—our very opportunities, our wealth and our freedom, are snares through which many are entrapped into excess and folly. Horse-racing, with its attendant gambling; drinking customs which are ruin to many, and social impurity which deadens the souls of young and old—are evils rife with us as with you. Against these things the men whom you have given us bear faithful testimony, in company with their ministerial brethren of other churches. The battle between good and evil is much the same with us as with you, and for every faithful standard-bearer you have educated and sent to us we heartily thank you.

3. Again, our debt does not end here. For denominational literature we are heavily in your debt. Our own efforts in this department are principally a few volumes of sermons, and contributions to our denominational press, which are aptly described in the words of Burns as

"Like the snowflake on the river,
A moment white, then lost for ever."

The hurry of daily life, the pressure of the present, and the strain of social church life, have hitherto precluded the production of the solid and the enduring. For the men who can work as principals of colleges or pastors of churches, and write books that live and mould the thought of generations, we have still to look to you and to the still larger circle of writers who belong to the Catholic Church of Christ the Lord. Such works are found on the library shelves of all our ministers and many of our laymen. We may not yet be creative; but I think we may claim to be receptive and sympathetic.

In this department our church life would be narrow and self-concentrated without the helps to study we get from without, and there are many here present better able than myself to measure the largeness of our indebtedness to you in this respect. For all the stimulus given by your great writers, for all the light they have thrown on the problems and perplexities of this present day, we tender you our hearty thanks.

HOW YOU CAN HELP US.

Now, I think I have made out a case which will bear examination. If we are so far dependent on you, is there not reason why you should take an interest in our welfare? How can you do this? Well, you can do for us what a mother does for her children, what a Christian elder brother does for those younger brothers who look up to him as their example and

their helper and protector. Brethren, you can pray for us by name in your churches on suitable and set occasions. Our own outlook is necessarily a wide one, as we pray in public for the land from which we sprung and the great Empire of which we are a part. Do you in turn sometimes let your vision in public prayer and supplication embrace that wide dominion God has so marvellously bestowed upon our race, praying that those who are kindred in blood, in language, and in literature may have strength to meet their responsibilities and to fulfil the purpose for which they have been transplanted by God, whatever that purpose may be.

One of the duties most strongly insisted upon in the proceedings of this Council has been the cultivation of a sense of brotherhood in Christ, and on this ground I address my entreaty for remembrance in public prayer to our churches in America also. I know no better way than the one I have suggested of witnessing to our congregations that we believe in this brotherhood.

AUSTRALIA MAY TEACH US.

I have spoken of various ways in which the Colonies of Australasia are indebted to you. Let me now dwell for a moment on the other side of the question. It may be, that if your hearts warm to us, your own lives may be enriched thereby. It is good for both that we know more of each other. I have freely spoken of our feelings as we regard our relationship to the mother churches of this land, and would now show that it is possible for us to reciprocate, in some feeble degree, if you will only have patience to examine some of the fruits of our unfettered colonial life, which we offer for your inspection.

I speak not by way of boasting; it is no merit of ours that public action and legislation are not hampered, as with you, by the relics of feudalism, ecclesiastic as well as social, not yet dead, though dying forces. We look with deepest interest on the conflict ever waging here between the old ideas which have had their uses and their day, and which are surely, if slowly, destined to give way to that which is better, because more righteous and true. It may be worth something to you in the heat of the battle to know that the principles for which you contend are victories already won by us; and that so long ago, that the short conflict which we had is a matter of history rather than of memory. Let me illustrate the argument by one matter only, in detail.

I do not refer to the severance in the colonies of the tie between Church and State. That is a fact so familiar to you all that I need only say that, in the interests of the Episcopal Church itself, you may safely do your best to promote the cause of Disestablishment, as we from our experience can affirm that both the Episcopal and

Presbyterian Churches are stronger in the affection of their adherents, for the severance of all ties between themselves and the public treasury.

MARRIAGE LAWS.

The matter I wish specially to refer to is one of minor, though practical, importance. I refer to the question of your Marriage Laws, on which point our experience in Australia may possibly be of some service to you.

In the year 1855 the Marriage Law of New South Wales was consolidated on a basis which ensures perfect equality between all denominations. This Act has worked so well for thirty-five years that it remains, and is likely to remain, unamended.

The chief functionary recognised by the Act is the "Minister of Religion."

He has to be registered as such by the Registrar-General in Sydney, and his authority is thereafter duly gazetted. This being done, he is left to his own unfettered discretion as to fees of office and hours of celebration.

The district registrar has nothing to do with the "Minister of Religion," except to receive from him, within one month, the original certificate of every marriage celebrated by him. This certificate is signed by the parties married, by two witnesses, and by the minister as the State functionary. It is afterwards sent to the Registrar-General in Sydney for safe custody.

The district registrar has power to marry, but only after both parties to such marriage have signed a declaration either to the effect that no minister of religion is accessible, or that they conscientiously object to be married by a minister of religion.

These are the simple lines of the Act, and I can see no reason why all the marriage laws of Great Britain and Ireland should not be consolidated in like manner on the same basis of equality of status and perfect freedom of action.

I have given a number of copies of this Act to Mr. A. J. Shephard for the use of the committee which is now seized of this matter, and I trust that the example afforded by its perfect success and entire absence of friction may be of some use in the settlement of the question among you.

I will close with an illustration of the way in which our freedom of action in this matter is useful in city mission work. Our agents come across cases in which conscience is awakened, but an obstacle to attendance at public service is disclosed by the confession that the subsisting union has had neither legal nor Divine sanction. The missionary takes his book of forms to the home, and then and there is able to marry the parties and set the wrong right, and the result has been ultimately their reception into the Christian Church. If, as we have heard repeatedly in this Council, the Divine unit is the Christian home, then

the sooner you can make your ministers the sole celebrants and exponents of the Divine idea, the better it will be for your churches and your congregations.

The CHAIRMAN: The illustration of the marriage laws in Australia cannot be allowed to be used as an opening for a discussion on the marriage laws of this country. It was an illustration in passing only.

REV. W. H. MANN.

Rev. W. H. MANN then presented the claims of Natal and South-Eastern Africa as follows:—

THE CLAIMS OF CONGREGATIONAL COMMUNITIES IN NATAL AND SOUTH-EASTERN AFRICA ON THE SYMPATHY AND AID OF CONGREGATIONAL CHURCHES IN ENGLAND AND AMERICA.

Honoured Brethren.—I am asked to join in presenting to this Council “The Claims of Congregational Communities in Different Parts of the World upon the Sympathy and Aid of our Churches in England and America,” and as my sphere of work and observation is in Natal, adjacent to the Cape Colony, what I say is in part suggested by a South African experience. In nearly all English-speaking communities Congregational churches are to be found, varying in their surroundings, their culture, and their influence. In many instances they have been formed by Christian men who were Congregationalists in the home lands, and who have borne with them to their new spheres strong convictions as to the soundness of their principles, and their

ADAPTATION TO COLONIAL LIFE.

These men recognise and carry out their obligation to take their share in the evangelization of the world. They are, it may be, in a remote and spiritually-destitute locality; but their godliness and zeal for Christ are at once manifest. Christian services are commenced, “a church” is in their house of meeting, and spiritual good is accomplished. Perhaps from among the associated brethren one is discerned upon whom the hand of Christ has been laid, and who, by manifold gifts and graces, becomes a minister, “chosen of God” and accepted by man. Usually, however, “the man of God” is sought and found among the colleges or churches of the old country; one who, baptized by the Holy Spirit, finds in the novelty of his new sphere room for Christ-like self-denial, and a special charm in the freshness of his strange surroundings. Moreover, Christian brethren are at his side who are prepared to sustain and help him in his various endeavours, and so they form a church, a Congregational church, which, by the Divine blessing, becomes strong in itself,

and which extends with the growth of the town and the spread of religion, so that branches are established in the suburbs and surrounding district. Here and there the suburban churches rise to an almost equal importance with the central church; while other extensions retain the status of preaching stations. It is so

WITH US AT DURBAN.

But as yet, although we have both branch churches and preaching stations, we form only one community. There are three of us in the pastorate, who are assisted by godly and intelligent members of our church. We can take little credit for anything we have done in the direction of federation, and yet I am not sure that we do not under our present system illustrate what is desirable in the Congregationalism of the future. The Independency of the strong churches must be assured, while all the churches of a district are federally combined to deal with great social and Christian questions as they arise.

MIXED CHURCHES.

Sometimes our churches have their beginnings in the natural and spontaneous outcome of circumstances. A few Christian men who have not been Congregationalists find themselves in a small community where as yet no evangelical services have been conducted. These men, therefore, on the religious side of their nature, realise that they are out of sympathy with the people that surround them. They have belonged to different sections of the Church—to Episcopalian, or Wesleyan, or Presbyterian churches—but no one of these denominations is represented among them in sufficient numerical strength to maintain its distinctive modes of action. Men in whom denominationalism is strong regret this, and “sit and weep alone,” but others, of more liberal ideas and of larger sympathies, feel their way, “if haply they may find it,” towards a fellowship in which, with loyalty to Christ and fidelity to their own convictions, they may gather together for worship and be associated for the doing of direct work for the Saviour. Their idea is still to be faithful to the churches of their early Christian life, but, “for the present necessity,” to use a little freedom and

TAKE A WIDER VIEW

than hitherto they have had. From the study of the Scriptures they find that they may expect and realise the presence of the Lord Jesus with them—“Where two or three are gathered together in His name.” They come to see that the Holy Spirit will be with them to guide and sanctify them in worship and in work. They realise that they are not alone, even though no minister or recognised church officer is in their midst. They are included in no diocese; no Episcopalian

bishop claims them as his own; no Presbytery has been constituted in their district; no Wesleyan plan has comprehended them in its sphere of operation; no Congregational Union has numbered them on its roll, or Colonial Missionary Society extended its aid; America "is ignorant of them," and England "acknowledges them not." But there—afar off from the religious homes and associations of their early lives—they realise their individual relationship to the Saviour whom they serve as "the Lord Christ." They assemble in His name; they observe His ordinances; they recognise their obligations to each other and to the world for His sake. "One is their Master even Christ, and they all are brethren"—and what are these men and women viewed ecclesiastically and in the light of the New Testament? They cannot illustrate the working of episcopacy, for they have no diocesan bishop. They cannot carry out the Presbyterian system, for they have no Presbytery. They are not associated with any Wesleyan Conference or circuit, yet

ASSUREDLY THEY ARE A CHURCH;

a Congregational church, although they scarcely know it. They have all that is needed to constitute a church; they are men "in Christ." They are subject to no external authority, they manage their own affairs, they choose their own church officers, they work the work of God in their own way, believing it to be His way. They are, therefore, a Congregational church, and are among those who this day claim the sympathy and aid of the churches of England and America.

Under other circumstances do our churches come into existence. It may be counted the glory of our own societies—the London Missionary and the American Board of Foreign Missions—that when they have carried to the heathen the Gospel of Christ they leave those who have become Christians

FREE TO CHOOSE FOR THEMSELVES

their church polity. Nor are we surprised to observe that, without in the first instance having been taught in the knowledge of our distinctive principles, these native Christians, with the New Testament in their hands, find it easy and convenient, as well as Scriptural, to associate and work after the Congregational methods. This has been abundantly illustrated in Madagascar. The native churches of the Cape Colony also—free to choose their system of church government—have adopted our own; and they well sustain, by the consistency of their lives, by the way in which they support their ministers, and by the way in which they work for Christ, the positions they have taken.

In Natal our native churches are quite young, and our American brethren have not

as yet seen that it would be wise to withdraw from them the missionary supervision which from the first has been exercised; still, large powers of self-government even now are granted to, and assumed by, the native churches. On Congregational lines, they even now are moving, and these will lead them, under Christ, to become in due time Independent. Very tenderly and powerfully do the churches gathered from the heathen appeal for the sympathy and aid which the elder sisters of America and England can bestow. Under God they owe, in most instances, their spiritual lives to the missionary societies of these lands; and now, if they appeal anew for loving recognition and for continued help, it is in grateful appreciation of the blessings which these great countries have conferred upon them.

Nor must I omit, as having claims upon the churches of England and America, those that have been planted in the large towns and cities of "greater Britain" and foreign lands. Not always, by any means, are such churches wealthy; yet here and there they have rich men associated with them and are powerful in the kind of influence that money and social status can secure. We trust that they will prove faithful to their obligations and responsibilities, and be ever powerful to draw off from their worldliness of spirit to the Cross, and to the service of the Lord Christ, the toiling men and women at their side. Yet these communities

SHARE THE SPECIAL DANGERS

of our time and of their environments. They therefore need to be kept in touch with all the most powerful, intellectual, and spiritual forces of this age. In the race for wealth and on the fields of scepticism "men run all," whatever course they pursue. And many of the perils of our age have need to be recognized as truly in London and New York as at Cape Town or Durban. Yet in our Colonial spheres the Christian leaven is scarcely so widely diffused, nor is so potent an element, as it is with you. The tendency of heathen surroundings is to lower the moral tone of society. Besides, in new countries men are much inclined to cast away from them their early restraining influences. With us the old moral and spiritual landmarks, even where they are set up, are more readily passed unobserved, or they are thrown down altogether as antiquated and obstructive. And so we look to you in your great centres of civilization and learning and Christian influence to set well before us the course that we should endeavour to keep for Christ and for His truth, that His "way may be known upon earth, His saving health among all nations." We claim this from you on behalf of the Lord Jesus and for the world.

THE CLAIM OF ONENESS.

Brethren, these Congregational communities of which I have spoken have their claims

upon you, and foremost amongst these is their oneness with you in our Lord Jesus Christ. He has redeemed us, and side by side we walk, in the liberty of Christ's free sons. There is, indeed, "individualism" among us, and yet we stand related. Each individual man must be free, each church must be free in holy liberty to exercise its functions for the common good; but all belong to Christ, and all are working for a common end. The Congregational churches of a town or district must stand together. Those of a county, too, find it good to be associated. Those of England and Wales may well form, as they do, one great union, and in these railway days why should not Scotland be included? Those of America, in their combination, are specially strong. Upon the lines of church associations are we already working. The churches of England and America realise to-day in this representative gathering their oneness in Christ Jesus, their oneness with the Christian churches of the world.

We glory in our Independency; but as we are federally united do we "increase in strength." Christian denominations in co-operation suggest that even

MORE MAY BE ACCOMPLISHED

as our own churches combine to promote the best interests of our fellow men. In Durban we have a Christian Ministers' Association. Connected with it there are Baptists, Congregationalists, Episcopalians, Lutherans, Presbyterians, and Wesleyans. This association meets regularly for social purposes and discussion. Its members in turn conduct Sunday services at the Sailors' Institute, the hospital, and the gaol, and also at one suburban undenominational place of worship. It also takes united action with reference to important matters in the district. This organization has already proved itself a power for good, and does not its existence and sustained influence suggest that at least our own churches should be federated, to stand and act together as occasions demand? I am glad in this Congregational Council and in this paper, written specially in the interests of our own churches, to bear testimony to a fraternal combination of the denominations, as they are represented in my own district, and I venture to do this here, and in this connection, because I think that in so far as we Congregationalists colonially uphold this combination, we present a claim upon the Congregational churches of England and America.

We hold to the true unity of all who love our Lord Jesus Christ, and we rejoice, too, in the special unity by which our own churches are bound together. For, having

NO LOVE FOR DENOMINATIONALISM,

we find in our system a church polity which, doing honour to Christ, secures for His followers

"the liberty which they have in Him," and leaves an open door for all kinds of service in His name. The Congregational communities of the world are some of them far away; over weary leagues of miles must full news of you pass to them, and that at rare intervals of time. From the city point of view, and to the peoples of the great centres of activity, it seems as if they belonged not to this world but to some other; yet to-day, and in this International Council, we realise their nearness. Some of them consist of very few disciples; so few that were it not for our Lord's emphatic word we might doubt His special presence in their midst. Some churches are composed of "unlearned and ignorant men," whose chief claims upon you lie in their scholastic ignorance, and in the fact that they do attend the school of Christ, and are really endeavouring to learn of Him," and to understand "what the will of their Lord is." Some of them are very poor; little indeed have they of silver and gold. If they have men of influence, that influence is of a moral and spiritual kind; and yet if they look on you it is not as if they expected to receive something of this world's goods; but rather that they may obtain from you that

FRATERNAL RECOGNITION

which brothers ought to bestow, with no grudging hand, however wide may be the gulf which has separated them. Upon the wealthy churches of England and America there are indeed responsibilities and obligations of a temporal kind which they should never ignore, or fail to assume and discharge, and I will believe that when the special needs of struggling churches far away are clearly set before you, you will deal with such cases as our Lord and Master would have you deal with them. An impression prevails that colonists are rich and that their churches require no aid from the home country. But this is incorrect. The larger colonies may be able to deal with their own special religious needs, but this cannot be said of the smaller ones, where even the town churches are scarcely, in some instances, self-sustaining; and where widely-scattered and sparsely-populated districts call loudly for the Gospel of Christ. I submit, therefore, that these smaller colonies should be more generously assisted than they are. The Colonial Missionary Society will know how to appropriate your contributions. But we seek not yours but you. But I am not now putting forward any money claims. The people who form our churches are learning the principle of self-sacrifice for Christ, and I bear them record that according to their means, and in some cases beyond their means, they are giving and will give to the cause of their Lord—they will support their own institutions as well as they are able—and do something also for missions to the heathen—and ministers who trust in God will leave themselves

in His and in His people's hands. But I ask the churches of England and America, for a generous outpouring of their wealth of sympathy and brotherly love—I plead for the

CHRISTIAN CONFIDENCE AND AFFECTION

that are to be gathered at the feet, and the cross of Jesus; and that should be expressed in no unworthy or fitful way towards the smaller and less privileged churches of the British Empire and the world.

Brethren, these widely-spread communities have claims of a special nature on those of England and America. We are in many instances "bone of your bone," and in spirit also we are truly yours. We, with you, "serve the Lord Christ," and are pledged to serve Him. In some respects, in the region of high spiritual influence, we may be equal to you. For God is with us of a truth. We, in our comparative isolations, may have in each of our fellowships the most essential qualifications for carrying forward the work of Christ. And yet, as we think of you, our brethren "on the high places of the field," of the gifts by which God has distinguished you, of the graces that He has conferred upon you, of the usefulness He has granted to you, and of the power for good which you and those who are with you wield, we know and feel that we need your special sympathy and your potent aid. You have all that we possess, and more. We are one with you, and we ask you to-day, invited by yourselves, to

LET US SHARE WITH YOU

that which you possess. We want to share your anointing, the anointing of the Holy Spirit. "Give us of your oil." We would have an unction from the Holy One—the oil of holy gladness. We need some of your strength; and if, as we believe, the joy of the Lord is your strength, then, brethren, "Pray for us, that Christ may put strength into us." We require more of your consecration to Christ, more of your zeal for the Lord. We know that you have your hands full; that great demands are being made upon you; that there is much to be done, and that "there are many adversaries." Well, we, too, meet these same foes and have work of the same sort as yours pressing upon us—even "the burden of the Lord." We recognise you as leaders; we read of your successes; and the echoes of your words sometimes come to us across the waters; but you seem to be very far away. You do not seem to be speaking to us at all. We do not ask you to give up your work among the millions of English-speaking men and women that surround you, and that Christ would, through you, claim as His own. Only we do want to be

MORE ASSURED THAN WE HAVE BEEN

that you have not forgotten your brethren across the seas. There are

times when we know and feel that we are not alone, since "the Father is with us"; but there are other times when through human infirmity our heart dies down within us and we long for the fellowships of our earlier years, or for the cheering assurance of fraternal sympathy and brotherly aid. Invited by yourselves, and drawn by the terms of your own invitation, we are with you to-day, and you greet us warmly. We believe that you are interested in us. Well, if you have received anything from the Lord, any light, any learning, any love, any spiritual gift, any method by which you are meeting and breaking down the hostile forces of our age, then let us share these with you; we would thankfully receive what you can impart to us. We would be associated with you in the fellowship of a common faith and in the service to which in common we are called. Together, under Christ, we may be strong to beat down His foes and ours, and win for Him the many-tongued peoples of the world that He died to save.

ENGLAND AND AMERICA AGAINST THE WORLD.

men used to say, having in view their combined might and power for material warfare. We, too, see these great nations side by side; but they are engaged in no earthly strife. "The weapons of their warfare are not carnal" but spiritual. They war a good warfare and fight a good fight. A loftier ambition than that of worldly glory summons them to the field. For Christ we want the combined intellectual and spiritual forces of the great Anglo-Saxon race—England and America on the side of the world—England and America against the powers of darkness; England and America in the best interests of the world; England and America for the Lord Jesus. Be this their united and combined cry, and their prayerful endeavour; and so, according to the Divine word, shall come the day when the kingdoms of this world have become the kingdom of our God and of His Christ.

There is a very practical way in which some of you ministers and Congregational gentlemen can do us good service. You are sometimes "run down" by the continuousness and exhausting nature of your toils. You need mental rest. And we hear of your journeyings nigh at hand and afar off; occasionally, indeed, you

"Search the globe around,
And go from Britain to Japan."

Australia has occasionally been visited. Only now and then one of you has called at the Cape; very rarely have we of Natal, round the corner, seen the faces or heard the word of any of you; and the same may be said of other places where your brethren labour. You have listened from over

the mission-field to the cry of the heathen of Africa. Hear now

THE CRY OF YOUR OWN BRETHREN

in that distant land. They want to see and hear you. "Come over and help us;" or if you cannot yet face the idea of helping us; if you are weary and worn, still "come over." "Rest a while," the Master once said. The three weeks on shipboard will do you good, and the very sight of you will refresh and invigorate us. For "your line has gone out into all the earth." By the time you reach our shores you will be ready to speak to us for the Master; and we shall be taught and strengthened by your "wholesome words." Besides, you would thus give all men to see that the "isolation" to which some of our friends point is not so stark after all. We want you to let our brethren of other denominations know that we are not without your practical sympathy. I was reading the other day, in a paper called *Truth*, that which I hope and believe, so far as you are concerned, is an untruth, "That the Englishman

DOES NOT CARE FOR THE COLONIST;

that he is nothing whatever to him; or, at least, no more than are those of perfectly remote peoples." We ask you, brethren beloved, wherever it is practicable—not only to recognise us, but to come and see us. "Come and see how your brethren fare and take their pledge." "For our brethren and companions' sakes," come. "For a testimony unto the name of the Lord," let your feet stand within our gates. Socially, we should be glad to welcome you. Moreover, with us are set thrones of judgment, the thrones of the kingdom of Christ. They will be gratefully thrown open to you if you will but come for a season and occupy them. From your utterances they will be thrones of power and influence, as you enunciate the words of Christian righteousness, preach the Gospel of the Son of God, and proclaim, in the energy of the Holy Spirit, and by the gifts with which you have been endowed, "all the words of this life."

DR. STIMSON.

Rev. H. A. STIMSON, D.D., then read the following paper:—

THE CLAIMS OF THE CONGREGATIONAL COMMUNITIES THROUGHOUT THE WORLD ON THE SYMPATHY AND AID OF CONGREGATIONAL CHURCHES IN ENGLAND AND AMERICA.

Mr. Moderator, Fathers, and Brethren, —I am to speak to you in behalf of that young missionary and his wife, whose letter lies now upon my study table, asking aid to build a church in a wild frontier town in

Oklahoma territory, where, in a community of 1,000 souls without a church, they have been turned out of their preaching place six times in four months, and, heroically holding their ground, are seeking to win men to Christ by preaching to them in saloons and on the street corners.

I speak in behalf of the Home Missionary Superintendent in the far North-West, who pleads to a depleted treasury for an impossible grant of 50,000 dols. this year, saying that he could occupy not less than a hundred new towns with churches which, in the rush of the incoming flood of immigration, would speedily become self-supporting.

I speak in behalf of those men of opportunity, the still young mission to Japan, to whom all things seem possible, because they have caught the spirit, and are emulating the lofty consecration of Joseph Neesima, the first Japanese Congregationalist.

I speak in behalf of our young Missourian, Alfred Snelling, on his watch tower in the South Pacific, waiting for God's good hour, while the Spaniards are destroying the splendid harvest that was ripening on the soil made sacred as the last resting-place of his predecessor, Robert Logan.

I speak in behalf of our other young Missourian, Henry Cotton, standing now by the grave of the devoted Bagster in West Central Africa, and stretching one hand to us and the other across to the East Coast, where, following up the work of the fathers, Grant and Lindley and the rest, our young Wisconsin pastor, Pinkerton, laid his fever-racked body in the earth on the confines of Umzila's kingdom, to constitute, with those of Hannington and Mackay and their fellows, the costly foundations of heroic sacrifice on which is even to day rising the new Church of Christ that is to redeem Africa.

THEIR KINSHIP.

These distant toilers make but one plea. They appeal for sympathy and aid as being your brethren—brethren in Christ and brethren of a common blood and a common inheritance. They have gone out of your homes; they are the children of your churches; they are doing your work. No stretch of space can cut them loose from your heart or set on their lips other plea than this.

The Congregational communities that have grown up around these brethren—no matter what their speech or what the hue of their skin—are your kindred. They have received life from you; they share your traditions; they are proud of your history. The stamp of their paternity is on their polity and in their heart. In delightful verse one of your English poets has proudly said—

"But this you may know, that as long as they grow,

Whatever change may be,
You can never teach either oak or beech
To be aught but a greenwood tree."

Because they also cannot and would not be changed, these far away Congregational brethren appeal with loyal, confident hearts to you. But I am permitted to make a plea for them which they would not make for themselves. I recognize that this that they have made is the strongest. Blood is thicker than water. England has reason to be proud of the "Nonconformist conscience." She shall yet have reason to be still prouder of the Nonconformist heart.

OUR INDEBTEDNESS TO THEM.

But we do not rest here. I am prepared to base the claims of these distant brethren on the firm ground of a valid indebtedness. They have made, and are making, substantial contributions to the common Christian heritage. Consider what these Christians are doing to sustain the idea of a true consecration, even a lofty self-sacrifice, both at home and abroad. There is noble self-sacrifice in London and New York, where cultivated Christian men and women, in College settlement, and Rescue Station, and East End Mission, and many another form of Christian philanthropy, "go down among the poor." But how hard it is to turn the point of the sneer that we are making a fad of slumming! There is no "fad" in the life of the young minister and his wife, who gather their congregation among the scattered farmers on the wide prairies of Manitoba or Dakota, with the thermometer at forty below zero, or make their home in a shanty in the woods of Northern Michigan, or live over a saloon in a wild mining camp in Wyoming, that they may tell men worse than heathen about Jesus Christ. When the lovely girl from her father's luxurious home in New York is seen going in and out the filthy Zulu kraals on hands and knees in South Africa, and choosing to remain at her post when her husband is taken from her side, the world finds no room to sneer at missions.

The smallest, the most remote of all these Christian communities has lately given to the world the story of a consecration so heroic, so steadfast, so altogether unconscious, as to find an eager reading in the whole English-speaking world, and to make "The Life of John G. Paton, Missionary to the New Hebrides," the most loftily and powerfully inspiring book of our generation.

THEIR CONTRIBUTION TO DOCTRINE.

If Dr. Duff's words are true, and "our churches will cease to be evangelical when they cease to be evangelistic," then it is true that the conditions under which the Gospel is preached and lived in these newer and distant communities are such as to make their part in sustaining the ideal of a lofty heroism and a costly self-sacrifice a contribution to the common cause that may well be acknowledged. But no less notable is the contribution which these churches are making to Christian doctrine. "Where

are the books they have written?" you ask. Yes, that is the old question. It is worth while to recall the remark of the Empress Catherine to the French *savant*: "My dear philosopher, it is not so easy writing on human flesh as it is on paper." The Lord has laid upon these our brethren such a stress of writing upon human hearts that they may not yet find the time for the books.

A literary authority whom the English-speaking world listens to with deferential respect, the late Mr. Matthew Arnold, has given us the dictum that "the highest function of literary genius and power" is—what? Books? No; "the noble and profound application of ideas to life." You will remember that it was many a long year before the series of English books began in the "Ancient Gower," who spoke of himself as a "live coal hid under ashes," and strove to utter simply what was "in the common human heart." It was late when John Wickliff, the *vox clamantis in deserto*, found a hearing in far-away Prague and in Geneva, and so reverberated to the awakening of his native land and the world.

For just one hundred years the most productive religious movement since the Reformation has been in progress, and only now many of your book-reading and book-writing Englishmen are awaking to the fact of its existence. "Twelve million! You mean twelve thousand!" said one of these recluses English gentlemen the other day, when in his presence the number of the adherents of Methodism was mentioned. Your Professor Seeley has told the fascinating story of the way in which the vast colonial empire of Great Britain has grown up, while here at home you have been preoccupied with royal intrigues and European contention and party squabbles; and another of your public men has unfolded for you the more remarkable vision of "Greater Britain."

Colonial life is not prolific simply of material things. The new commonwealth of Australia is not to be the last product of the Antipodes. Even so splendid a political creation does not exhaust the productive strength of one-half of the globe. It cannot but be that from so fruitful a life shall come

NEW FORMS OF RELIGIOUS TRUTH.

All the conditions of its production are already supplied. We have the authority of Professor Rothe for the saying that "The great characteristic revolution in religious doctrine of modern times consists in making the corner-stone and central point of Christianity no longer a book, but a person, not a collection of doctrines, but a life."

You men of the schools are speculating upon the possible conditions of immortality by-and-by; the men at the front are labouring to awaken their fellows to know that they have souls now. You are dallying with hypotheses of a second probation; they are fighting a defiant, all-des'roying, present

devil. You are settling the literary characteristics of Moses and his successors; they are preaching the redemptive power of the living Christ.

Far be it from me to disparage the work of the scholar. You are forging the weapons with which God's war must everywhere eventually be fought. But let not the men who prepare Saul's armour ignore those who are even now fighting with David's sling. Both will in time give place to the rifle and the mitrailleuse; but the man of the sling has had his part in bringing in their day, no less than the man of the anvil and the forge.

One of your brilliant Londoners, lately confirming the words of a distinguished German professor, says: "Jesuitism and Methodism—these are the two ultimate forms of intense, logical, thoroughgoing Christianity. Absolute subjection to the Church or absolute subjection to the Christ. There is no other alternative. Absolute subjection to a creed is no longer possible. Men are becoming too much in earnest for any illogical compromise." Be that as it may in London, the authoritative Church is already elbowed into its own place with the authoritative creed in our newer lands. There men stand or fall with their personal apprehension of Christ. The Thirty-Nine Articles and the Westminster Confession have no use there as shibboleths, and John Henry Newman is not a name to conjure with. The Church of Rome struggles to prove in America that she is not Italian, but patriotic, and the Pope time and again has reversed his decrees obedient to a provincial bishop.

You have seen Vibert's dramatic picture of "The Missionary's Story." That tells the tale. The refined and luxurious dilettanteism of the cardinals shrivels up before the unvarnished truth and fiery earnestness of the man from the front who has suffered.

I would convince you that, though the stream of colonial life has crystallised as yet no St. Paul's Cathedral or Westminster Abbey, no Calvin's Institutes or *Apologia pro vita sua*, it is nevertheless strong as a solution of humanity.

Surely you are not waiting for a mere echo of religious thought at home, as Virgil's epic is the echo of the Homeric tale. Nor do you want a gathering and remodelling of old material, but a new product, if possible as fresh and characteristic as is, for example, the art of Japan compared with the art of Europe.

All will come in good time. The conditions are there. These men at the front cannot abide sham or sentimentalism. They have little reverence. They accept no authority. They subject all comers to the same test, "Does he mean business?" They ask of every scheme, "Will it work?"

The virile out-of-door life of the bush and the mining-camp and the prairie demands strong doctrine as it does strong medicines. It likes its preaching and its whisky "straight." "If you send a preacher here," said a scornful youth in a railroad

town to a missionary superintendent, "he's got to be chain lightning." "Your young ministers," said another Westerner, "are too fine-haired."

Sin is coarse and defiant. Life is fierce, and the pace often killing. Nothing is sacred but memory. Or, to change the scene, heathenism is stolid, supercilious, and immovable. Amid such surroundings Christian men must be dead in earnest. It cannot but follow that the truth melted in such a furnace and forged on such anvils will have a quality and a form of its own. It will be the deliverance of men upon whom rests "the burden of the Lord," and who speak because they have a message.

A POSITIVE AND SCIENTIFIC FAITH.

That it will be a positive faith is sure. That it will have scientific worth I ask you to believe from no saying of mine. Judge for yourselves in the light of the testimony of the most erudite and the most beloved of our American theologians, the late Professor Henry B. Smith. "One thing is certain," he says, "that infidel science will put to rout everything except thorough-going Christian orthodoxy. All the flabby theories and molluscous formations . . . will go by the board. The fight will be between a stiff, thorough-going orthodoxy and a stiff, thorough-going infidelity. It will be, e.g., Augustine or Comte, Athanasius or Hegel, Luther or Schopenhauer, Stuart Mill or Calvin. Arianism gets the fire on both sides, so does Arminianism, so does Universalism."

In the Sepoy Rebellion England saved her Imperial crown because she could summon to her aid John Lawrence and Herbert Edwardes and John Nicholson and their fellows—men who, alone on the far frontier, in contact with the wildest and crudest life, had been working out all that was best in the English spirit and the English administration, and, because they believed in truth and believed in men, had moulded the fierce tribes about them to a loyalty and a faith like their own. So, I believe, in the greater struggle, when not with heathenism in the Orient, but with Atheism at home, the last great battle is set, you Christians of England will thank God for the aid that comes to you from the men who have hammered out their faith and shaped their doctrines in the far-away fields which now look to you for sympathy and support. But still more important than any contribution which these brethren may make to Christian doctrine is their contribution to

THE PRACTICAL CHRISTIAN LIFE.

It has not been the clearness of her intellectual vision, nor the firmness of her grasp upon her creeds, but the persistency of her well-doing that has secured the permanent life of the Christian Church.

It is a familiar truth that, not once, but

time and again, have the great Councils reached decisions that were uncharitable, un catholic, un-Christian, and unanimous; while as often the Church has been kept from destruction, and brought back into right lines, by the multitude of plain people who have been hard employed in Christian work. This necessity of living out religion, and daily applying it with an ever-new inventiveness to ever-changing needs, has proved the universal solvent, the all-sufficient safeguard.

Alas that I must speak for one who cannot speak to us to-day himself! Your great scholar, the lamented Edwin Hatch, too soon entered into the heavens, has set before us, in his epoch-making book, the Bampton Lectures for 1880, what he calls the sublimest spectacle in all the vast landscape of history, organised Christianity, as the tree of God, striking its roots deeper and deeper into the deep strata of human life, changing from age to age the fashion of its branches, changing also the hue of its blossom, and assimilating to itself all the nurture which comes from the winds of God that blow and from the dew of heaven that falls.

He has shown that the Church finds itself to-day surrounded by new conditions. The contingency which it has to face is not simply that "the intellectual forces of the civilized world may be arrayed against Christianity," but that "the social forces which are drawing men into combination may draw them into combinations in which Christianity will have no part." He died with a good hope, saying, "For these contingencies the Church of Christ is prepared. It survived Gnosticism; it will survive Agnosticism. It survived Polytheism; it will survive Atheism. It survived the disruption of European society when the Roman Empire fell to pieces; it will survive the possible disruption of European society when, if ever, labour wins its victory over capital and socialism over aristocracy."

THE NEW LANDS ARE LEADING.

Now, I summon you to observe that it is not in England, nor yet in America, but in newer and remoter Australia that the solution of these problems is furthest advanced. Whatever may be true of the stream of formulated thought, the stream of theory applied to life, with its completed experiment, its happy adjustment of the relations of class to class, comes flowing back to us from the newer communities.

It is not to Boston you must look, but to Chicago, if you would see Congregational churches united in organized aggressive action, a disciplined army pressing forward to the triumphant subjection of anarchical foreigner and unbelieving American alike to the dominion of the blessed Christ. Not to the prosperous communities of the United States must you go if you would find churches

every member of which regards himself called to be a missionary, but to the churches in Micronesia, in Africa, in Japan, and among the Dakota Indians.

But we need enter upon no comparison of greater or less. It is sufficient to show that under the stress of the conditions in which they find themselves these far-away churches are already making large contribution to the practical workings of a successful Christianity.

Inasmuch as these churches, by reason of the difficulties with which they are confronted and the hardships which they endure, are, on the one hand, crowded close to Christ, and, on the other, made very dependent on their brethren, they are fast

SOLVING THE PROBLEM OF CHRISTIAN UNION.

At home Christian Union is a sentiment, charming and to some minds cogent, still only a sentiment. On the home missionary fields it is fast becoming a necessity, and on the foreign field it is very near to a reality. Witness the Shanghai Conference and the spontaneity and force of the movement for one National Church among the Christians of Japan. The projection upon them from us at home of our hereditary denominational differences seems to be all that is keeping these younger brethren from speedily realising what here is as yet only a pleasant dream.

Edwin Hatch passed away, saying with his last public words, "I seem to see, though it be on the far horizon, the horizon beyond the fields which either we or our children will tread, a Christianity which is not new but old, which is not old but new, in which the moral and spiritual elements will again hold their place, in which men will be bound together by the bond of mutual service, which is the bond of the sons of God, a Christianity which will actually realize the brotherhood of men." This is the Christianity for which our brethren at the front already stand.

I trust that I have persuaded you that the stream of life which has gone forth from the old hearth has not only retained its pristine vigour and been true to its heritage, but has, while widely spreading the family name, made many and valuable contributions to the Christian inheritance.

The glowing interest of these young churches in the work of missions, both home and foreign, their distinguished success in the department of Christian activities, their great sacrifices and already large achievement in the line of Christian education, and their maintenance both of the faith and polity of the Congregational churches—a faith that rests on the personal apprehension of Christ, and a polity that makes brotherhood a necessity—a maintenance, I say, of these, uncompromised and unencumbered, while securing to both the elasticity and vigour which are essential to a full

and growing life—this constitutes a service of which all may be proud.

A PARALLEL.

There came a day when the scholars of Italy, *Magna parens frugum magna virum*, to whom long before had come from barbarous England the adventurous young students, Fleming and Free, Gunthorpe and Tiptoft, Grocyn and Colet, were proud to welcome as peers the scholars of the Oxford and the Cambridge which had produced Sir Thomas More and John Milton, as in an earlier day, when Zeuxis came from Heraclea, on the Euxine, and Parrhasius from Ephesus, and Appelles from Coos, and the sculptor of the Laocoon, not from Athens but from Rhodes, Greece was proud to recognize her kin beyond the sea. So, in the days to come, it may be that England will be glad that she has kindred beyond the sea—members of a Greater Britain than your statesmen now discern—sharers of your traditions, lovers of your faith, spiritual children of your loins, whose work the world will not willingly let die.

Meanwhile these brethren appeal to you older Christians of England and America for sympathy and aid. It is still true, what John Milton first said, that "When God wishes a hard thing to be done He gives it to England to do." At a recent International Congress a foreign delegate said,

"ENGLAND MUST GO FIRST

in any moral reform." We are proud of the ancestral leadership. The Congregational England of Samuel Merley, of Thomas Binney, of Alexander Hannay—to speak only of the dead—is not appealed to in vain for brotherly sympathy, for large-minded intelligence, for unwearying generous support. The Nonconformist England of John Bright --that great statesman of whom

Praise did never blind those patient eyes, That look beyond State discord to the year When golden Love shall bind all hearts in one—needs no summons to recognize the brotherhood of man and the nearer brotherhood of Christians.

We ask only that the channels of communication be kept open; that the cause of home missions and of foreign missions be allowed to rest upon your heart; and that, beyond the range of these organized agencies, your fellowship with the outlying Christian communities be quick and warm.

All are labourers together with God. The joy of the hour of the final triumph is to be the joy of those who have shared one another's perils and sustained one another's labours. With this thought in mind we ask for ourselves, and for you, a place in that largest service which is given to the mind of man to grasp. It is described immortally in the words in which, at the second centennial of the landing of the Pilgrim

Fathers at Plymouth, Daniel Webster stated it. "It is neither false nor vain," he said, "to consider ourselves interested in and connected with our whole race through all time; allied to our ancestors; allied to our posterity; closely compacted on all sides with others, ourselves but links in the great chain of being which begins with the origin of our race, runs onward through successive generations, binding together the past, the present, the future, and terminating at last with the consummation of all things at the throne of God."

The men of the ends of the earth, reaching out their hands to you to-day, humbly but proudly exclaim, "We also are brethren."

The CHAIRMAN: We have just been told that it is to Chicago we are to look for organizing Congregational work of this missionary kind. I have the great pleasure now of asking Rev. Dr. Noble, of Chicago, to give us some account of the work there.

DR. NOBLE.

Rev. Dr. NOBLE: Mr. President and brethren,—It is with some hesitation, and yet with some measure of gladness, that I stand before you to tell you in brief the story of our city missionary work in Chicago. Allow me to say, at the outset, that primarily it is not to build up Congregational churches; it was not started on that basis. It does not pursue that object primarily; our object has been to do the work of the Lord Jesus Christ in that great and growing community. Nine or ten years ago we found ourselves with about a dozen Congregational churches—to be accurate, I think we had thirteen. Some of them had grown and acquired a good deal of strength, others of them were struggling, and others still were very feeble. We felt that something more ought to be done. So we counselled, we prayed, we held conferences. It took about two years of this kind of work to bring ourselves to one mind, and to set about the business of affiliating all our Congregational churches to do the work of the Lord Jesus Christ in that great community. Finally, we all came together. We organized a one body which might be called

A CONGREGATIONAL BROTHERHOOD,

represented by the pastors of the churches and by the leading laymen of the churches. We received an act of incorporation, and elected as superintendent one of our most able and aggressive ministers, who gave up his pulpit for that purpose, and immediately undertook the work of starting our city missionary operations in Chicago. Our plan involved these three things: The looking for places where there was an opportu-

nity of starting Sunday-schools. That was one of the preliminaries, and many of them have been started by this society. The next thing was to see how many of the Sunday-schools we had helped to come into existence could be carried a step further and made churches. That work has gone on. And then the other object was to take churches which were weak and cultivate them and nourish them until they should become self-supporting churches. These are the

THREE LINES OF WORK

we pursue in that city missionary society; planting Sunday-schools, developing these Sunday-schools, in communities in which they are planted, into churches, and fostering the work of the churches until they shall become strong enough to be self-supporting. Now, as I stated the other morning, these churches in the city of Chicago have grown within the years in which the Society has been operating from thirteen until they now number about fifty. They are not all of them strong churches, but a good many are. Perhaps there are not a dozen of the whole of the lot that in a little while will not develop into strong churches. What do we accomplish? You will gather from statements already made that one of the

THINGS WE ACCOMPLISH

is getting communities, which would not have them otherwise, to help in starting churches, and to set their faces towards the Christian life and towards the development of that life. That is one thing. Another thing is that we bring all our pastors and churches into a blessed fellowship. We do not have in the city of Chicago amongst our Congregational churches any personal jealousies that interfere with the completest co-operation of those churches. I may say that every pastor in the city of Chicago, so far as I know, and every church in that city, as well as the suburbs, comes with joy into the work.

HOW THE MONEY IS RAISED.

How do we raise the money? It costs on an average, I should say, from 20,000 dols. to 25,000 dols. a-year. But when we have special work, such as that of nourishing and establishing a church for the Bohemians, of whom we have something like 60,000 in Chicago, it costs more money than that to secure and to build up a church like the one we now have, which is occupied by Dr. Adams, one of the former missionaries of the American Board at Prague, who came back to Chicago to help in city missionary work amongst the 60,000 people whom he found ready at his hand. There was spent for the building up of that church, in which he

could work, something like 40,000 dols. Such special sums carry the average higher than I have stated it. How do we get this money? After the annual meeting of the City Missionary Society, and the reports are made, and the directors for the ensuing year are chosen, they all come together and organize. The President of the Society is the Professor of Hebrew in the Theological Seminary of Chicago, a man who, himself, in addition to the very great work which he is doing as Professor of Hebrew, goes out and looks over the different fields, and gathers the people together for the formation of a church. He goes out himself, sometimes alone, and sometimes in company with other men, and solicits funds by which churches can be erected. That is only by the way. How do we secure the funds? These directors are chosen, and then they send out a little bit of an invitation, possibly to come to tea or breakfast, to the pastors, and to representatives of the churches, and they sit there together and confer about the city missionary work. First of all, the superintendent makes a report as to how much money shall be needed for the work projected for the coming year. He says, "We need 20,000 dols. or 25,000 dols." Then the question comes—how to raise it. It is raised in this way. I may speak of it with some confidence, because I had the honour to suggest a plan of raising the money, some two or three years ago, and, so far, I believe it has worked eminently satisfactorily. We say, let for instance four of the strongest churches give 2,500 dols. a year, four of the next strongest churches give 1,500 dols. a year, the next 800 dols., the next 500 dols., and so we grade it down, taking in all the churches, not only in the city, but in the suburbs. I suppose there are sixty or seventy churches that contribute to this work, and every one of these, no matter how weak, is asked to contribute something, and so far during the operations of the Society, I do not remember one solitary instance where a pastor of a church has ever shrunk back from undertaking to raise the amount which he was asked to collect. And some of those larger churches have gone far beyond what was asked of them. For instance, two or three years ago, Dr. Goodwin's church—one of the most wonderful churches, of which he has been pastor now some twenty-four years—one of the most wonderful churches that I know of in the world in its aggressive work—that church, with my own church, gave about 6,000 dols. apiece. I turn to the manual which I have in my pocket, and see what we gave last year, and I find we gave a little more than 4,500 dols.—and Dr. Goodwin's church would be sure to be a little ahead of our own church in that—so that instead of raising 24,000 or 25,000 dols., as the case may be, we have really sometimes gone far beyond that. And now

WHAT OF THE RESULT?

I have stated the result of the growth of the churches in the fellowship, in the co-working, in the wiping out of all jealousies and prejudices. Now, some will say—and it has already been suggested in some remarks made in this Council, “Why don’t you extend that, and take in Baptists and Presbyterians and Episcopalians, and all the rest of them?” My answer is simply because we cannot. We can do this work, and we have been doing it. But we cannot do the other, for that would take up all our time, all our skill, and all our energy in trying to get our forces together so that jealousies should be overcome and all should work together. And probably when we had expended all our strength in this way, there would not be a particle left to do the work. But, brethren, I may say that we are doing this work without a particle of sectarian feeling or jealousy. In all these years there has been but one single instance, so far as I am aware, in which there has been any feeling of grief as between Congregationalists and Presbyterians. For instance, there was one case that came to my knowledge. I went with the superintendent and had a little conference with those who had charge of the matter in the Presbyterian church. I had known nothing about it. On investigation I found that this was the position of the affair. There was a Sabbath-school in one section of the city, started very largely from the contributions of Presbyterian churches. They reached the point where they wanted to organise themselves into a church. Our superintendent did not know even what they were projecting. The student who was preaching chanced to be a student of our own theological Congregational seminary, but he had not heard one solitary word about it. When these people came and organised themselves they found that they were Congregationalists, or that they were of Congregational sympathies and tendencies, all but two. And so they said, “We do not want to be a Presbyterian church. And so, independent of any counsel or advice from the outside, they simply organised themselves into a Congregational church. Naturally, there was a bad feeling created, but when those concerned came to see the facts, and knew that nobody was to blame, the matter was settled. We should not have advised the thing, but the people did it themselves; and if men will be Congregationalists, how are you to stop them? I say we have no jealousies. Very frequently our superintendent will not advise a church being placed in a community where, on investigation, he thinks the Methodists or the Baptists, or some other body ought to be. He goes to their superintendents and says, “There is a place you ought to occupy.” So you see we work in a very fraternal spirit, and by these means we have

stimulated a very large body of Christians in Chicago to do their part in Christian work.

M. MOOIJ.

M. MOOIJ: Dear Brethren! Representatives of the Congregational Churches in the world. It is to me a great honour to be here in your midst as a representative of the Alliance of the Congregational Churches in the Netherlands, and to bring you, beloved brethren, her sisterly greetings. We believe and confess with you one and the same Lord and Saviour Jesus Christ, come in the flesh, what is in our confession the most and highest of all. Moreover, we are of one spirit in what belongs to the Church, and to labour in the kingdom of God. We reckon ourselves happy to know that in the different countries of the world are so many Christians who are Congregationalists, and also confess that the *ecclesie* (the churches) are autonomous and also independent of synod, State, and State’s exchequer. We also are of this opinion—the Bible don’t teach any other church form than the congregation, that is the free independent *ecclesie*, autonomous; but dependent on Jesus our Head, and on the leading of His Holy Spirit. The situation of the Netherlands Reformed and the Christian Reformed Church has shown us that the *ecclesie* conformable to the Bible are no other than the congregations of such churches.

In the countries of Europe the Reformation of the fifteenth and sixteenth centuries had reformed the Confession, but not the churches. The most of reformed Christians beat back to the church form of Rome and Judaism, and pure Congregationalism was taken for fanaticism or spiritual exaggeration. In the first half of this century had broken out a mighty movement on ecclesiastic dominions. When the Synod of the Reformed Church commanded that the ministers should let the people sing not only Psalms, but also hymns, many ministers and many members refused to be obedient to the Synod. By reason of this conflict many ministers resigned or were excommunicated.

That some voices did not like to sing hymns may have been only religious stiffness and spiritual narrowness; nevertheless, the conflict did much good. We can say that out of this tribulation the blessed evangelistic work in the Netherlands was born. Pity! the greatest part of those ministers have gone back again into formal churchly life. True, they did not leave the Church save in the greatest necessity, and so they formed another church to be the Reformed Church, and, like the old Reformed Church, that Church, too, was formed after the model or form of the Roman Catholic Church, although in the place of the Pope was nominated a Synod. In church form they did not want an alteration,

and they did their uttermost to be *the* Reformed Church in the Netherlands. Praise God! a small party felt that the dominion of the Church was not according to the Scriptures. I will mention here only the Rev. Witteveen, Budding, and the Liefde, and two converted Jews, Da Costa and Capadosse. Rev. Witteveen, from Ermelo, felt it the best of all in that time that a Synod and its commandments were at variance with the Holy Scripture. Though he was not without faults, this point was the cause of his excommunication.

Out of the evangelizing, the most of our congregations are born, but a great deal of the evangelistic work stands in good stead the old Reformed Church, because that Church has many ministers who are infidels, and many churches without a minister. Some of our congregations are gone out from the Christian Reformed Church, as in Amsterdam, Franeker, and Heerde. To the forming of a congregation or to emancipate a congregation one must have courage, because the formalism or churchly dominion is perhaps in the Netherlands greater than everywhere else. The number of members of all the Congregationalists in the Netherlands is nearly 4,500—not many compared with the countries who are represented here. We must ask, What are we among so many?

In 1881 some ministers and members of the Congregational churches came together at Franeker for discussing our principles, and to make articles to point out our manner of working. On these principles and articles, which are translated in the English and obtainable here, we reach one another the hand of brotherly communion. (2) As to what belongs to our principles, we can only repeat what we found in the lines of Congregational history, by Rev. Huntington—"Congregationalism is a Christian democracy, Protestant in spirit, evangelical in faith. Like other Protestants, we hold Christ to be the supreme and only Head of the Church, and admit the authority of no mandate but that of God's Word. Like other evangelical Christians, we hold the great spiritual truths which those terms imply.

The doctrine of the churches is our distinctive tenet, the essence of which is that a church consists of a company of regenerate persons publicly covenanting, worshipping, and labouring together, with an equality of rank and of rights, regulating their own membership, electing their own pastor and deacons, managing their own affairs, exchanging fellowship and counsel with other churches, but submitting to no dictation or control from any human source whatever, and recognising no ecclesiastical offices but those of the local church.

Now we hope to come in connection with Congregational churches abroad, while the comparing of our principles with those of the Congregationalists in other lands has pointed out that we are of one accord, therefore we reach you the hand of fellowship,

and we hope that the elder sister churches to their younger in Holland, who are weaker and much less in number, will give assistance and help.

MR. S. HOLMES.

MR. S. HOLMES: I am very sorry that our brother Dr. Taylor (President of the American Missionary Association) is not here. I had expected him to represent this cause, but he informed me yesterday that he should be physically unable to speak this morning, and he therefore enjoined upon me to put the matter before you. The work of the American Missionary Association is divided among what are called in America the three despised races, the American negroes, the American Indians, and American Chinese. The work has been developing during the last 20 years to a very great extent. I will only now give you a few statistics, as my time is very limited. I will begin with

THE WORK AMONGST THE CHINESE.

We began that work in 1870 along the Pacific Coast, and we have had in that time 38 schools, of which 18 are now in existence, and where we have now about 1,300 pupils. Of course it must be understood that these pupils must each be taught by a single teacher, and that makes the work very much greater. We have had about 10,000 pass through these schools, a large number of whom have gone back to China converted Christians, and are labouring there. Some 800 have joined the churches in California. They have a regularly organized Chinese Congregational Association, and contribute annually on an average 2,500 dollars towards that work. In 1886 they organized a Christian Chinese Society, and their very first contribution towards their mission work for that Society was 1,125 dollars. I now come on to the Indian work in the interior of the United States. We have there a work at which we have been engaged since 1883, more especially when the American Board gave up their Indian work and transferred it to us, and we transferred to them our foreign work, so that we have now no foreign work beyond the United States. We have there now some nine churches, with 438 members, 16 schools, 87 missionaries and teachers, and 12 theological students, and 12 native preachers. Quite a number of these preachers have been trained up in their schools, and they are doing a good work there. In the war of last year, which was very largely in the neighbourhood of our churches, the Indians of our schools and churches showed most perfect loyalty to Christianity, to their teachers, and to the principles which they have been taught, in not departing from these principles, by coming forward to fight against the country or against

Christianity. I come now to our great work, which is

AMONG THE COLOURED PEOPLE.

In the providence of God, when the war commenced, there were four millions of coloured people in the South. That number has now increased to nearly eight millions, and they are increasing at the rate of 500 a day, and the question is not, as one of the bishops of the Southern Episcopal Church expressed it, "What shall we do with them?" but "What will they do with us?" I am happy to tell you that we are endeavouring to solve that problem as far as we can in the work which God has given to us, and which we consider more especially our work. We have the testimony of the Secretary of the Slater Fund, a fund of a million dollars for general distribution among coloured institutions, and the testimony of the agent of the Peabody Fund, that the Congregational body is doing more than all other Christian bodies together, in the work among coloured people. That work commenced in 1861, and within seven months of the time the war began we had our teachers at work following up the soldiers and trying to educate the coloured people following in their wake. We started what was called the Butler School, right where General Butler had his headquarters, and it has been attended from that time to this by an average of 500 pupils. It is in the neighbourhood of the Hampton Institute, which grew out of it some years afterwards, and in which General Armstrong did the most noble work, which I should like to tell you about did time permit. I can, however, only say that it is a very large work, which costs yearly some 70 000 or 80,000 dollars to run, so that you can understand something of the extent of it. There they have 600 coloured pupils and 150 Indians all the time. Within one year from the time we began that work we had 250 teachers and ministers among the coloured people. And here I want to acknowledge the very great aid that was given to us from Great Britain during the war and a few years after. It was estimated that they sent over to us in money, blankets, and other materials

NOT LESS THAN ONE MILLION DOLLARS.

An old man said, in appreciation of the blankets, that they kept both soul and body warm. We have now, as growing out of the schools which were founded, some eight chartered institutions, each of which numbers, all told, on the average 500 pupils. Most of them are regular collegiate schools, and generally with a theological department. I am glad to say we have here a delegate (Rev. Mr. Andrews, Professor of Theology in Talladega College, Ala.), from one of these colleges who himself has trained 37 ministers

who are now preaching the Gospel. We have also another delegate to the Council, the president of another of our institutions, the Rev. Mr. Woodworth, of Tougaloo, Mississippi. I wish you had time to hear something from both of these gentlemen. I should now like to make some reference to the Fisk University. Through the efforts of the Jubilee Singers 150,000 dollars were raised with which we have built the Jubilee Hall, and now, since then, they have built what is called the Livingstone Hall, the first contribution to which, next to the special contributions of these Jubilee Singers, was made by the daughter of your own Livingstone, Mrs. Bruce. That institution is now one of our largest and best, and about two months ago we laid the foundation there of a theological hall, to cost about 25,000 dollars, which we hope to open in the autumn. We had 21 graded schools besides those I have mentioned, 52 normal schools last year, 340 instructors, and 13,000 pupils. Over 90 per cent. of all the graduates of our institutions go out and teach in schools, for their race and we have now quite a number of missionaries in Africa who have graduated from our institutions. We are trying to do all we can with the material we have.

REV. A. W. CLARK.

Rev. A. W. CLARK: For nineteen years I have not looked in the face of a Council speaking the English language, and I ask you, brethren, to give me this morning at least ten minutes for Bohemia. There is one passage in Scripture written by the Apostle Paul which I never understood when I was a pastor in America—"All the saints salute you, chiefly those of Caesar's household." In the nineteen years' experience that I have had in Austria, that passage of Scripture has often come home to me as a great comfort. Those saints of Nero's household knew what obloquy and persecution meant, and it has strengthened me more than once to think of those words, and if any brother has a hard post let him take home the salutations from Rome and my salutations from the feeble churches of Bohemia. It is my pleasure to represent the feeblest and most despised and weakest members of Congregational brotherhood. And although our work is one of extreme difficulty God has helped us, and in the last year we have taken in 115 from Romanism, a gain of 25 per cent. If any church here has gained 25 per cent. in the last twelve months we ought to know it in this Council. Some one has said Edinburgh was a page of history; Prague is

A VOLUME OF HISTORY.

Let us come to present facts. Four Sundays ago, in the little village of Stupitz

I received ten more into my church. I want to refer to two of them to illustrate what we understand by Congregationalism. These two brethren had been reading the new Book, as they call the Bible, and the enemy said, "That is a new faith; have nothing to do with it." But then came on from this heathen place a Bible three hundred years old, and they began to search in it, and they said, "That is not a new faith, that is the old faith of the fathers." They were received into our church believing on the Lord Jesus Christ. And now our brethren in Bohemia search the Scriptures for themselves. It is not to my credit that Congregationalism is there, for I was ready to work on Presbyterian lines if necessary, but the brethren found Congregationalism in the New Testament. They found it was the old faith, the apostolic faith. In one city of 50,000, a few years ago, we took in a very interesting person, and just before the meeting he said, "Ah, that is the Book I have been looking for." Years before he had seen a New Testament, and had inquired everywhere, "Have you got the Jesus-teaching Book," and now he had found it. There are thousands in Bohemia and in Austria who are searching for

THE JESUS-TEACHING BOOK.

A few weeks ago, we received into the church where I preach a woman who had picked up a few leaves of the Bible, and read, "God so loved the world." Two weeks later, she entered the house of one of our poor members, and saw the Bible. "What is this?" she asked. "That is God's Word." "Ah," she said, "that is the Book I am looking for." The next day the colporteur was at the door, and the Book was bought. The next week her drunken husband came to the church, and now both husband and wife are members of it. I could tell you of scores of such cases, how our work is going on, and how all our brethren are working as best they can in the face of such difficulties as no other brother has here represented in this Council. We have no public meetings, we have only private meetings. You will not see children sitting in the churches there, but they must take a place in the ante-room; they are not even allowed to sit with their parents. That is the place in which I am called to work; and thank God, He is helping us and has given us a gain of 25 per cent. in the last twelve months. A few years ago, I visited my friends in America, and a graduate of Yale University said to me, "Ah, Brother Clark, it seems to me you have simply got a tack hammer to pull down a great mountain." If Almighty God only takes hold of the tack hammer, the mountain must come down; and the echoes of the tack hammer have been heard in many parts of the world. Dr. Stimpson, of America, and Dr. Noble could tell you

how those tack hammers have helped them in Chicago and in Cleveland. Six preachers from my Church have gone over to America, and others are in process of training, for work among the Bohemians settled in that land. Ah, brethren, I need your sympathies and your prayers for my poor persecuted, despised Bohemians. Many of them never taste meat three times in the year. They

NEED YOUR SYMPATHIES,

they need your help. Poor as they are, they adopted at our Conference last month the principle of systematic giving, and when my church took it up as an individual church the whole Church, with only one dissenting voice, adopted the principle of systematic giving. When I stand in the city of Prague, next Saturday, I want to take the greetings of this assembly. I do not forget that we have sympathy from above. I see over there by faith that army of martyrs that perished in Bohemia. The martyrs are all looking down from the battlements of Heaven, and are waving us on to victory. Above them all I see the face of One radiant with joy, the Sun of Righteousness, and looking again and listening by faith, we hear words from His mouth that this Council ought to take home to itself and do its work as never before: "Go ye into all the world, and preach the gospel to every creature."

DR. MACKENNAL.

Rev. Dr. MACKENNAL: The President of the Council has sent a letter which I think you ought undoubtedly to hear, as it is addressed to you, now that you have not yet begun to disperse.

My dear Brethren.—It is a great disappointment to me that I shall be unable to be present at the closing meeting of the Council. Symptoms which a fortnight ago threatened to disable me from attending the Council altogether, have returned, though in a much less severe form, and I am obliged to keep in the house. I thank God for the blessing which has been granted to our meetings. The spirit which has been manifested in the discussions is the very spirit of Christ. If I had been strong enough to attend one of the meetings to-day, and if a spare twenty minutes could have been found for the purpose, I should have endeavoured to call attention to those incidents of the Council, and to those papers and speeches which seem to me most deserving of the consideration of the Congregationalists of these islands. Perhaps I may take some other opportunity of doing this. No doubt the generosity of the Congregational Union of England and Wales in entertaining us, and the kindness of the ministers and officers of the New Weigh House in placing their buildings at our disposal, and all the preliminary labours of the two Committees of Management will be duly acknowledged. For myself I wish to express my most affectionate gratitude to Dr. Mackennal and Dr. Hazen, and to the Vice-Pres-

sidents for their great and unceasing solicitude to lighten my own duties; and I wish also to say how deeply I have been touched by kind words from brethren that I never saw before, and who have come to the Council from very remote churches. I have felt afresh and felt most vividly the kinship of all that are born of God. God be with you all, filling you with His own life and light, and making everyone of you channels — sacraments — of grace to your churches, and the people among whom you dwell. Farewell! It is only for a time. We shall meet again in the presence of the Eternal. — I am, yours affectionately, R. W. DALE.

I have received another letter which is intended for the Council, or for certain members of it, from the Secretaries of the Religious Tract Society, which runs as follows:—

We are requested by the committee of the Religious Tract Society to express the deep interest with which they have heard of the assemblage and proceedings of the Congregational Council now in session. As a memorial of the visit of so many brethren from different parts of the world to this metropolis, the committee have great pleasure in asking the acceptance, by the American and Colonial delegates to the Council, of some volumes of *Present Day Tracts* on points of Christian Evidence and Apologetics recently published by the Society. Four volumes have been collected out of the series, respectively entitled, "The Higher Criticism," "Non-Christian Philosophies," "Non-Christian Religions," and "Man in Relation to the Bible and Christianity." Any American or Colonial delegate on application to "The Secretaries," by letter or in person, will have these four volumes sent to him with the kind regards and best wishes of the committee. Praying that the blessing of God may abundantly follow the proceedings of the Council, we are, dear Dr. Mackennal, faithfully yours,

LEWIS BORRETT WHITE,

SAMUEL S. GREEN,

Secretaries R.T.S.

The volumes are here, and I have been placed in the position of an American or Colonial delegate by having had the volumes presented to me. Friends may see the volumes here, and I must say they are really very handsome books. The Religious Tract Society would prefer your calling upon them and receiving the volumes, because they wish to have the pleasure of your acquaintance. There is one other invitation. It is from Chicago. "At a meeting of the Executive Committee of the Chicago Congregational Club it was voted to extend through the Council meeting in London in July an invitation to the representatives of Congregationalism everywhere, as far as possible to time their visit to the Columbian Exposition in Chicago so as to be present at and take part in the exercises of Congregational Day, the announcement of which will be made in various publications relating to religious Congresses held in connection with the Fair. The committee desires you to make public the above invitation at the London Council."

In addition, I have to give two notices—that in the afternoon, amongst the other resolutions which will be brought forward, and to which the adhesion of the Council will be asked, is a resolution referred to the Committee of Reference, on the motion of Dr. Quint, with respect to Fraternal Federation without authority, of Christian bodies; and a resolution which is to be brought before you with reference to the closing of the Columbian Exposition on Sundays in 1893.

REV. R. WARDLAW THOMPSON.

Rev. R. WARDLAW THOMPSON then read the following paper on "How to deal with communities which have passed out of heathen belief and practice, but have not acquired steadfast Christian moral sense and purpose, nor power, unaided, to uphold and guide Christian institutions":—

There are now a large and increasing number of Christian churches gathered from among the heathen of many lands by the agency of your missionaries. It has not been our aim to make them Congregational churches, moulded on the pattern of the Congregationalism with which we are familiar in England and America. The London Missionary Society has acted always on the principle that its missionaries are to preach to the heathen the glad tidings of salvation, to give the converts the Scriptures, and to leave them to develop such forms of church organization as they may be led to adopt under the guidance of the Holy Spirit, and the exigencies of their position.

As a matter of fact, however, the churches gathered by our missionaries have become Congregational. It is on behalf of these communities I have to address you. I wish to bespeak your sympathy with them in the peculiar conditions in which they are placed, and to urge you to find means of giving them that special help which their needs demand.

The marvellously rapid development of mission work during the present century has been the result of a remarkable combination of circumstances. British missions were the direct fruit of the revival of Evangelical religion in this country, under Whitefield and the Wesleys; but that revival of religion would have been powerless to do much for the world had not God in His providence opened the world by special means. The steam-engine, the rapid development of manufacture, and the remarkable growth of the spirit of commercial enterprise, and of colonisation, have had much to do with the progress of modern missions to the heathen. They have not created the missionary spirit, they have not even fostered it; but they have provided its means of communication, they have opened many wide doors for its entrance to the nations of the earth. The missionary is now able to get with ease and rapidity to any station in the remotest

corner of the world, helped on his way by the competition of eager traders. It was by a great commercial company, and in the interests of commerce, that the Empire of India was added to the British Crown. It was commerce that forced the doors of China and Japan.

Thus God's hand is clearly seen in the opening of the world at the time when God's Spirit was opening the heart of the Church; and thus a miracle has been wrought in this century more wonderful than that of Pentecost. In that day "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya and Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians" heard in their own tongues the wonderful works of God. Those people, however, were all touched by a common language, and were under the influence of common associations and conditions of life.

Within the last century the Gospel has been preached to, and has manifested remarkable power amongst, peoples of most diverse conditions of language and of civilisation. Progressive Japanese, practical Chinamen, intellectually subtle Hindus, and a multitude of other Orientals, as well as uncivilised and barbarous peoples in Africa, in America, and in the Islands of the Sea, unconnected with each other in race or sympathy, or language, or habits of life, have heard in their own tongue in which they were born the same great proclamation of God's redeeming grace, and a vast multitude have been gathered into the Church.

The London Missionary Society has not grown to the stately proportions of the American Board of Commissioners for Foreign Missions. We look with joy and pride at the progress of that great society as a happy illustration of what may be done under the influence of the free Christian life of America. Yet we also have been permitted and honoured to gather in many converts in many diverse fields. Our missions in the South Seas, in Africa, in Madagascar, in India, and in China, contain at the present time upwards of 67,700 members in church fellowship, and 5,567 ordained pastors and other native workers. These are results for which we may well praise God.

It will, however, be generally agreed that there must come a time when the purely missionary agency must be regarded as having done its work. I am not disposed to take a narrow view of the nature of mission work, or of the extent of the responsibility devolving upon missionary societies. I have not the faintest sympathy with the shallow and superficial interpretation of our Lord's command which regards the duty of the missionary as accomplished when he has in hasty fashion proclaimed the Gospel to a tribe, or throughout some great territory. But when many of the people of a country

have been evangelised, when churches have been formed and education has been provided for; when the Bible and a fair beginning of Christian literature has been supplied to a Christian community in their own tongue, surely it is time for the missionary to move on. This is the position to which we have already come in the West Indies. In these islands twenty years ago the society had thirteen European missionaries who had charge of Christian communities numbering upwards of 3,000 church members. To-day the churches in the West Indies are entirely independent of the society's control and are carrying on their own organisations as united bodies of Congregationalists, one missionary pastor alone representing all the society's interests in that field.

This is the position also of our former missions in the Cape Colony. Twenty years ago the society had in the Cape Colony and Kaffraria twenty missionaries, presiding over churches numbering 4,500 members. Those churches also to-day are entirely separate from us, maintaining their own pastors and managing their own affairs.

This is a position which cannot be very long delayed in our South Sea Missions. In these for years past the people have paid the whole cost of maintaining their own church organization and supporting their native pastors, and have, in addition, contributed large sums to the general funds of the Society, and whole groups of islands are professedly Christian.

This is the end towards which we look in every mission, sooner or later. No better evidence of the Divine origin of Christianity can be obtained than its marvellous adaptation to every form and variety of human life, coupled with its power to renew and to produce the fruits of grace and righteousness in every convert. The missionary society, therefore, anticipates the naturalisation of Christianity in every country, and expects, as the fruit of success, to retire from field after field of labour, until the last of the waste places shall have been reclaimed.

But while we thus rejoice in the remarkable evidences of God's blessing on our missionary labours, we are becoming increasingly aware of the serious difficulties which press upon the young life of the churches which we have been permitted to form. The question now frequently arises with great force, What is the right course to adopt with these Christian communities during the transition stage from tutelage to the strength of matured and independent life?

As a missionary secretary I am constantly an interested and sympathetic party in anxious discussions by missionaries about their children. I observe that the difficulty in which they are placed becomes accentuated and extreme when the boys and girls arrive at that anxious age at which school-time is over, and the world begins to

open to them. At that time the hearts of the parents are wrung by the conflicting claims of their duty to the work to which they have set their hands and their responsibility towards their offspring. "If," say they, "we could be here to make a home for our children, and to keep them under our own eye for the next four or five years, all would be well; but to go far away from them just at this anxious stage, when they are coming for the first time into contact with all the cross-currents of the world's life, with the inexperienced hopefulness and confidence of youth, this is an anxiety we hardly know how to bear."

It is even thus with these spiritual children of the Christian Church. We thank God for giving them to us; we rejoice in their growth; but as the time comes for facing the necessity for letting them stand on their own feet, we tremble on their account, and the temptation is very strong to continue the period of tutelage far beyond the time when it is wise or right.

I need scarcely remind you that these churches are gathered from among the heathen. In many cases the persons who compose them were born in heathenism. They are still surrounded by heathen influences. Many of their own relatives are still heathen. In other cases, where the community has become nominally Christian, the taint of ages of heathen life has not yet been eradicated. Heathenism is morally corrupt, its influence on the conscience is painfully deadening, the spiritual vitality of natures which have inherited this taint must be exceedingly low. We often forget that while we are in the nineteenth century of Christianity, these mission communities are still in the first century. The Epistles of Paul apply to them with a fulness of literalness which they ought never to have in relation to Christians in our own land. These churches, therefore, must be expected to be weak in grasp of principles and sadly deficient in moral strength long after they are able to provide for their own needs and to manage their own affairs.

Again, the difficulty which presses upon our mission churches in these days, as a result of the conditions under which the work of evangelisation is being done, is unlike anything previously known or previously possible in the history of the Church.

Mission work in Apostolic times was carried on among peoples who had come under one Government, who were in the habit of using a common liturgy language, and who had amongst them almost everywhere a company, large or small, of devout men and women who possessed the Hebrew Scriptures, and who were the means of preparing the way of the Lord among the thoughtful heathen. The existence of the Jewish synagogue was an immense advantage as the precursor of the Christian Church. Moreover, Christianity was spread in the Roman world, not by men of worldly influence or position, but by the

despised, and everywhere spoken against. It, therefore, won its way solely by the natural force of its Divine character, and the elements of strength and permanence were in the Church from the beginning.

Mission work in the Middle Ages among the nations of Teutonic Europe was work among a people who regarded themselves as in every way the equals of those who brought to them the new faith; and the knowledge of the Gospel was carried from tribe to tribe, and from place to place, in the slow and deliberate fashion which was alone possible at the time. Even then as soon as worldly power and prestige became associated with the missionary church, corruption and lasting mischief were introduced into the churches established by them.

In our own day mission work is not among men of our own race, who live under the same intellectual or spiritual influences as ourselves. We carry the Gospel to peoples entirely alien from us and from each other—peoples in the most widely different conditions of social, intellectual, and moral advancement; and we do our work under conditions altogether new. Consequently, the difficulties attending the establishment of Christian churches, and the development of the Christian life, are greatly increased.

It is undoubtedly a very great advantage to the heathen world to receive the knowledge of the Gospel from churches which are the product of centuries of Christian thought and experience and spiritual development; but have you at all realised what must be the effect on the Christian life of these new communities of being introduced at once, at the very beginning of their Christian course, to all the products of nineteenth century Christendom? The awakened zeal of the churches—Presbyterian, Methodist, Episcopalian, Congregationalist, Protestant and Catholic—is sending out representatives of every form of Christian organization, and of every variety of Christian belief, and is often disposed to send these workers into the same field. Moreover, such is the freedom of communication with all parts of the world, that the convert from heathenism, even in remote places, is brought face to face at the very beginning of his course with the example of Western irreligion, and is made the object of attack by the propaganda of Western unbelief. We, in these lands, have grown up to the strangely complicated conditions of Western Christianity, but even for many of us the burden proves heavy to bear. What must be the effect on the minds of Orientals of receiving Christianity, which was Oriental in origin, from Western hands, clothed in the garb of Western thought; and how must that effect be intensified by receiving almost simultaneously Western criticism of the sacred books of this new religion and Western scepticism of all the facts and doctrines which are fundamental to the Christian faith!

Again, while the rapid spread of the Gospel throughout the world is rendered

more easy by the fact that it goes with the highest civilisation, and is borne by the hand of the most enterprising and influential race, there are disadvantages and difficulties resulting from this association which affect most prejudicially the Christian life formed under these influences. The commerce of the lands which have carried the Gospel to the world has been bad as well as good, and has introduced new evils to the countries to which Christianity has been taken. England, the foremost nation in the work of evangelisation, has to bear the obloquy of having introduced to China and pressed upon its people the hateful opium traffic. England shares with America and Germany the scandals of the traffic in strong drink among the natives of Africa and of the islands of the Southern seas. The Congregational churches have not yet fully realised the curse and the shame of this evil commerce. They can do no better service to the young churches of these heathen countries than by bringing their powerful aid more unitedly and decidedly to bear in the support of those who are endeavouring to wipe away the stain by destroying the traffic.

Apart from the evil caused by these special traffics, this contact of the civilised and strong races with the uncivilised and ignorant peoples of the world produces serious difficulties in Christian life and Christian work which it is well that we should understand. It is almost inevitable in many parts of the world that the Christian Church should in its beginning be Europeanised. There is a melancholy change going on in many places, noticeable even in India, by which all that is distinctive in native art and ornament, native food, dress, and habit, is being exchanged for imitation of the European. There is this danger in the native church. Christianity comes to them as a European religion, therefore they are tempted at the outset to regard profession of Christianity as the sign of connection with the superior race, and as their Christian communities grow they desire to have places of worship in European style, European forms of service, and European ideas of support for the ministry. All imitations are a sign of weakness. The native church of each country must develop along its own line, if it is to be strong and expansive; but at present the influence of this European contact is too fresh and too overpowering in most places to permit us to cherish the hope that the church will speedily emancipate itself from its power.

In some parts of the world it seems to be a necessity that the church should be led and presided over by Europeans for a long time to come. If I have rightly understood the story of Christian progress in Japan, we have in the wonderfully interesting story the only illustration in the modern mission field of an indigenous church, strong from the commencement in all those elements which make for independence, and which

entitle it already to be recognised as having a character of its own. Christianity entered Japan, not as a superior, but at best with the grudging welcome of an equal, whose company was not desired. God has called into His church among that people from the first a number of men of education, of intelligence, and of influence. As the result, the churches in Japan which our friends of the American Board of Commissioners for Foreign Missions have been permitted to plant, are already strong, independent, and aggressive.

When the Chinese Christian community has advanced a little further, the same vigorous, independent life may be expected from them; and the first indications of movement are already apparent in India for the forming of free Indian churches which will not need, and will not seek for European help of any kind.

But in some other places of the world there is a very different prospect before the church. Among less advanced races the hope of the formation of a strong healthy and native Christian community working under native leadership seems to diminish in proportion to the amount of European influence in the community at large. A stronger and more decided Christian character is required in contact with Europeans than is necessary among natives dwelling alone. The native has not yet grown out of the impression produced by the overpowering superiority of the civilised race, that he is inferior to them, and this is intensified by the constant self-assertion of the white man, who claims to be superior. Consequently the native church cannot trust its own judgment, cannot rely on leaders of its own race. Important, therefore, as it is that a native ministry should everywhere be trained as soon as possible, it seems inevitable that for a long time to come the more important native churches in the British Colonies should be ministered to by English pastors.

This difficulty has been intensified in many cases by the mischievous influence of the State Church principle, and by the action of great ecclesiastical bodies, which bring native churches, which have been gathered by their missionaries, into close and permanent connection with their organizations, so that they are provided with help of various kinds as part of a great church system. The Congregational churches gathered from heathenism have never yet had any such denominational recognition or support. When the Missionary Society withdraws from their help they have to stand or fall as best they can. If they are numerous, intelligent, or belong to one of the older or stronger races, they will stand. If they are few in number, or if they are gathered from the less highly-developed races, they will probably be ultimately absorbed by one of the stronger ecclesiastical bodies. They are worthy to stand. They bear witness to great principles which have been the precious germ of our own freedom, which

have been the motive power of our healthiest and most vigorous life, and which are fitted to have the same influence wherever they are applied. They look wistfully to their elder brethren for help in this day of need.

What answer has the elder Congregationalism of our Christian lands for these native communities? The answer of the purists of Independency is that we are wrong to seek for any help. They tell us that life thrives and becomes strong by struggle and conflict, by the discipline of mistake and failure; the churches of the mission field can have no exception from this law; as long as we nurse them they will be weak. Trust them, they say, to the power of the truth and to the influence of the Spirit of God; infant churches will have to go through the complaints of infancy like other children, and will be all the stronger for the experience. This sounds well. It is an appeal to great principles which is impressive. Yet something in our hearts suggests that it cannot be correct. It is certainly not a correct or sufficient answer to the appeal. It takes no account of the especial conditions of difficulty and temptation in which these young churches find themselves.

Take away from the native church in every heathen land those powerful foreign influences which now operate so prejudicially upon their life; let the traders and the travellers withdraw, let the literature of the West be blotted out, let the preponderating influence of Europe be removed, leave these native communities with the Word of God, undisturbed by your scepticism or ecclesiastical competition or political and commercial and social influence, and the Word of God will do its silent work among them as it has done before, and we may hope to see them emerging slowly, steadily, strongly into the light of a purer life.

But we cannot remove these influences any more than we can stop the tide in its flow. We have to look at facts as they are, and the facts as they are show that many of these young communities are exposed to a pressure of difficulty and temptation so severe that even if they survive they are likely to be stunted and weak in growth for many a year to come.

The answer of the denominational purist is wrong also because it leaves out of view entirely that other feature of Congregational life so often forgotten, so sadly misunderstood, but now, thank God, being recognised in all its glory. We are not an ecclesiastical organization, but we are certainly not a mere aggregation of independent and self-sufficient units. We are a Christian brotherhood, with all the privilege and all the responsibility of brotherhood. It behoves the stronger and richer brethren for love's sake to consider and bear the burden of those that are weak.

How, then, may the elder Congregationalism best help these churches in heathen lands? I do not think the

help required is primarily or chiefly pecuniary help. The burden of poverty has to be borne by churches in Christendom and the churches in heathen lands will learn, as we have learnt, that the purest and strongest life has come out of the stern discipline of poverty. It seems to me that the help required lies mainly in a different direction. The Congregational churches of these islands have never been slow to respond to special appeals for pecuniary help, and special cases will still frequently arise. Special subsidies may also occasionally be needed towards the support of European ministers, and assistance will be required for years to come for the maintenance of colleges for a locally trained ministry. But I have no hesitation in saying that the habit of looking to the English or American churches for help in every season of pecuniary pressure is fatal to the development of any real Christian independence. It is often very hard to say No to an anxious and insistent pleader, but it would often be the truest kindness to do so.

What is really needed is some means of connection between these young churches and the great corporate life of Congregationalism. Some means by which they may receive moral stimulus and encouragement in their difficult position. They need to know to whom they may look for counsel, for vindication, or for defence of their liberties. They want some responsible body to whom they can turn in their difficulties, who can seek pastors for them, who can support their appeals for help when they are really legitimate.

This may seem a very small and unpractical suggestion to offer in answer to the question before us. That depends upon the way in which we treat it. If with scant appreciation of the difficulties of the position and scant sympathy for our brethren we appoint some fresh committee we shall indeed offer them stones for bread. But if, realising the gravity of the situation of many of these mission churches, some organization can be formed, living, earnest, and influential, which will take their cause to heart and present it to the heart of the churches in America and Great Britain, a great boon will be conferred on them and a great gain will come to the cause of Congregationalism throughout the world.

If the Congregational churches in the West Indies and in South Africa, in Turkey and Bulgaria, in Madagascar and the South Sea Islands, in Japan and China and India, could even receive some brotherly communication from this Council, assuring them that we have tried to appreciate the difficulties of their position, and are anxious to do all we can to help them to be strong and pure and faithful, it would be as a breath of refreshment and a voice of hope to the weak and the discouraged. If they could be made to realise that though independent and individually responsible to God for the performance of their duty and the maintenance of

their purity and freedom, they are also parts of a great living Christian fraternity, knit together in the bonds of true sympathy, and in which the strength of the whole will be promptly and cheerfully exerted to protect and to prosper every part, it would surely kindle in them a fresh enthusiasm of earnest life to do their very best to maintain the truth and to spread the faith. And if some practical expression could be given to this sympathy by the creation of some new instrumentality of helpfulness, it would give a living unity to our world-wide Congregationalism, which would make it stronger in its glorious freedom than any mere ecclesiastical organization can ever be.

The CHAIRMAN: There is a resolution to be presented before the Council breaks up relative to our beloved friends whom we have lost—Dr. Hannay and Dr. Dexter. Before we come to that there are two gentlemen who want to speak. I am very sorry to curtail them, but it is absolutely impossible to give them more than five minutes each. If they like to divide ten minutes between them we shall be glad to hear them. The first is a delegate from Honolulu.

MR. JUSTICE McCULLY.

Mr. Justice McCULLY: Mr. Chairman, I thank you for this opportunity, which I had quite given up. I should like to begin by presenting to you some paragraphs from a letter which I have just received from the Chief Justice of the Hawaiian kingdom. They concern matters which I wish to have known of the character and disposition of our new Queen. "Yesterday the Queen visited the Sunday-school picnic (that is of our Congregational church) and stayed two hours, evidently much pleased to be there. She told me she did not wish drunkards or immoral men in office, and is much put out at Judge X's drinking"—a rather promising Hawaiian judge.

THE QUEEN A CONGREGATIONALIST.

I wish to say, in contradiction of an impression which I often meet, that she is not a member nor an attendant of the English or Episcopalian church, but has been all her life, and remains, a member of the original mission church—the Congregational church. Her royal pew is there, and has lately been fitted up appropriately for her by ladies of the church. Her sympathy is with the missionaries, and with every good word and work. I wish to give to you this message which the Chief Justice has given to me. "Contradict reports about revolution" (they are everywhere in the newspapers). "We have a few malecontents here, but they are divided, and without plans, arms, or money. What can they do? A. and B. are committed for trial for criminal libel. They published that C. and D. were intending to assassinate the Queen on her return from Maui. As to the

subject, in 1863, after the mission had been in existence for about forty-three years, after a visit by the venerated Dr. Anderson, the Secretary of the Board, it was determined by the Board that the time had come for establishing the Hawaiian churches upon their own footing, in accordance with the settled policy of the Board, and it was so done. They had become a Christian community with an organized Christian government; their laws, their constitution, recognising the Christian religion, and having a large church membership and some pastors. But it was felt on our part, the part of the sympathisers with the missionaries and the mission, that the movement was premature, and that conviction has been growing upon us ever since. I do not say that the original mission help or mission system should have been continued, but if we could have had

A TRANSITION OF THE SYSTEM,

such as the American Board is now, after great loss of time and results, endeavouring to establish, it is our feeling that we should have done better. For instance, about eleven years ago there was sent out a very able man, Dr. Hyde, who has maintained a missionary institute or theological seminary, with some help from some of our local ministers, for training Hawaiians, giving them a training which they never had before, to enable them to become pastors. The Hawaiian has not a European education; he has not our English Christian literature, and how can he nourish himself and maintain himself and secure the respect of his congregation? They run dry so soon; they need Congregational bishops as the missionaries of the day were. One missionary was in charge of a large district with subordinate churches. He was the head, and the visiting minister, and the visiting bishop, and exercised a great deal of

EPISCOPAL AUTHORITY,

which was very good for them. They needed that help, and they need it now. But can we pick up again what has been given away? Can you resume what has been abandoned to them? Hardly. We shall with difficulty, I think, retrieve that step. It may never be retrieved. The Roman Catholics have not made that mistake, if it were a mistake; they constantly recruit themselves with new men, and they always will do so, I think, for several reasons. They cannot make celibate priests of Hawaiians. They work under the authority of Rome; they are under the direct protection, the naval protection of the flag of France, and their priests must be French subjects—at least, not Hawaiian subjects. Well, we could not follow just that policy, but it has seemed to us that we lost a good deal—there is no time to discuss it, and in the presence of Dr. Clark

I feel that I ought not perhaps to offer any suggestions. He knows the strong representations which have been made by our missionary society to Boston to endeavour to get new men. The endeavour has been made, but it is being done with great difficulty. It is hard for new men coming in after twenty years to acquire the language. They never can get the influence of the old missionaries or of those who might have directly succeeded them.

REV. J. WATSON.

Rev. J. WATSON: Christian friends,—Our meetings are getting far on, but I do feel I should like, and it is my duty as representing the churches in Jamaica, to speak on Mr. Thompson's paper, because our circumstances present in the concrete what he has been dealing with in general terms. I represent a community of nineteen churches, forming eight or nine pastorates.

CHURCHES OF JAMAICA.

Some of the churches that are under one pastor are as far as twenty miles apart, and we have to spread ourselves over a very wide district, because our people are all poor; and unless we have, either in one church or in several churches, at least about four or five hundred members under our care, there is no prospect of support. We have a membership altogether of about 3,200, with about 500 candidates in the candidates' classes. The churches were formed by the London Missionary Society, and were left to themselves about fifteen years ago. For a time they struggled on, trying to stand alone, then they were obliged to make a strong appeal to the churches in England, especially to the London Missionary Society, and for the last nine years they have been receiving a gradually diminishing amount of help from this Society, which help ceases altogether next year. Now, we have been very unwilling to acknowledge the teaching of the facts before us. I think that we in the Congregational Union of Jamaica have, as long as we could, striven to say that we could stand alone, but again and again we have attempted to devise some means of training native pastors, and have failed. The churches are unable to secure suitable pastors, and there is the great danger that they may find unsuitable ones; for there are always some such turning up even in the West Indies. We think, therefore, that our case is one that

ought to be looked into

by our older and, perhaps, wiser friends, and that they ought to have some channel through which the facts could be put before them. Since the Society has left us to ourselves we are entirely cut off from any means of communicating with the churches in England, and therefore they do not know anything about us. We perhaps have a few personal friends, who, on account

of their friendly relationship with some pastors in the field, may take an interest in the work, but we do feel that we are far more isolated than even our geographical position accounts for. We would like to have some means of making our position known, and some channel through which we could receive the counsel and sympathy and, if necessary, the aid of our brethren in England and in America. With America we have at present no connection, and we have no knowledge of our American churches; and although the distance, expenses, and time occupied in getting there are only about half of those to England, we are farther from the American churches than we are from the English. I hope that something may be done to give us some communication with our brethren in the great American continent. Mr. Thompson has touched many of the difficulties which we find. We are so put to it to stand our ground that we have not power at our disposal for aggressive work, although there are openings in many directions; we have no means of training native ministers, although we feel that we need them. Our churches know that they need English pastors in many of our pastorates, but we all feel, English and native, that

WE NEED NATIVE PASTORS,

and I am sure that the English pastors who are on the field would be very willing to give way when they see native pastors coming forward who can take their places. Then there are other matters that are personal in which we feel the very greatest difficulty. We, as pastors, are cut off from all the churches, and from all the benevolent institutions connected with the Congregational churches in England; for we find that institutions such as the Pastors' Retiring Fund and the Widows' and Orphans' Fund, and other benevolent institutions connected with the Congregational Union, are limited to the British Isles. So when we come to be pastors in Jamaica we have an exceedingly uncertain position from year to year, and have little prospect of anything when we are past labouring in that field.

The CHAIRMAN: I am very sorry we have not an opportunity of saying a word or two to our brethren from Jamaica, but it is utterly impossible at present. I do not think in this assembly it is within our power to take up the questions, which are very grave and serious, that our brother has just raised. I have now to call upon Dr. Bevan to bring up the report of the committee to draw up the resolution relative to Dr. Hannay and Dr. Dexter.

DR. BEVAN.

Rev. Dr. BEVAN: The committee, consisting of Dr. Quint, Mr. Rogers, and Dr

Bevan, beg respectfully to recommend that the following minute be inserted in the Records of the Council:—"The Council desires to record its deep sense of gratitude to the God and Father of our Lord Jesus Christ for the tender care and protection which has been granted to the members of the Council in that they have almost without exception been enabled to be present at its meetings, and that their health and strength has been preserved, and that they have been kept in safety while on their journeys from many distant places. But at the same time it records the sorrow which it experiences at the fact that some of the brethren who were appointed as delegates have been called away from the life and duties of earth and have 'fallen asleep' before the season of service to which they were chosen. And among these it desires especially to name two brethren by whose removal the Council has experienced a great loss, inasmuch as the first thought of the Council was suggested by them, and great expectation was entertained of the high service which would be rendered by these honoured brethren, the Rev.

DR. HANNAY, OF LONDON,

and the Rev. Dr. Dexter, of Boston. The experience gained by eminent services, the moderation of his directive wisdom, the trust and confidence placed in him by all his brethren, the gracious kindness of his nature, and the deep enthusiasm which he possessed for the highest interests of all the churches, and especially those of the Congregational order, combined to render Dr. Hannay peculiarly qualified to discharge the duties of that office which he occupied in the service of the Council, and to make his loss to be keenly and most tenderly felt by all the members of the Council from every part of the world. In his death the Council feels that not only they but the Congregational churches throughout the world have lost one of the most eminent and valuable ministers; but they bow with resignation to that Providence which removed their brother at the moment when he was about to crown the services of his life by what he regarded as the most important and significant occasion of his entire career. In the hour of their loss, they would return their grateful thanks to God for the large measure of joyous and useful service which He had enabled His servant to render during his long and honoured life. With a like sorrow and a similar appreciation of the illustrious character of their departed brother, the Council would also place on record the memorial of

THE LATE DR. DEXTER.

The telegram which conveyed to America the announcement of the death of Dr. Hannay reached Boston upon Wednesday.

On Thursday morning Dr. Henry Martyn Dexter failed to respond to the usual morning call at his home in New Bedford. He also had passed away. He had retired to rest in his usual health. He was found with the side of his face resting upon his hand as usual, and the pleasant expression of his countenance showed that he had been unconscious of even a single pain. Truly, he was translated that he should not see death. But before his translation he had this testimony, that he pleased God. Dr. Dexter was well known in England, where he had, on repeated visits, pursued extended investigations for his great work on the history and literature of Congregationalism; and he had diligently and successfully searched at Scrooby and London and in Holland every trace of the history of the Pilgrims, for which he had a subtle instinct. No man in the world, doubtless, was so familiar as he was with the entire and personal history of that body of emigrants. He, with his friend Professor George E. Day, had proposed the placing of a tablet to the memory of John Robinson upon the church where that eminent leader preached in Leyden, and the American Council had confided to them with others its execution. It seems peculiarly fortunate that on the coming Friday this object, largely made possible by the pious care of his son, Rev. Morton Dexter, is to be accomplished.

DR. DEXTER AS A JOURNALIST.

Dr. Dexter was well known, not only as an eminent scholar in Congregational literature, but also as for many years the controlling editor of the *Congregationalist*, whose eminent success was so greatly due to his unwearied labours. He gave to it the benefit of his powerful intellect and his broad knowledge. He stood among the foremost in the religious journalism of the world. To many were revealed his generous nature, his affectionate sympathies, and his charitable views of men, while he was never-failing in the manly support of what he believed to be the truth. Himself the son of a godly minister and of a saintly mother, his Christian faith was unswerving, and although indulged in humility, his personal devotion and hope never wavered. Truly it was remarkable that he should depart so soon after his intimate friend and correspondent for many years, Dr. Hannay, of whose departure he was ignorant in this life. It is especially noticeable by this Council that Dr. Dexter, only the Monday before his decease, had been selected, against his own protestations, to preach the sermon before this International Council. Doubtless God had something even better for him to do in His service, and it is not too much for us to believe that the two friends, so intimately connected with the preparatory work of this Council, the

one of England and the other of America, without whom this body seems incomplete, should before this have taken sweet counsel together in the land free from pain." I beg to move that this be placed upon the minutes of our Council. I have asked permission of the Chairman that this should be done, because not only did I know Dr. Dexter fairly well, but I knew Dr. Hannay exceedingly well; and while, of course, the inception of the Council took place in the conversations and correspondence of our dear brethren, yet the real, first public announcement and decision in the matter took place amongst ourselves in Australia, after some consultation with Dr. Hannay and myself and others, and under my own presidency. I would therefore ask permission to secure for myself the very great honour that I feel it to be, and also the very great privilege of moving this resolution with deepest affection for the memory of these men. I must say when the news came to me of their death I felt the Council ought to have been postponed, because it seemed so emphatically the creature of their thought and their earnest desire. But, after all, brethren, we are none of us essential; the only thing that is essential is the presence of the Master, and it is because His presence was so largely with these brethren in their different work that they were enabled to achieve so largely that service which they have rendered to us, and through our churches to the world. Therefore we treasure them to-day very deeply in our hearts' affection and in the honour which we would render to their memory. I beg very tenderly and affectionately to move that this be inserted in the records of the Council.

Rev. Dr. QUINT: I propose to say nothing more than to second the request, and to add that no man perhaps had more the confidence of Dr. Dexter than myself. There was no man to whom I more looked up as a brother, or with more affectionate regard, and there was no man who could have been

to me more of a personal loss, and I know that that loss is a loss to our whole body.

The resolution was unanimously agreed to.

Mr. A. SPICER, J.P.: I should like to make one suggestion, namely, that a copy of this resolution be forwarded, with a letter from our secretaries, to Mrs. Hannay.

Rev. Dr. QUINT: It is proper, perhaps, for me to state that only a few weeks after the decease of Dr. Dexter, his beloved wife was called home. There is now left but one of the family—Rev. Morton Dexter—the sole survivor and representative of his honoured father and his affectionate mother. I think it would be well, as he is a member of this Council, to give him a copy of this resolution.

The CHAIRMAN: I think the Council might follow the suggestion that a copy be sent to Mrs. Hannay and also to Rev. Morton Dexter.

This was agreed to.

The CHAIRMAN: Rev. Morton Dexter is, I believe, in the building, and perhaps he would like to say a few words in acknowledgment.

Rev. MORTON DEXTER: I can only express my deep and tender gratitude to all the brethren for the many kindly expressions which have been given me during the past week, and for the kind sentiment of respect and affection in which they all held the memory of my dear father. I can only thank the committee for the resolution which they have so kindly brought up, and I beg to tender my heartfelt gratitude to you all.

Mr. J. F. WALKER: I beg to move that the thanks of this Council be forwarded to the Religions Tract Society for their very generous and useful offer.

Mr. CHARLES NICHOLLS seconded the motion, which was agreed to.

The CHAIRMAN having pronounced the Benediction, the proceedings terminated.

AFTERNOON SESSION.

The Council reassembled under the presidency of Rev. J. G. ROGERS.

The hymn,

"Jesus shall reign where'er the sun,"

was sung, and prayer was offered by Rev. F. H. BROWNE.

DR. CLARK.

CONGREGATIONALISM AND THE GREAT COMMISSION.

Rev. N. G. CLARK, D.D., read the following paper on this subject.

In the closing Sessions of this Council it is fitting that our thoughts should turn to the one supreme purpose of all Christian endeavour, the fulfilment of the great commission of our Lord. In all our plans we would ever keep in view the proclamation of the Gospel and the establishment of Christian institutions—the Church, the Christian school, and the Christian home, to be the common heritage of all the children of men.

We have recognized the Divine life in man as a central power to be developed in all the thousandfold activities of our modern life. We have recognized in Congrega-

tionalism a system of thought, broad enough to include the entire revelation of God to man, whether in the Scriptures, in the realm of history, in the works of Nature, in the researches of science, or in the experience of believing souls; and a church polity fitted to develop individual character and the sense of the obligation of personal service on the part of every believer, of whatever age, land, or clime.

We have seen how such a system of thought and such a polity have wrought in the making of the countries from which we have come; how Congregationalism meets questions of Church and State, and the various social problems of our time. In the adaptation of Congregationalism to these manifold relations of human life and society we catch foregleams of the Church Catholic that shall one day unite all true believers in the promotion of the kingdom of God upon the earth. As yet we move by divisions in the sacramental host, learning by our experience, especially by foreign missionary work during the past century, that man is one the world over, and that the Divine life is one under all forms, even as the Gospel of Christ is the one power of God unto salvation to every one that believeth. In this last and grandest service for God and mankind Congregationalism has not been neglectful of its opportunities.

NEW ENGLAND A MISSION COLONY.

Subsequent to the Reformation the first great missionary enterprise of Protestantism was the establishment of Christian colonies in New England. Next to securing a home for the full exercise of civil and religious freedom was the desire to extend the Redeemer's kingdom. It was recognized in the Royal Charter of the Plymouth Colonists, and laws were early enacted for the preaching of the Gospel among the Indians around them. "Oh, that you had converted some before you had killed any!" wrote John Robinson, from Leyden. In 1620, two years before the institution of the Propaganda at Rome, the Pilgrims began the work of Foreign Missions on the then heathen shores of New England.

The charter of the Massachusetts colony, established ten years later, declares that "to win and incite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith . . . is the principal end of the plantation." The seal of the Colony had for its device the figure of an Indian, and for a legend, the Macedonian call, "Come over . . . and help us." These colonies were mission colonies. They were self-supporting missions, made up of men who went on their own responsibility and at their own charges, determined by the help of God to lay the foundations of Christian institutions that were one day to span the continent. The same superintending Providence that set apart for the first foreign missionary service

Paul and Barnabas, the two ablest and best cultured men of their time, selected the fitting instruments for these mission colonies. "They were in great part," says one of the latest English historians,* "men of the professional and middle classes, some of them men of large landed estate, some devoted clergymen like Cotton and Hooker, and some shrewd London lawyers, or young scholars from Oxford. The bulk were God-fearing farmers from Lincolnshire and Eastern counties." It was only high motives that led these colonists to leave their English homes. "I shall call that my country where I may most glorify God and enjoy the presence of my dearest friends," wrote John Winthrop. "Farewell, dear England!" was the cry that burst from the lips of the first party of emigrants as the shores of their native land faded from their sight. These colonists shared to the full in the new life-forces at work in the mother country and in the Netherlands. They bore with them advanced ideas of Christian life and freedom, the purchase of many a hard conflict in Church and State. Sixty graduates from Oxford and Cambridge cast in their lot with the Massachusetts colony between the years 1630 and 1639. Between 1629 and 1640, when the emigration practically ceased, in an aggregate of 21,000 colonists were to be found 80 educated ministers, one, at least, to every three hundred souls in the colony. There were gathered into this colony a larger body of highly-educated men in proportion to the population than was to be found elsewhere on the globe. The essential elements of Christian civilization were included in the great mission enterprise. Here was the best thought of the world on themes of supreme interest to the welfare of mankind, and here were men to set it forth and embody it in Christian institutions. Here was the hiding of that power which has made New England what it is, and dotted the American continent with Christian colleges from ocean to ocean.

The descendants of these mission colonists are to be found largely in New England and in the Northern States of the Union, and are believed by historians to constitute from one-fourth to one-third of the entire population of the United States. Recognizing the valuable contributions received from the Presbyterians of Scotland, the Reformed churches of Holland, and the Huguenots from France, it still remains true that the dominant influence which has moulded the life and character of the nation is to be ascribed to the Pilgrim and Puritan colonists of New England. No foreigner, if we except Mr. Bryce, has had a wiser apprehension of American character than the French author, De Tocqueville, from whom I quote the following:—"The principles of New England spread at first to the neighbouring States, then they passed successively to the more distant ones, and at length they imbued the whole confederation."

* Green's "Shorter History of England."

With generous self-forgetfulness the Puritans have poured their blood into all the channels of influence open to them, careful only that the cause of Christ should be promoted, and they have cherished so little of a denominational spirit as to hold a position through their representative denomination far below their relative place of influence on the religious thought and life of the country.

HOME MISSION WORK FIRST.

In the nature of the case, with a continent to possess and Christian institutions to establish and maintain for the spiritual nurture of an ever-growing population, home mission work occupied the thought and efforts of the church for the better part of two centuries, and distinct missionary organizations, whether for home or foreign work, belong almost wholly to the present century, and within a short period have assumed a distinct denominational character. Six national Congregational societies now compete with similar organizations connected with other denominations, and to some extent with each other, for the privilege of planning and developing institutions for the thorough evangelization and spiritual culture of the ever-increasing population of the United States. The problem has been made the more difficult and more decidedly missionary in consequence of the vast emigration from the old world to be evangelized, assimilated, and made homogeneous.

In view of the vast work to be accomplished in the establishment of Christian institutions over the wide area of the United States, the principle has been largely accepted, though somewhat overworked, that "to save our country is to save the world."

NATIVE HEATHEN NOT NEGLECTED.

Yet the native heathen population has not been neglected. Thirty villages of praying Indians adopting in some measure the arts and usages of cultured life; thirty churches, some of them in the care of native Indian pastors, and nearly 3,000 church members, attested the Divine blessing on the labours of Elliot, Mayhew, and others during the first century after the arrival of the colonists. The early promise of this work was not realized, but during the next century, in spite of many unfavourable influences, interest was kept up in the scattered remnants of Indian tribes by individuals here and there, as John Sergeant, David Brainerd, and Jonathan Edwards, the latter finding recreation from his missionary toils in writing his treatises on "Original Sin" and the "Freedom of the Will."

The story of Brainerd's life and labours was cherished in many a New England home, crossed the Atlantic, stirred the heart of William Carey, and had a large place in the widespread interest in foreign missions

awakened in Great Britain, and at a later day in the United States.

THE MODERN RISE OF FOREIGN MISSIONS.

Near the opening of the present century, the Spirit of God was moving on the hearts of Christians at different points, both in Great Britain and in the United States, prompting to new enterprises to make the Gospel known to the heathen in foreign lands. A mother in Connecticut talked of Elliot and Brainerd till the heart of her son was stirred within him, and five years later, when a student in Williams College, he persuaded two of his fellow students to spend a day with him beside a haystack in an unfrequented meadow in fasting and prayer, and planning for the conversion of the heathen world. As the result of the movement thus inaugurated, the American Board was organized a few years later, on June 27, 1810, by the Massachusetts General Association of Congregational ministers—a body of men in apostolic succession to the leaders of the Massachusetts colonists of 1620. Yet no denominational sentiment seems to have entered the minds of the founders of the Board, but only loyalty to the kingdom of God. Its name, like that of the London Missionary Society (founded fifteen years before), gave no hint of any other interest. It was the American Board, to carry to other nations and to other lands the Gospel of Christ, and to plant institutions such as have been for the spiritual welfare of the millions of the United States.

CHRISTIAN NOT SECTARIAN.

In this spirit, loyal to the high purpose of our fathers, the Congregationalists of to-day are carrying on the work of missions. We send out the most thoroughly-cultivated men and women we can secure, and we transmit to other races the best thought and the motive forces of our Christian life and civilization. We seek the promotion of the kingdom of God in all the varied relations and possibilities of life. As remarked by Dr. Oswald Dykes, at the late London Conference on Missions, "We would disabuse ourselves of all narrow and sectional views of the work. We would regard ourselves as the custodians and propagandists of a religion which appeals to man's nature through all its avenues, and which aims at satisfying all its cravings and needs." This principle furnishes at once the inspiring motive, and determines the methods of our missionary efforts at home and abroad.

In this large sense, Christians of other denominations from the first have been enrolled among our missionaries, and have contributed to our treasury. Quite recently, members of six different denominations were found working together in our one mission of Japan, hardly aware of each other's church relations, knowing only the common fellowship with Christ. For a time the Presby-

terians were connected with the Congregationalists in the organization of the Board, and shared generously in its work. A portion, known as the Old School, withdrew in 1838; of the Reformed in 1857; and the New School Presbyterians, whose sympathies, because of their origin, were more largely with the Congregational constituents, in 1870. The withdrawal of those who had been valuable co-workers was followed by a larger interest in the cause of missions, not only in the denominational bodies that withdrew, but among the Congregationalists themselves. The missions that were given up were more than replaced by missions in new fields, and the income of the Board was steadily maintained and enlarged.

IN AMERICA FIRST.

Faithful to the early purpose of the missionary colonies, of the first two fields selected for missionary effort by the American Board, one was a tribe of North American Indians and the other a field in East India, and during the first thirty years of the Board more than one-half of its missionaries were sent to the different Indian tribes within the borders of the United States. As late as 1830, of the 225 missionaries on its roll, 147 were engaged among our aborigines, including 34 unmarried women. The number of tribes thus reached in all was 15; the number of churches gathered, 43; and the number of communicants, 3,940.

As, in part, the fruit of mission efforts in those days, aided since by other denominational societies, an organized state, with its civil government and educational and religious institutions, is now knocking at the doors of our National Congress for admission as a State on equal terms with the other commonwealths of the great Republic. As other fields of labour have been open to the Board, it has given up its work among the heathen tribes that once were scattered over the continent to other societies.

THEN ABROAD.

Having thus noticed the work of the mission colonists in the land of their adoption, we may turn our attention to the work accomplished in other lands.

During the eighty-one years that have elapsed since its organization the American Board has sent out 651 ordained missionaries, 48 physicians unordained, and 151 other missionary assistants—a total number of 850 men. During the same period it has sent out 1,233 women, of whom 391 were unmarried—a total of men and women of 2,083. The force now in the field numbers 200 men and 333 women distributed over 22 mission fields—four in the Turkish Empire, three in British India, four in China, two in Japan, three in Africa, and four in Papal lands. The receipts into the mission treasury from donations and legacies aggregate about 25,000,000 dols., while the regular receipts and expenditures of the last five years have

averaged not far from 700,000 dols. a year, exclusive of native funds received and expended in the field. 475 churches have been organized, into which have been received, on confession of faith, not far from 110,000 souls.

The missionaries of the American Board have reduced 23 different languages to writing among the ruder races—the native peoples of the world. In these languages, and still more in the languages of the civilized races among whom missions have been established, as in India, China, and Japan, a missionary literature has been created, including grammars and dictionaries, translations of the Scriptures, educational and religious works, amounting to more than 2,000,000,000 of pages. In these literary labours the Board gladly recognizes the generous aid of British and American Bible and Tract Societies.

THE SPIRIT OF THE WORK.

In the spirit of the missionary fathers of New England who, within sixteen years after landing on its shores, established a college consecrated to Christ and His Church, as the necessary means of raising up a native ministry, and giving permanence to Christian institutions, higher Christian education has constituted an important agency in the work of the American Board, especially during the last twenty-five years. During this period the number of higher institutions for Christian education has increased from 18, with 437 pupils, to 122, with 7,780 pupils. Who can estimate the influence of these young men and young women now brought under the daily influence of cultured Christian teachers on the thought and life of the next generation of their countrymen?

Partly in consequence of this advance in higher Christian education, the contributions of the native Christians have increased in twenty-five years from less than 10,000 dols. a year to over 100,000 dols., and as the result of enlarged effort in these different lines there has been a six-fold increase during the same period in the number of the communicants in the churches.

Special prominence has also been given during the last twenty-five years to the development of woman's work, and of a personal responsibility in the native Christians as fellow-labourers with us. The number of unmarried women in mission service has increased from 20 to 152, of whom 7 are physicians, with corresponding increase in all forms of effort to secure the establishment of Christian homes.

The advance in these several lines has been singularly contemporaneous and co-extensive, the various agencies helpful one of another, and all in some sense in accord with Congregational principles, whether of doctrine or of polity. The controlling thought is the development of individual character, the Christian home, and the Chris-

tian church, composed of self-reliant, consecrated believers in Christ Jesus as Redeemer and Lord. The union of missionaries of different denominations in the common service has necessitated the dropping off of peculiarities of polity and creed, and the acceptance of the great facts and truths of Christianity as set forth in our original charter, the great commission of our risen Lord, and the commentary on it given in the New Testament. For Congregationalism as a name we care less than for that which it symbolizes in life and character.

OUR POLITY IN THE MISSION FIELD.

As a polity it may seem less adapted to Christians gathered from nature peoples than Episcopacy or Presbyterianism; but moral influence is better than authority, and intelligent freedom than subjection even to the best of systems or the wisest of men. Order is good, but a free Christian life is better. If Congregationalism is only adapted to a high degree of Christian intelligence, it becomes us to spare no pains to secure the conditions of its fullest development. If Congregationalism is at a disadvantage with other systems at the outset in dealing with the ruder races, we may wait patiently for better results in the end. On the other hand, its larger freedom makes it especially acceptable to a cultured people like the Japanese, and everywhere it would lead the Christian life to put on forms of expression suited to the characteristics of each people, not to make English or American Christians out of other peoples, but to bring all nations to the knowledge of Christ, that whatever is in humanity may be consecrated to Him and be glorified in Him.

And so the American Board joins hands and heart with the London Missionary Society in doing its part in the world's evangelization. One in original purpose, one, too, in the variety and extent of our work as well as in the methods and results of labour, so much so that whole pages in our general surveys and reports could be transferred from the records of one society to the other with the change of a few names, and be equally applicable; so catholic in our aims as to receive under our banners Christians of every name and denomination who truly love our Lord Jesus Christ, accept the Scriptures which reveal Him unto us, and are consecrated to His service; we join hands in the great mission fields of the world—in India, China, Africa, and the islands of the sea.

Recognizing the vast preparation made, the vantage ground gained by the vigorous prosecution of our work among all the leading nations of the world, we join hands with all of every name and denomination who truly love our common Lord, and are seeking to advance His kingdom in one grand, united effort to secure the fulfilment of our Lord's great commission during the next half-century.

REV. JAMES SIBREE.

CONGREGATIONAL MISSION WORK AND THE DEVELOPMENT OF FREE CHURCH POLITY IN A MISSION FIELD.

REV. JAMES SIBREE read a paper on the above subject, dealing with

MISSIONARY WORK IN MADAGASCAR.

I have the honour to appear in this Council as the representative of more than a thousand Free Churches in Madagascar. These are included in two Congregational Unions, or, as the Malagasy call them, *Isan-anim-bolana*, or "Every-six-month" meetings. Of these churches, about 900 belong to the Union of Imèrina, the central and leading province of the country, and the home of the Hova or dominant tribe; and about 250 to the more southern district of Bètsiléo. The number of congregations in these two chief fields of our missionary work in the island is therefore between 1,100 and 1,200; while in other parts of the country there are about 170 other congregations, making the total number of the communities of our faith and order in Madagascar amount to considerably more than 1,300.

In the name of these 1,300 Malagasy churches, and their 60,000 members, I bring to you their hearty greetings; especially to the representatives of the English churches, from whom they first received the Gospel, I am commissioned to convey their grateful thanks for all you have done and still do for them, and to bring to you their national salutations of *Velôma!* "May you live!" *Hotahin' Andriamanitra, enie hian' ario!* "May you be blessed of God!"

Madagascar has been for more than seventy years past a country whose history has deeply interested, and, at times, intensely moved, the heart of Christian people, not only of the Congregational churches, but of all those who love Christ and seek to advance His kingdom. Our fathers watched with thankfulness the planting of the Gospel in the island by the little band of faithful men—Jones, Griffiths, Johns, Freeman, and their artisan fellow-labourers—who, from 1820 to 1836, reduced its beautiful language to a written form, planted schools and instructed about 12,000 children, taught many useful arts, founded Independent churches, and gave the people, first the New Testament and then the whole Bible in their mother tongue.

And then, when the time of trial and persecution came on, some of us can remember how we heard again and again of suffering and death, patiently, nay, joyfully endured by the Malagasy Christians for the sake of the Lord whom they loved. With tearful interest we read of those who fell by the spear of the executioner, by stoning, by being hurled over the precipice, by the slow

torture of ponderous fetters, and some at the fiery stake; so that during the quarter-century of repression and suffering, 200 faithful men, and women too—for it was a woman, Rasalàma, who was the proto-martyr of Madagascar—gave up their lives rather than deny the faith they had received. And thus, as the history of the Church in all ages teaches us, the time of trial was also in Madagascar the time of strengthening; persecution and opposition only rooted the truth more firmly than ever. "The blood of the martyrs was" again "the seed of the Church," it was "the red rain that made the harvest grow."

On the 15th of next month it will be exactly thirty years since the death of the persecuting Queen Ranavalona I. closed the reign of terror in Madagascar and reopened the country to Christian teaching. In the year following that event, that is, in 1862, our mission was recommenced, and from that period until the present day there has been uninterrupted progress and expansion in our work. For some time Christianity was simply tolerated by the native Government, but yet it became more and more a power every year in the capital city and in the central province, so that within a few months after the accession of the late Queen Ranavalona II., in 1868, Her Majesty showed her belief in Christianity by commencing religious services in one of the royal houses, thus really forming a Congregational church in the palace. At the same time Sunday markets and all Sunday government work were prohibited. A few months later the Queen and the Prime Minister, together with other high officials, were publicly baptized, and within a year from the commencement of the palace services the royal idols, or charms, were burned, an event soon followed by similar destruction of the family and tribal idols throughout the central districts of the island.

It was largely owing to the royal adoption of Christianity that, within a few months after the burning of the idols in Imérina, the number of congregations increased nearly tenfold; that is, from about 60 or 70, to more than 600. And while in all the older churches there was a nucleus of intelligent Christian people, these newly-formed congregations were in great part simply heathen, having, it is true, put away idolatry, but having only the faintest idea of the nature or the requirements either of the Law or of the Gospel. The great movement in the years 1869 and 1870, which caused so many thousands of Malagasy in the centre of the island to meet together every Sunday, was not a spiritual revival (as many supposed), for which, indeed, there had been no previous preparation, but was largely a political and social revolution. But whatever were the immediate causes of this movement, its results were to bring a large mass of people to place themselves under Christian instruction, so far, at least, as it

could be supplied to them. Whatever were the motives that brought them together—and generally these were poor and unworthy enough—there the people were, willing to learn, ready to be taught; and if the number of missionaries had been tenfold its actual strength there would have been ample work for every one of them among these hundreds of newly-formed congregations.

In view of the pressing needs of the situation, the London Missionary Society in 1870 and following years gradually increased its staff in Madagascar to thirty; and, excluding those absent on furlough, for several years past about twenty-five missionaries have been resident in the island, chiefly in the provinces of Imérina and Betsileo. And although this seems a goodly company, yet, remembering the great needs of the people, we constantly feel, "What are these among so many?" How overwhelming seems the work, when every missionary has to take charge of a district containing, on an average, from sixty to seventy congregations! The task would indeed be utterly impossible but for the extensive use we have been able to make of native agency. A large body of Malagasy pastors and preachers has been gradually formed; and although a considerable proportion of these were at first very slenderly furnished for their work, we have striven to train them, so that every year numbers of them are becoming more efficient labourers with ourselves in pastoral duty and in preaching and teaching.

The most important agency we have formed for supplying the Malagasy churches with a native ministry is our Theological Institution at Antananarivo, of which I have had chief, and for some time sole, charge during the last seven years before returning home. This has now been carried on for twenty-two years, and fifteen years ago was expanded into a college, with a secular branch. We have endeavoured to get hold of the most intelligent and earnest young men who have already shown their zeal in Christian work by Sunday-school teaching, by preaching, and in other ways. Set free, as they all are, from government service, we give them four or five years' instruction; and, while carrying on their general education, and teaching them a little simple science, we occupy the largest proportion of their time in systematic study of the Bible: Scripture Introduction, Hermeneutics and Exegesis, Christian Evidences, Theology—dogmatic and historical, Church History and Homiletics. We try to develop their preaching power, and to stir up the gifts that may be in them, so that, aided by the natural eloquence so many possess, they may become "able ministers of the New Testament." About 200 men have passed through our college, and while we have had some failures and disappointments, a large proportion of our students have done, and are still doing, excellent service, and

are accomplishing a work which, with our present staff of missionaries, we could never overtake.

Many of these Malagasy evangelists have died at their posts; others have retired after a few years' labour, from failure of health and other reasons; but about one hundred are still occupying influential positions, chiefly in the central provinces, while about twenty of them are pioneer missionaries in the heathen parts of the island. A considerable number of our old students, after being usefully employed for several years in direct Christian work, have been again claimed by the Government, and placed in important positions as governors and lieutenant-governors of large towns and districts, as judges, and as heads of government departments. And although not now doing the precise work we trained them for, they are taking into these responsible posts influences for good which are of the highest importance in public life. And thus Congregational missionaries have the honour, not only of moulding the religious and social life of the Malagasy, but also of largely shaping their political life and future.

With regard to general education, we have laboured from the first to promote this. Seventy-one years ago the Rev. D. Jones commenced a school at the capital with three scholars; but before he and his brethren were driven out of the island in 1835, more than 12,000 children had received a good education at the mission schools. The greater part of our 1,300 congregations have now their day-schools; and between 80,000 and 90,000 children are being instructed in them. Probably the number of children connected with the Lutheran, Roman Catholic, and Anglican missions in the island—all put together—nearly equals those under our own care. At every mission station higher education is carried on; and at the chief towns of the central provinces very efficient high schools and training schools for teachers have long been in active operation.

To supply the needs of a constantly increasing reading class of the people, we have done something to promote a vernacular literature. A large number of books have been prepared, chiefly Biblical, religious and educational, including translations of some standard English works; we have also a number of science handbooks, as well as several periodicals, some illustrated by our native lads. From the presses of the L.M.S. about 150,000 copies of various publications are issued every year, and not far short of these issues are those from the press of the Friends' Mission. Many large editions of the Malagasy New Testament and Bible have been circulated, and we have recently completed, after several years' labour, a revision or, rather, re-translation of the Scriptures, which, on account of its accuracy, idiomatic force and picturesque style, will probably remain the

standard version for many generations to come.

Although, as may be supposed from the facts already given, a large number of the 260,000 people who are more or less under our influence are still in a very weak and imperfect state of knowledge, especially those far removed from mission stations, yet we are thankful to recognise signs of continual progress wherever steady and systematic work has been carried on. Politically and socially, the Gospel has already effected wonderful changes in Madagascar. It has swept away the idolatry of the central provinces, together with its grossest superstitions and cruelties; it has humanised and codified the laws, and abolished barbarous punishments; it has greatly purified social life, by putting down polygamy and restraining divorce; it has made war much more merciful; it is gradually undermining the patriarchal slavery of the country, as well as the oppressive system of forced government service; and by industrial teaching it is civilising, by schools and books it is enlightening, and by medical work it is alleviating the miseries of, large numbers of the Malagasy people.

But, thank God, we can speak of still higher results than even these from mission work in Madagascar. Hundreds of our people have without doubt become true Christians, and are growing in grace and in the knowledge of Christ. We are sure of this from their daily life and conduct, from the deeper spirituality of native preaching, from the willingness of numbers to engage in Christian work—evangelistic, Sunday-school, and missionary, from the money given for religious objects, and from the purified family life of many Malagasy homes. For some three or four years past a deeper and more real spiritual life has been growing in our older and more enlightened churches, especially among the young people; and only within the past month cheering news has come of a remarkable revival in Antananarivo, largely among the pupils of the higher schools, which has brought numbers of them to decision for Christ. Two or three years ago a little company of earnest young men and women banded themselves together under the title of *Miamilan, ny Famoniàna*, that is, "Soldiers of Salvation." They carry on outdoor preaching every day near the great market and in some of the chief thoroughfares of the capital, as well as in many of the more benighted villages; and they have also sent two of their number as missionaries to the heathen forest tribes of the south-east of the island.

Royal and Government patronage of Christianity in Madagascar, while it undoubtedly induced a vast number of people to "profess and call themselves Christians," and certainly removed some obstacles to the progress of the Gospel, has not been without its difficulties and its perils to spiritual religion. There is a strong tendency in the

Malagasy mind to consider the sovereign as the natural head of everything, both in Church and State; and had not Congregational missionaries been present to guide and to warn the native Christians, undoubtedly the Malagasy churches would have become a department of the State, and would be now managed by a Government bureau. Happily for the freedom and the purity of Malagasy Christianity, they have been preserved from such a disaster; but it has only been by constant vigilance on our part, and by the inculcation of Scriptural principles. To their honour be it said, the late Queen and the Prime Minister loyally accepted this view. Again and again they let it be known that they disclaimed any right or wish to interfere in church matters; and it will be our fault if we allow these repeated public declarations to be forgotten, or to become a dead letter. The calumny, industriously spread, and oft repeated by those who wish to discredit our work, that Congregational missionaries have encouraged the setting up of a State Church in Madagascar, of which they are the favoured teachers, is as false as it is absurd. Our native churches and their ministers are neither established nor endowed by the State. It is quite true that both the late sovereign was, and the present Queen is, a member of a Congregational church, and that for some time the Prime Minister was (perhaps still is) the secretary of that church; but, as far as I am aware, neither of these facts is inconsistent with Congregational principles. The Malagasy sovereigns and their governments have, I believe, honestly endeavoured to give full religious liberty; and the ministers and the adherents of the Lutheran, the Roman Catholic, and the Anglican missions have, in every respect, the same freedom of worship and of action as that enjoyed by our own churches and ministers. Whatever Church defence lecturers may say—with knowledge as small as their assurance is great—we have *not* been traitors to our principles and our traditions. Instead of scheming to set up or to encourage State Churchism, it is owing to our presence and influence that a State Church has *not* been established in Madagascar.

One more point as to the development of Free Church life among the Malagasy Christians. It cannot be said that we have Independency pure and simple. Our church system has, in fact, a decided element of Presbyterianism in it, together with a slight dash of Episcopacy. I certainly think we have, almost unconsciously, partly solved some of the problems which we were discussing yesterday morning, as to how to combine the benefits of the two systems of church government without the weak points of either. Indeed, what Dr. Taylor spoke of with bated breath as a consummation devoutly to be wished, but still far from realisation, we have now in practical work-

ing in Madagascar. Every group of neighbouring churches, from half-a-dozen to a dozen or so in number, is united together for common action in church matters in a three or four monthly meeting. Again, the 60 or 70 congregations comprised in one of our "districts" are closely connected with their "mother church," either at the capital, or at a mission station, and these all join together for mutual help and counsel. And, still further, all the churches in the province of Imèrina, over 900 in number, meet together, by their pastors and delegates, every six months, in large assemblies at the capital. At these meetings papers are read, and full discussions follow, upon all sorts of subjects connected with church work and worship, discipline and institutions, on the duties of church officers and members, on social questions, on family life, and on other important points which are constantly arising among our people. These frequent conferences and free debates upon such varied subjects have undoubtedly greatly promoted the advance of the Malagasy Christians; wise methods of carrying on church work have been initiated; abuses arising from ignorance have been prevented or corrected; united action is secured; and all the Imèrina churches combine in collecting money and sending men for missionary work (really *foreign* missions to them) in the still heathen provinces of their country. This union of congregations—call it modified Presbyterianism, or "Federated Independency," or what you will—has certainly been a great blessing to the Malagasy churches, especially in their present stage of development. By it the strong have helped the weak; the wiser have instructed the more ignorant; and the older-formed congregations have fostered the newly gathered and inexperienced ones. During the first few years of the existence of the Imèrina Union, a number of resolutions were agreed to, enjoining uniform practice with regard to discipline, the instruction of catechumens, church membership, preachers' qualifications, &c.; but these, it was always carefully noted, were *not commands*, but only *advice*. Still, they were almost universally followed, and their influence has been most salutary. And it should be noted that this church system was no cut-and-dried plan of the English missionaries, or urged upon the Malagasy by ourselves. It has been a gradual growth, an evolution, which has come about simply from the necessities of the case, and as the needs of the churches have suggested fresh plans of action. It has, therefore, a healthy vigour of life about it, and will probably be a permanent institution. And it may be remarked, in conclusion, that the Malagasy churches are jealous of too much interference with their liberty; very recently it was strongly urged upon the Union that a council of reference should be formed to deal with cases requiring discipline, such as unworthy pastors, &c.; but,

so far, the proposal has been negatived by the Union.

I think the facts I have here given may have some interest for the Council, as illustrating the practical working of Congregational principles in a new country like Madagascar.

REV. B. A. IMES.

Rev. B. A. IMES: Mr. Moderator and friends of the Council,—I have no right to take up your time and no claim to be heard on my own account; but ever since we listened to the words of welcome from Dr. Brown at our opening meeting it has been in my heart to say a word in reply, if I should find the opportunity, and when I go back home to my people I want to be able to say that I did find opportunity to express my gratitude on their behalf for those words of most cordial and generous welcome. It was quite a surprise, indeed, and not to have been expected, that out of the American delegation I should have been individually called into notice. But I do want, Mr. Moderator and friends of the Council, to most heartily express my gratitude, not because I was singled out and made thus conspicuous, for that is not pleasant to me, but on behalf of the people from whose midst I come. I come as a delegate from the Central South Association of Congregational Churches. These churches are mainly in the State of Tennessee. I wish that there were time to give just a little outline of the work that is being done. You remember the Jubilee Singers. I wish that you could see the grand building that went up as the result of their efforts in America and in England. The Congregational churches, through the American Missionary Association, were among the first to go in and occupy that great missionary field, and my brethren who are here from America will bear me witness that if you want to stir the enthusiasm, and if you want to fire the hearts of a Congregational gathering in America, you only have to remind an audience that the Congregational churches were in the van when the war began to free the slaves, and when the war was over and they were all freed. I know that other churches are doing a grand work in the way of enlightening the masses, but I venture to say that the Congregational Church, through the American Association, is taking the lead and is doing by far the greater work in enlightening and lifting up those people. There are, perhaps, one hundred Congregational churches in the Southern States made up from among the coloured people. These churches, of course, have all been started as mission churches. They are a feeble folk, and we have the sectarian spirit to contend with. The Congregational

Church is a new idea in that part of the country, so that the great responsibility resting upon us is the work of building up these little churches, for we feel that we have a mission. Our great responsibility is that of bringing these little churches to self-support. The church of which I am pastor is in its fourth year of self-support, and now comes the real test of endurance. In this matter of maintaining a church of poor people, in the idea of self-support, the efforts and the sacrifices that are necessary all those of you who are pastors know. I may say this also, as I would at home, that the more rapidly these churches are brought towards self-support, the better by far will it be. And I want to say just this other word with regard to a remark made a few moments ago, as to whether Congregationalism is the best polity for a people, the masses of whom are not educated. I am sure that it is an educating influence which they greatly need. We have made some progress in this direction. And now, Mr. Moderator, not to take up more of your time, just this one word. Among our freed people in America we have the same great responsibility which rests upon the whole Congregational body. Our freedom is our peril. The matter of maintaining ourselves as citizens, endeavouring to meet the demands that are made upon us, the political difficulties in our way, of which you know something; these are tremendous questions. To make the right use of liberty, to go forward instead of going backward, we need your continued prayers, and your sympathy. It will be my pleasure to go home and carry the greeting so kindly given by your venerated Dr. Brown, and tell our people that, in this great International Council and in the presence of these delegates from far away, we have been noticed, and that we shall be better known and better understood because the churches are all coming nearer together.

REV. T. E. SLATER.

Rev. T. E. SLATER: The Congregational idea can be completely realised only in a world-wide democratic church, so that our foreign missions hold an indispensable place in our very polity. And Congregationalism, based on a common brotherhood, which can only be realised by embracing the world, is the very teaching which a caste-bound land like India needs. The Societies, British and American, connected with our order, are well to the front in the successes that have attended the work in South India. This is largely owing to the broad, elastic nature of Congregationalism, which readily adapts itself to the age, and to the various methods of work required in different parts of the field; and it is not so much change of method as enlargement of method, in all departments, that is demanded. In the

Indian field, spiritual results and conversion to Christ are usually the effect, not of any one particular method, but of a series of combined efforts, each of which contributes its share in breaking down prejudice and bringing about decision. The present is a time of transition throughout India. The mind of the people is thoroughly awake. There are not as yet a multitude of converts—over 600,000 Protestant Christians, who are increasing at an accelerating ratio; and the London Missionary Society has not many self-supporting churches; but there are new and remarkable movements—social, political, religious—each presenting great problems ripe for discussion.

1. Foremost of these is the movement taking place among the pariahs or non-caste people of some of our South India stations in favour of Christianity. Generally speaking, they are dissatisfied with Hinduism, and feel that Christianity is the true religion. These tenants and farm labourers have been for ages the victims of oppression and social injustice; they know that the missionaries are the friends of the friendless and downtrodden, and it is probably due to this rather than to any deep spiritual longings that this movement has arisen. The leading native paper in South India, *The Hindu*, said last month of these low-caste people: "The Hindu religion has done nothing for them. Apart from the help of the missionaries, the pariahs have no chance of rising above their present condition of extreme poverty and degradation." Let us be thankful for that testimony. Christianity is giving to these despised classes a proper spirit of independence, and they will yet be lifted by the power of the Gospel, the great social lever of the world. And those at work in these stations are convinced that before long there will be a similar movement on the part of the Sudras, the lowest caste within the pale of Hinduism. These districts are entirely in the hands of the London Missionary Society, and an earnest effort would be almost sure to secure an ingathering of souls like that taken in Travancore some years ago. The one hundred new missionaries that our churches are going to give at the call of Christ, might be all placed there to-morrow, and, unlike the labourers of the past, begin to reap at once.

2. Another deeply interesting movement, at present only in its infancy, that began in the South and spread to the North—in each case led by a distinguished Native Christian layman—is in the direction of a united Indian Church; a self-supporting, self-governing, indigenous church, which may save the Indian Christians the reproach of being dependent upon foreign charity; a church whose form of government and worship shall be adapted to the conditions of Indian thought and life; and which might with advantage make a departure from some of the traditions—ecclesiastical and

theological—of the churches of the West. Why should we work in the mission-field on the lines of sectarian extension, and begin in a new land to perpetuate the evils we at home deplore? With our fundamental principle what it is, the London Missionary Society is in a better position than any other to help on such a movement. Our Society has been generous enough and sanctified enough to be undenominational among the heathen; and this Catholic Church is in complete accord with its genius and aims, with the principle of local self-government for Christian people. And so I look hopefully for a Christian temple to rise on the plains of India unlike any yet seen in Western lands; a true Eastern Church, which, while making valuable contribution to the thought and even reunion of Christendom—for work abroad gives enlarged understanding of the ways of God to the church at home—shall be the means of consolidating a great Indian nation. One of the greatest needs of the present time is a band of Native agents, men of real power and insight—interpreters of the religious thought of the East and the West—to give such a development the right direction.

3. A third and far-reaching movement is arising out of our Educational Missions, which work for the future rather than for the present. Congregationalists have always been the staunch friends of education, which we hold to be the true handmaid of Christianity in every land; and we contend that the education we give in India, aiming at the formation of the highest manhood, is valuable for its own sake, and that the labour of imparting it is a worthy work. And the more it is prosecuted by thorough missionaries, full-souled men, the more fruitful, spiritually, will the results be. Owing to pantheistic perversion, the depraved yet proud Hindu intellect, which is our stoutest obstacle to the progress of the Gospel, needs to be regenerated no less than the Hindu heart and conscience; and the Gospel has access to the higher classes, with whom the real struggle will take place, only through the higher education. That sagacious Scotch missionary, Dr. Duff, saw as far back as 1830, that if the Christian Church attacked caste Hinduism, it must do it educationally, and "kill it through the brain." And the converts thus won, though few in number, have been our best and ablest men. When we bear in mind that all education in that land, not missionary, is non-religious, often avowedly agnostic, and that the Hindus are being educated out of their own religion, into scepticism and unbelief—though India is naturally too religious for atheism to take deep root—I am sure we must feel that we cannot afford to lose touch with "young India"; that the destructive work of State schools and colleges needs to be supplemented by the constructive—by the positive presentation of the

Gospel. Here, again, our great need is for efficient Christian teachers. And we are getting them. For it is through our higher education that the rapid progress of the Native Christian community is made possible. This is one of our chief causes for gratification. In the Madras Presidency 23 per cent. of Hindu boys and only 3 per cent. of girls of school-going age are attending school; while in the case of Native Christians the percentages are 61 and 28 respectively. In the Middle School departments, the Native Christians outnumber all the other classes put together; and while they form only one-fortieth of the entire population, more than 8 per cent. of college students and University graduates are Native Christians. The Director of Public Instruction in Madras has recently stated, that "there can be no question, if this community pursues with steadiness the present policy of its teachers, that, with the immense advantages it possesses in the way of educational institutions, and the absence of caste restrictions, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly, too, in the industrial enterprise of the country."

The vitality of this educational movement, and of our Christian work generally, is showing itself outside the Native Church. It is finding expression, politically, in the Indian National Congress, which is only one manifestation of the great national upheaval, and one which democratic Congregationalism must welcome: and, socially, in the Native agitation to do away with those crying curses of India—child marriage and enforced widowhood, and, shall I add, State regulation of vice; these Hindu reformers being men who were either educated in mission colleges or brought into close contact with Christian missionaries, and who caught their inspiration from those new ideas, such as the rights of man and human brotherhood, which have been slowly creating in India a social conscience and leavening the people. In religious matters there has been during the last few years just such an awakening as the founders of our educational missions looked for. At present, and aided in part by the Theosophical Society, it is taking, in many places in South India, the form of determined opposition to Christianity—the very best proof of its increasing power—and of an attempt to revive and purify the old religion of the country, and to make Hinduism a worthier rival to Christianity. Under the influence of the new faith, eclectic systems are springing up, as they did in the early centuries, presenting many of the features of the Gospel, and yet non-Christian in their basis. It has been said, "Change a people's ideas and a revolution is at hand." A silent revolution in the religious thought of India is going on. Pantheism is giving place to Theism; and Christian ideas, in the air everywhere, affect even those who intend

to resist them. Others, again, a large number scattered over the country, are secretly convinced, from the teaching received, that the Christian faith is the highest and the holiest, and need only the final touch of the Spirit of God to bring them over in open decision. Let us not be impatient of immediate and mere numerical results. Let the Church raise her standard of success, and seek a purified enthusiasm. The best results of our work cannot be tabulated. "The effect is often enormous," as Sir Bartle Frere once said, "where there has not been a single avowed conversion." With a bold "Forward" movement, instinct with energy and courage—and we must have that—we shall finally win the victory for Christ. We are rapidly passing the preparatory stage in which the fruitage is little; but a great harvest awaits us if we will only believe the Divine promises and work in the Divine way, and not be in any hurry to abandon spiritual weapons for worldly wisdom and devices.

MR. TASUKU HARADA.

MR. TASUKU HARADA: Mr. Chairman and dear brethren,—I take it to be a great pleasure to bear testimony to the wonderful effect of the missionary work which is now going on in my own native land. It is twenty-two years ago since the first missionary of the American Board was sent to Japan. The work was begun in the southern parts of the empire. The first one to become interested in the new religion was a man who was the teacher of the language to the missionaries, Rev. Dr. Green. It became known to the Government that he was interested in the foreign religion. He was arrested and put into the prison. He died in the prison the next year, and his wife was released. She is still a member of a Congregational church. What a marvellous change has been effected within the last twenty years! There are at present over 35,000 Christians in the various Protestant denominations, over 10,000 of whom belong to the Congregational Church. But do not imagine, my Christian friends, that these 10,000 Christians came to the Christian Church for the sake of ease or by heredity. I can say of the great number of them that it is through many trials, difficulties, and sacrifices that they became the disciples of Christ. I may say from my own personal knowledge that many of them are born again. The work is so often misrepresented, and often even caricatured, by some who do not know what they are talking about, that I wish to say just a few words about the quality of those Christians. I have been asked even since I came to England, "Who are those Christians?" and so I wish to say a few words about them. The leaders of these Christian churches, the ministers, the professors, and teachers, most of them—I may say the majority of

them—are from the old gentry class of the Tudor age; and from our 35,000 Protestant Christians we have twelve representatives in the House of Representatives, including the Chairman of the House and the Chairman of the Standing Committee. Two of the trustees, and one of the professors of one of our colleges, are also members of the House of Representatives. I have here a letter received just a few days ago from Tokio, from one of the Congregational churches, and this letter is signed by six deacons of the church, and three of them are known to anyone in our empire who knows anything about what is going on in the country. One of them is a professor in our Imperial University, and one of the best authorities on economic questions; one of them is a business man, the head of one of our best banks in Tokio; and the other was the Attorney General, and is at present the Vice-Minister of the Department of Justice. Perhaps I should add that, besides the planting of Christian churches, a great work is now going on in the education of young men. The full result of this work may only be realised in many generations to come. I will mention just one name from the college where I was educated myself. Perhaps the name of the founder, Dr. Neesima, is not so widely known among our English brethren as among our American brethren. Dr. Neesima was educated in America for ten years, and I may add that he was a loyal Congregationalist. He was the founder of a college which was established seventeen years ago, if I remember rightly, with eleven students and two teachers, including Dr. Neesima himself. That has grown to be a college of 700 students, having three departments— theological, collegiate, and scientific—and we have in the theological department seventy young men who are preparing for the Christian ministry. If I may add just one word, I should like to say that one of the best results of Christian work in connection with the American Board Mission is the spirit of independence in the churches. As an example, I may say that I was told last year—that is, since I came to America—by one of the members of a Congregational church in Tokio, that there are many attendants in that church from the higher and official circles in Tokio. One of the members who has great wealth once told the people that he should be glad to build a church which would cost about fifteen thousand dollars, but the church, with thanks, declined his offer, saying, "We should not be satisfied with a church until we could build it ourselves." My Christian friends, I thank you very much for the hearty and warm welcome that you have extended to me, and I wish that you would remember us in prayer, and help us in forwarding this great work which we are now undertaking in that far-off land of forty millions of people who are waiting, and who have waited for already two thousand years.

REV. J. SADLER.

Rev. J. SADLER : Mr. President, fathers, and brethren,—I should wish, if possible, to put the whole of my twenty-five years in connection with the work in China into one sentence so as to show you the vast importance of carrying on the kingdom of Christ in China. One only has an opportunity once in a lifetime of speaking to a distinguished assembly like this, but the great consolation is that before coming here, and after leaving, God is ever present, just as He is present with us here, so that our hearts may be lifted up to Him that our gathering together may not be in vain, although, perhaps, in the multiplicity of subjects brought before us one subject may be crowded out by another. I should like you to understand that we have a great many reasons for real joy in connection with the work of God in China. I should like to take you to one man who was brought to me, such a thoroughgoing heathen that the master who had to do with him said to me, "Don't have anything to do with that man; he was born for the gallows"; and almost the day before I left China, a fellow missionary said to me, "This man ought to be an evangelist." You may imagine the great change that had taken place. Then, sometimes we are called to see what sort of quality there is in our converts. I went into one of our inland chapels some time ago and met a man, and I said to him, "How are you, friend?" "Well, thank you," said he, "my temper is cured eight-tenths, and I hope the other two-tenths will come." So that you see Christianity in China is a very practical sort of thing. We have heard a good deal about gambling lately. I have been thinking of a certain gambler who had a great difficulty in overcoming his vice, but I found him one Sabbath morning coming weeping to the pulpit in the presence of all his fellow Christians and asking for forgiveness. (I do not know whether the Prince of Wales would like to do that.) There are a great many things to quicken our joy. I could tell you of the deep joy we have had in connection with our work in China, so great that I think you would say that a man need not look for anything much better in heaven itself. I do not mean that it is always so, but while we go through sorrow and suffering and difficulty there is a great tide of joy welling up in our hearts, and we thank God that it is not merely a duty to evangelise Chinamen but a great and glorious privilege. I have come away from visiting a long circuit of stations where there have been hundreds of inquirers, and I have had this sentence ringing in my mind, "The souls whom Jesus died to save." It seemed to me a marvellous joy to have to gather in those souls. I have thought that if it were necessary to lay down my life to secure the full results of the unusual opportunities I have had, I should be glad to do so.

I have been a witness and have taken part in extending the work of God in a new part of the country, and the thought has come into my mind, "Lord, now lettest Thou Thy servant depart in peace." And yet after that I have been put in charge of nearly a million souls further inland, and have been able to see seven Christian churches established in the midst of those who a few years ago knew nothing of the Gospel. Now, fathers and brethren, what shall be the outcome of our consideration of this question this afternoon? God has been very near the London Missionary Society, and I am sure He is very near the American brethren and their societies. It has been my joy to be associated with the American brethren. An elder brother of De Witt Talmage has been alongside us at Amoy, and he said to me, "God has been leading His people from the easier fields of heathenism up to this the greatest, and now China is being brought to Christ." I seemed to go back thirty years since I left the Church of England, and found a home and service in Congregationalism. I seemed to see many things in connection with Congregationalism—what a joy it is to have to deal with individual souls for their conversion, to be able to have freedom of thought in the search after truth! One is able, in connection with the London Missionary Society, to learn from the Presbyterians and Methodists. I got my greatest lesson in regard to the founding of our Congregational Union in China from the American Methodists. I was amongst these brethren, and I saw how they had the power of developing the life there was in Chinamen by losing themselves and getting the Chinamen to the front. That was twenty years ago, and it has been with us a joy to see the Chinamen developing their power in self-support, so that whereas a few years ago we had to defray all the expenses, now at one of our missions the Chinese brethren find 3,000 dollars and more for the extension of the kingdom of Christ. I wish you could fully understand what sort of leaders are being raised up amongst these Chinamen. It is not simply a question of individual converts, or families, or churches, but of men who are qualified by grace and gifts of usefulness to take a high and leading position in the development of Christian truth and Christian life. We thank God for what we call in England the Nonconformist conscience, for that public opinion which bears down against all forms of wrong. If we had nothing else to thank God for, we have this. Well, this power comes into great service in China. Chinamen have a conscience, and the life of the nation has to be touched. It was touched at the time of the Taiping movement, and if only a man like General Gordon had been on the side of the struggling Chinese instead of against them, you would have seen the regeneration of China to-day. Brethren and fathers, I would go on my knees day and night and

ask God, as I do, that we may awake to the greatness of the opportunities we have in this great country of China.

REV. GEORGE ALLCHIN.

Rev. GEORGE ALLCHIN: Mr. Chairman and friends,—You remember that when the roll call was given on the first morning of this Council, after my name was announced there was applause, and after Mr. Harada's name was announced there was applause. The mistake was that among some of the brethren two Japanese names had been announced. On one occasion I was mistaken for a Chinaman when my brother, who was introducing me, laid special emphasis on the last syllable of my name. I suppose that my name is again answerable for the mistake of this Council. Still, I do not resent the mistake. If any missionary is to be successful anywhere, he must be one with the people, and it is because the American Board of Missionaries in Japan have been one with the people that we are able to stand here and tell you of the self-support of churches. I bring from Japan the greetings of ninety missionaries of the American Board, men and women. Our chairman made a mistake again in saying that there were two missionaries of the American Board present. There is only one missionary of the American Board—myself. Mr. Harada represents the Japanese churches, and not the American Board. I wish that one of our lady missionaries was present to represent the women also of our Board, and to speak a kind word for the women of Japan. I have missed very much the women in this Council. I wished that we had women, especially during the reading of a paper by a gentleman with regard to the place of women in the Church. I have missed the women. I wish that they were here. I wish that Mr. Harada could have brought along with him a Japanese young lady, and presented her to this Council. If you would like to hear a little about the work of the Board of the Congregationalists in Japan, let me present a few figures. There are nearly 600 Protestant missionaries at work in Japan to-day. One-seventh of these are Congregationalists from the American Board. There are about 300 Protestant churches in Japan, with a membership of a little more than 30,000. One-third of this membership belongs to the Congregational churches. I will present another line of figures. There are about forty millions of people in that empire, and there is about one Christian for every thirteen hundred people; and yet, as Mr. Harada has already remarked, in the first representative Parliament that Japan ever saw, consisting of 300 members, there were thirteen Christians. We should have as Protestants only one-fourth of the Christians in that As-

serably, and yet more than one-third of the members are from the Congregational churches. Now this is remarkable when you remember that it is only nineteen years ago that the first Protestant church was organised in Japan. It is very difficult for our brethren in England, and I think for some of our brethren in America, to understand the relation which the American Board missionaries have to these Japanese churches. When you hear papers read by our brothers from Madagascar and China and elsewhere, you notice that they have charge of districts, and that they are pastors of churches. We occupy no such position. The Japanese themselves are the pastors of churches. They have charge of the districts, and we are their helpers. Because we are Congregationalists, and believe in the independent idea, we have taught these Japanese Christians to begin to do for themselves. When we have a little church starting anywhere, we ask them as far as possible to become at once self-supporting, and to supply their own preacher. If they cannot we advise them to take one of their number, or some evangelist who is being trained, to enter upon this work of looking after them while they assist in the best way that they can. There are two or three things that I would like to say with emphasis in this meeting before I close. We have heard a great deal about union, and our American brethren know what we have tried to do in Japan and have failed to do. When Dr. William Taylor presented his paper the other morning on "Union," and made an earnest plea for union, it took me back to the time when we had our committee meetings in Japan, trying to unite the Japanese Congregational and the Japanese Presbyterian churches together. It seemed that Dr. Taylor had been present in our committee meetings, for he presented every argument that we had urged for union there. But we failed. If we ourselves plead for independence, why cannot the Japanese plead for the same? Why are what Dr. Fraser called "these niggling particularities" to be perpetuated in Japan? We have there thirty denominations at work in that small island. Every denomination on the face of the earth is present there in its representatives. Even the envoy from the Unitarian Association of the United States is there. We have denominations of every form there perpetuating their little differences. These things ought to be stopped, and we ought to encourage the Japanese to work out this problem which we in America and in England are endeavouring to work out, and we ought not to suppress them. The time will come when they will be able to do that. Congregationalism in New England is not the same as the Western Congregationalism. We want to have a different Congregationalism, therefore, in Japan, which will retain the autonomy of the Independent Church and yet have the higher organisations of the Presbyterian Church,

and we can have it. We hope that the day will come when these Christians will unite, and when, instead of having thirty denominations, we can reduce them to at least three or four large families.

PRESIDENT ANGELL.

Rev. President ANGELL: The Committee of Reference has honoured me by asking me to present certain resolutions of thanks, which, I am sure, we shall be most ready to adopt. There is a certain pathos in the thought that we are approaching the last hours of this meeting, which has been such a continuous source of joy and edification to us. But, on the other hand, I think we must realise, that if the meeting were to continue many days more, with its ample supply of learned papers, and its still ampler supply of breakfasts and teas and garden parties, we might at once be in great danger of intellectual, physical and religious dyspepsia; that, in fact, there might be some injury to that important organ, the liver, whose connection with theological, philosophical and religious life, as expounded by our friend from California, I regard as one of the most important contributions to the Council. The resolutions which I have to submit are:—

That the thanks of the International Council are due, and are hereby heartily tendered, to the President the Rev. Dr. Dale, to the Secretaries the Rev. Dr. Mackennal and the Rev. Dr. Hazen, and the Assistant Secretaries, for their laborious and admirable services; to the Vice-Presidents; to the Rev. A. Sandison and the other officers of the Weigh House Chapel, for the arrangements for the Council's accommodation and comfort; and to the ladies whose service in the tea-room has been so gracious and unwearied; also to the Christian people of London and elsewhere, for their abundant hospitality and manifold kindnesses to the members of the Council during their sojourn in London.

Resolved further:

That the Council desires to make special mention of Rev. D. Burford Hooke and Rev. Andrew Mearns and their assistants, for their active and efficient service in making the preparations for the Council, which have contributed so largely to its success and to the enjoyment of its members.

In presenting these resolutions for adoption, I wish to say that the committee, in asking me to add a few words, have imposed upon me a task by no means easy. For we are all aware that, although we who speak the tongue that Shakespeare spoke are proud to speak the language which we regard as the richest and amplest in the world, yet that language has been thoroughly exhausted in words of welcome by our hosts, and in words of gratitude by members of the Council. I have been thinking of a young

man connected with the university to which I belong. A few weeks ago a distinguished clergyman came to give an address to one of the largest guilds of students, and at the close of the meeting the members were pressing in to be introduced to him. One of these young men, who was somewhat modest and timorous (we have occasionally such a one in the United States), was holding back and saying, "What shall I say to the great man if I go in?" Another somewhat more audacious—I believe he came from Chicago—said to him, "Why, say nothing; but look religious." Well, I have been thinking that the best I can do would be to say nothing, but look grateful. If I had the beaming face of our distinguished Vice-President behind me—Dr. Bevan, of Australia, who so often, when presiding in the chair and on the platform, has shone with an undimmed radiance like the tropical sun of Australia—or if I had the generous proportions of our distinguished friend, Dr. Evans, of Wales—who, as he told us the other day, when he made his appearance in the fields of Wales, was greeted by the kine with appreciative praise—I might, at least, keep silent. But Nature has denied me such gifts. It is, however, not needful that elaborate periods should be used. Indeed, it would be highly improper. The language of affection and gratitude which we cherish is always simple; it is the language of the heart. There is an old mediæval legend that a bullet which had been dipped in the blood of a human heart never failed to go straight to the heart at which it was aimed; and certain it is that the words which come welling up from the hearts so full of gratitude and love as ours to-day, we hope, however simple and however stammering, will not fail to go straight to your hearts. You have done everything that can be done for our comfort in all the arrangements for this Council and in the execution of your plans. You have, indeed, not only anticipated our wants, but you have created new desires by furnishing gratifications for wants that we had never dreamed of. The intellectual feast has been of itself such as was well worth an ocean voyage. As I sat here on the first day and listened to that magnificent address by Dr. Dale (I may say it in his absence), it seemed to me that at least I was well repaid by that alone for the long voyage across the seas. And when Professor Simon followed with that remarkable specimen of condensed statement, throwing such illumination upon the state of things in Great Britain, I thought that at least we had a surplus dividend to declare already, and these dividends have been going on from that day to this, until we are going home with so much treasure that we do not know how to carry it. So it has been with many of the other papers to which I should be glad to refer, though the reference may seem invidious. I cannot, however, forbear from referring (also in his

absence) to those remarkable ten minutes' speeches of Principal Fairbairn, in which he has packed down and condensed within the space of a third of an ordinary sermon as you ministers make us sit and hear them, whole systems of theology and philosophy with a power of expression and compression that I never saw equalled before, and in which he has given us what I think we may call the pemmican of theology and philosophy, put up in little packages that we may carry them on our voyages of exploration across the sea. So in every way you have cared for us with a forethought which we can never sufficiently appreciate. The results of this Council I have no time to sum up, but certainly we shall all go from here with a new inspiration and a new uplifting. We Congregationalists have lived too much as atoms; we have not touched each other. It is good to touch elbows once in a while, as we go forward in the battle. It has somewhere been said that a man who has discovered a good thought more than doubles the power of that thought in the world when he finds his first convert, and when he finds four he has more than quadrupled it. And as we come here to-day from our separate churches, and find that these great thoughts which we have long cherished are held all round the wide world, we go home with some new sense of the great army of God that stands behind us. And if I might say one word for my American friends alone, I would say that we are especially under the deepest obligations to you. It is refreshing to us to come here and look you in the face. It is said that some 40,000 Americans visit Great Britain every year. We are sorry that as many Englishmen do not come to see us, but whether more or less, every one that goes is like a shuttle that carries a silken thread of love to and fro across the sea. And these Councils, Anglican, Presbyterian, or Congregational, have a great international weight and significance that cannot be over-estimated. In these democratic countries of ours—for your country, in its government, if not in its social life, is in many respects even more democratic than ours—our Governments and rulers can never embroil us without our consent. Lord Salisbury and Secretary Blaine—who, by the way, I believe, is a member of a Congregational church—these gentlemen, the Parliament and the Congress, no matter what worthies there may be on either that may rise up to govern our foreign policies, they can never control them without the consent of us, the people, and, therefore, it is of the first importance that assemblies like these are weaving this web of love which shall bind the two countries together, so that not even the storms of the Atlantic, nor the still more violent storms of political dissension, can shake us apart. My friends, it has been said that a man can best show his gratitude to one who has done him favours by asking

another favour of him. I have such an expression of gratitude on behalf of the Americans to make to you, and we have just one favour to ask which we trust you will grant us, that is, that you will come 100 strong—say, some five years hence—across the sea to meet us, and we will welcome you there, in our plain and simple way it may be, as becomes the settlers on the frontier of a new democratic country like that, but in a hearty way. I beg to say that we have not forgotten your kindness to us, that our hearts have come near enough to yours, so that your heart-beats have been answered by ours, and we go back as brothers in deed and not brothers only in name.

DR. S. N. JACKSON.

Rev. S. N. JACKSON, M.D.: You can understand, Mr. Chairman and brethren, how difficult a task it is to rise to second a resolution which has been moved in such a manner. All our hearts have been touched by words of such sympathy and such expressions of gratitude as have been uttered by the mover of this resolution. It is meet, however, that one representing another part of that great American continent should add his words, however feeble and broken, in recognition of the magnificent hospitality which we have all enjoyed. Some of us have for long years had knowledge of this English life, and especially of Congregational life, and proud we have been of our ancestors and our brethren who have done such noble service for civil and religious liberty in this old England. It was said at one of the dinners that the Colonial representatives and people were almost more loyal to the Queen than Englishmen themselves. And I can attest, for those whom I know in Canada in its length and breadth, that nowhere are there more loyal hearts to Queen and Empire than throughout the length and breadth of that great Dominion. It has been a joy to us that this idea so long mooted, these wishes so long felt, have found consummation by the wise and kindly action of the Congregational Union of England and Wales. Especially in a country like Canada, where our denomination is feeble and our churches scattered, we have felt a desire to come in touch with the great Congregational denominations representing the world, and especially that part of it represented by this noble Union of England and Wales. This consummation so brought about has been a joy to us beyond expression, and will give an impulse and an influence in relation to our difficult work across the water such as no other influence can give. And then, when we think not only of this fraternal Union, but of these representatives, coming together from the East and West and North and South, all professing a common faith of knowledge, Christ, the only Lord; when we behold representatives on this platform from almost every nationality, let

us rejoice that God has done so much for us in that polity which here found such expression, and was carried across the waters by the Pilgrim Fathers, whom we all so greatly honour. And then, as to this hospitality—could it have been more magnificent, more generous, more spontaneous in any way? Some of us felt somewhat of a difficulty when we were told that we must go eight or ten miles from London to find entertainment; but, Sir, our experience was such that we should have been ready to have gone fifty miles for such a hearty reception and entertainment as we received. And let me just add my word of testimony and thanks on behalf of our Canadian churches and the representatives met here for this grand meeting. This splendid hospitality, this grand impulse you have given us which shall live with our lives, which shall live in our lives, shall set in motion an influence and principles of unity which shall not cease with the present generation. I do most heartily second this motion with all the gratitude and affection of my heart.

The resolution was then carried unanimously.

THE CHAIRMAN.

The CHAIRMAN: Brethren of the Council,—On me has devolved what I feel to be an extremely onerous and, in some senses, distressing duty. Had my dear friend, Dr. Dale, been here, to him would have belonged the duty of returning thanks for himself and for those of us who have been endeavouring to assist him in his labours. His absence has projected a shadow over this closing meeting. To me it has been a painful remembrance that I have been deprived absolutely of the presence of one friend all through these meetings, and now this enforced absence of a dear friend and comrade comes as a fresh element of disquietude. Dr. Hannay, Dr. Dale, and myself were close and intimate friends. Dr. Hannay and I talked over this Council in its very earliest stages. He and I, between us, succeeded in persuading Dr. Dale to accept the Presidency of the Council, and I am bound to say I think that in doing that service, if I had not done any other, I should have done a great deal for the Council itself. One of the last occasions—I think it was the very last—on which I saw Dr. Hannay, was at a committee meeting to prepare for this Council. Little did I think then that he was not to take his place at this meeting. I cannot forget the circumstances. I am afraid I had been a little lax in attendance at committee. Dr. Mackennal will probably remember the incident. We had a very long programme to consider, including some amendments I had suggested, which had been accepted. Dr. Hannay turned to me and said, "But, my dear fellow, I wish you would come always to this committee." And I made up my mind then that he should not, if possible, have to complain of my absence again.

Alas! I never met him at that committee after that day. Well, of course, that has cast a shadow over those of us who were extremely intimate with Dr. Hannay, and over the Council itself, and now the absence of Dr. Dale from this closing meeting is a disappointment and is a sorrow to all of us, and to none more so than myself, linked as we have been in the closest bonds of friendship. It is to me a distress more than I can bear to face to think that Dr. Dale has been laid aside in the way that he is at present. I saw him only the Saturday before the Council commenced, and I confess I thought then there was no possibility that he would be here at all; so that his presence last week was, at all events, an improvement, and I am not astonished to find that he has been thrown off his course of improvement—a course which, I trust, will speedily be resumed. Those of you who heard him when, under the depression of sickness, he delivered that address very properly called magnificent, may naturally wonder what he would have done had he been in his own health. Well, I do not know that he would have done anything nobler; I do not conceive it possible. It is not, after all, even in such great intellectual efforts that he best reveals himself. Pardon me if for a moment I yield to the emotions of a passionate friendship, and say he has a spiritual nobility far beyond any intellectual force. If you could know him through and through, if you could realize the tenderness of that great and loving heart of his, if you knew, as only intimate friendship can teach you to know, how wise and gracious and sympathetic and helpful a friend Dr. Dale is, then you would understand the intensity of feeling with which I to-day was called upon to acknowledge the vote which you have passed to him. I am sure I may convey to him from you the expressions of sincerest sympathy. And now this Council, in which we have found so much pleasure and delight, is drawing to its close. It will be a memory to some; it will open a prospect to others. To some of us there can be no prospect of anything of the kind again in this world. I can only rejoice for one that I have been spared to see this. There is something to lift us up out of the common rut of daily life; something that gives us a grander conception of the work of our churches, something that enables us to realize the wonderful power of this great federation of simple Christian communities which we never experienced before, and which, apart from such a Council, we cannot experience again. And yet it is not all lost. The Session of the Council will presently close, but all does not end with it. Very soon the last handshaking will be given, soon the last farewell will be spoken. We who have made friendships, and there are friendships, some of them that, I am sure, will be remembered long after we have parted from each other, will be scattered far and wide, separated from each other

by land and sea, but the affection generated in this brief season will not die. When we have ended these pleasant interchanges of thought and feeling for the time, there will still remain the echo of loving words which go into our hearts, there will still come back to us, in the trials and struggles of the future, the memory of faces which we have learnt to look upon during these few days not only with pleasure but with confidence, with trust, and with affection. There will be a link of association and connection between us and you which will never be broken, never be weakened; which, I hope, will continually grow stronger and richer in mutual blessing to the churches of all nations—a link to bind together the two great branches of the English-speaking people, those people who are the children of religious liberty, and who desire, in God's grace, to make Christ's name known unto all men, that all may enter with us into that glorious liberty wherewith Christ has made His people free. Most heartily do I personally thank you, and I am sure I do it on behalf of my dear friends with whom I am associated as Vice-President, and most earnestly do I pray that the blessing may continue to rest upon us, and be a sanctifying influence to this Council in all its proceedings.

DR. MACKENNAL.

Rev. Dr. MACKENNAL: Mr. Rogers and brethren,—I am exceedingly rejoiced that the time has come at which a resolution like this might be passed. I am very glad, indeed, to get the yoke off my shoulders, and to have my shoes drawn that I may be for a little time at ease in my own paddock. The work which has come upon those of us who have been associated with this Council has, as you may suppose, not been at all an easy work. I should like for myself to speak specially, in terms of the most cordial gratitude and admiration, of Mr. Hooke, who has been a loyal and affectionate coadjutor all through this business, and of Mr. Mearns, who, in his management of the hospitality, has relieved me from the anxiety even of a moment. And I ought not to pass over special mention of Mr. Russell (who is, I think, the secretary and one of the deacons of this church), and the very admirable services of his daughters, especially the eldest daughter, Miss Russell. No one but Mr. Mearns can tell at all what these friends have done to make the course of proceedings in the King's Weigh House Chapel as pleasant and as hearty as they have been. Now the work is done, and I am very conscious of its imperfections—and I have not yet acquired the secretarial faculty of resting satisfied with imperfect work, and I hope, Mr. Chairman, I shall never acquire that secretarial faculty—but such as it is you are heartily welcome to it. It has not been an easy thing for us on this

side who had the discharge of the secretarial duties to work on and on as I have worked, with the sense "of one mute shadow watching all"; but I may say, moreover, that for my own part I have been sustained in the work of the secretariat by the feeling of a very great and a very solemn grief. Dr. Hannay's personal friendship was so tender that to have lost him is one of the greatest sorrows of the life of every one who knew him. But associated with the sorrow, there came the inspiring sense of his memory, and of his devotedness to this Council. And there came a feeling that, whatever might be the burden and the trouble imposed by his absence, it was a sacred duty, so far as was possible to any one who was living, to supply his lack of service to the Congregational churches of England and to you. And, dear friends, I have carried on the work of the Council in that spirit, and if it might be permitted to us to speculate and muse upon things that are so sacred—that will remain with us so tender a memory to the very latest days of our life—we might venture to believe that the sanctity of the dead has entered into our celebration here, and that much of the good, the lofty spiritual elevation, the kind brotherly feeling and the friendship which has made this Council so pleasant a gathering, has been due, not simply to the sense of loss of our two friends on both sides of the Atlantic, but still more to the sense of what we have not lost, and cannot lose, even though they have been taken from us. And there is one thing more I should like to say. I have been sustained, and those with whom I have been working have been sustained, in carrying out the preparations for this Council by our very firm belief in it, by our high expectation of what was possible. Speaking for myself, I may say that my hope of what the Council was going to be and to do was a confidence that never even for a moment failed me. Even in the committee-room, and a more trying place than the committee-room—the bed at night—my confidence had never for a moment failed, and very largely that was due to my visit to our American brothers in their last Triennial Council. To have been allowed to serve you in this Council has been quite enough. I have done, I hope I may say with all humility, as I say with all sincerity, I have done this willingly, and I have therein my reward.

The CHAIRMAN: Dr. Mackennal has another reward beyond that of conscience and a sense of God's presence, and that is the new hold that he has established, if new hold was wanted, upon the love of his brethren.

REV. F. H. BROWNE.

Rev. F. H. BROWNE, in replying on behalf of the Assistant Secretaries, said:

Mr. Chairman and dear brethren—I am sure that the Assistant Secretaries feel that their work has been somewhat obscure, perhaps, and somewhat routine, as compared with the general work of the Council, but, as you all know, there is usually in connection with a great institution of this kind a good deal of work to be done which is not brought before the public eye; and in the arrangements that have been made, and the committee meetings that have been held from time to time, I am sure a great deal of this sort of work has been got through. Would you allow me, Mr. Chairman, to take this opportunity of expressing my regret that Australia was not called upon to return her thanks for the abounding hospitality which has been rendered to the delegates. I suppose that we were included in that comprehensive term "The Colonies," but while that is so we should nevertheless have liked to testify by one of our number that we were also very deeply thankful for the welcome given to us. I felt very much like our Japanese brother, and have ever since that cordial welcome given to us on the first evening of our gathering, that I should like the opportunity, somehow or somewhere, to have thanked you for that very hearty welcome. Our American brethren and Canadian brethren may talk of their voyage across the waters, but what is that? Just six days now; and they can do it in that time; but we have to be on the water six weeks; and I may say, as one who has been thirty-seven years in Australia—for I am not an Australian born, but English born, having gone out to that land as a lad just got into my teens—I say that after thirty-seven years in Australia, it has been a profound joy and a high privilege to me to come back to this dear old land, and to return in connection with such a gathering and for such a purpose, and I am sure I express the feeling of all the Australian delegates when I say that we shall go back to our remote home, not only across the Atlantic, but across the Red Sea, across the Indian Ocean, and across a good slice of the Pacific Ocean, with very glad hearts that we have been permitted to mingle with our brethren here, and to listen to the inspiring and uplifting addresses that have been given to us, and, in fact, to come under the influence which has prevailed in this Council, an influence which has been deeply spiritual, and intensely Christian, and which will, I trust, be found for long years to come to have had a great practical issue in the extension of the kingdom of Christ and of the glory of God.

The CHAIRMAN: We have heard nothing from Mr. Hooke and Mr. Mearns. I think the work they have done has been of a quality and quantity which would not be easy for us to exaggerate. We will have a few words from both.

REV. D. BURFORD HOOKE.

Rev. D. BURFORD HOOKE: Mr. Chairman and dear friends,—I will detain the Council but a moment in replying to this very hearty vote of thanks that you have passed. It is to me an honour to have been allowed to serve the Council, still more that you have thought fit to make mention of the little service that I have rendered. Dr. Mackennal has spoken of the shadow that fell upon those who were interested in the convening of this Council, when Dr. Hannay was called away. For ten years the relationship that existed between him and myself was that of a father and son, and no one felt more keenly than myself the blow that fell upon the Congregational Union when he was so suddenly stricken down at our side. It was to those of us at the Hall a very great relief when Dr. Mackennal consented to discharge the service which he has so well rendered to the Council, and that relief has been shared by those who have been privileged to be associated with him in carrying through the programme and arrangements. We shall anticipate with pleasure future meetings of this Council, we hope in other lands, and if we are spared to see the Council reassemble at some distant date in England, we hope, if we are spared, to render no less service, and to make, as far as we can, the arrangements still more perfect. I think the Secretaries would almost like the Council over again, in order that we may correct mistakes that we see have been committed. Very gratefully do I acknowledge the resolution of thanks which you have so kindly passed.

REV. A. MEARNS.

Rev. ANDREW MEARNS: Mr. Rogers, dear friends,—My post has been a very subordinate one, but I am exceedingly glad that it has been noticed. Really, the thanks are due to those that have been associated with me. When it was decided to hold the meeting at the New Weigh House Chapel, Mr. Sandison and his friends did all they possibly could to make the place suitable for the occasion, and I have really had very little to do except to look and see things done, so that it has been remarkably easy. I am glad that Mr. Russell's name has been mentioned, because he has been here almost all the day, and sometimes far into the night. I am glad, also, that the Misses Russell's names have been mentioned, because they have had to prepare the teas every morning and every afternoon, and I was afraid that they would be exhausted with the toil, but they seem to like it the better the longer it goes on: indeed, I think they look a little sad to-day because there is to be no tea to-morrow. Then, with regard to the arrangements for dinner, which have been carried out by our friends of the

Holborn Restaurant. It may interest you to know that the head waiter, who is himself a Congregationalist, has been wonderfully interested in seeing the different representatives there, and he was very anxious to get some of their portraits. Naturally, I could not satisfy him on that point, but he will try and remember them. He is the only waiter that I know of that has ever refused a gratuity from me. Everything there has been done cheerfully, and they have tried to do their very best for us. And then, what shall I say with regard to the homes? Well, I have got into some difficulty there. I may as well make a clean breast of it. At first there was some difficulty in getting accommodation for the delegates, and then, when I made a second appeal, I got more accommodation than I could use, and the difficulty I have got into is with those hosts that had no guests. "Why did you not send us a man and his wife? why not send us an American, why not send us a representative from the Colonies?" These are the things that are now coming to me. I am, however, glad that that is the line of complaint. We have had no complaint from the homes that have had guests, nor from the guests that have had homes; and I am already hearing from those that have been privileged to entertain the brethren from a distance that a blessing has come into their household, and that the young people are wonderfully interested in the guests, and that the influence that will remain will be all for good. Why, I remember one gentleman who did give me a good deal of difficulty, who was here in 1884, and who visited several Congregational churches and stayed in several houses. I had twelve applications for him and nobody else. I expect it will be something very much the same if you should happen to come to London again. I quite feel that we could do it better if we had another Council, and that we should like to try. This is the first time, and if we have succeeded in any measure, we are thankful. To me it has been a great joy to meet with my brethren, and any service I have rendered to them has been done most willingly.

REV. J. G. ROGERS.

The CHAIRMAN: I am sorry to say that I do not believe my brethren. I do not believe that when they say that if we had a second Council they could do better. It has been done so well that I do not believe that is possible. I must say this, and I think it only my bounden duty, as one of the Vice-Presidents, that nothing has been kinder, nothing more effective, and nothing more satisfactory than the arrangements in this new Weigh House Chapel. It bears a very honoured and sacred name to us, and we are greatly rejoiced in its completion. I am sure the whole Council will say here to Mr. Sandison, and to Mr. Russell

as his secretary and deacon, that we from our hearts pray that his ministry may reap an abundant blessing in this place, which shall be, let me hope, the fruit of the prayers of this Council.

REV. ALEXANDER SANDISON.

Rev. ALEX. SANDISON : Mr. Chairman, fathers, and brethren,—I only wish to say that we of the Weigh House Chapel feel that the indebtedness is entirely on our side. Men may say that our church has not been consecrated, but surely we have had a very Pentecostal consecration, while men from every country under the sun, in the language of Shakespeare, as we were reminded, have been speaking of the wonderful works of God. I cannot help feeling, as you have said, that there is a certain appropriateness, perhaps, in the meeting of the first International Council within the walls of the Weigh House Chapel. Most Congregationalists know the part which Dr. Binney—Mr. Binney we call him in this country—took in connection with colonization, and particularly with Congregationalism in the Colonies. It is not so generally known, perhaps, that Thomas Reynolds, who was minister in this church in the end of the seventeenth century, was the first Nonconformist who was ordained by a pre-bytery of Congregational pastors. Thomas Reynolds, through his church, supported entirely the ministry of two of the early Presbyterian churches in New York. So that through Thomas Reynolds we claim to be connected with America, and through Thomas Binney with the Colonies, and we make grateful acknowledgment to you of all the service which we feel you who have assembled have rendered to us in the undertaking which we have here but begun. Personally, I seem to stand in a larger world, and I have been thinking this last moment of how, when some one said to Thomas Binney, "What is your last word, Mr. Binney, about theological things in general?" he raised his great head with his not always pleasant impatience and said, "Did I ever say that all God's ships had come in? Have I not all my life been telling you that God has got something in the offing?"

Rev. J. K. McLEAN : From the Reference Committee there are two brief resolutions, one of which has been before the Council and referred to the Reference Committee. The first one is this:—

Resolved—That for the better manifestation of the unity of the Church of Christ throughout the world, this International Council of Congregational Churches will heartily welcome a fraternal federation, without authority, of all Christian bodies at such early date as the providence of God will permit.

DR. QUINT.

Rev. Dr. QUINT : Having introduced this resolution, I am not foolish enough to argue in support of what everybody believes in; but I wish to say a word on one point, and that is that the matter is not so hopeless as it may seem. There is a committee of the Presbyterian General Assembly in the United States upon the matter of the unity of the different bodies of Christians. There is also one of the Protestant Episcopal Church in the United States, and there is one of the National Council of the United States, of which I have the honour to be Chairman. But the matter is yet to come. It may seem incongruous after the action that has taken place, but it is really an advance. We go forward one step. There is one thing that I have not had a vote of thanks for, which I ought to have, but which I do not ask for. While our American Committee was in session there came among the letters a proposal to us that we should have four Presidents of equal rank. I had the honour to object to that, and I made a motion that the Secretary be directed to reply, that we did not think that we needed four Presidents, that one president was enough; that we might have some Vice-Presidents, but that the one President belonged to the Motherland. That the committee voted, and we knew that there was but one man who would be placed in the chair. I think I ought to have a vote of thanks for that reply, which put Dr. Dale in as the supreme President, as he ought to have been. It is the Motherland after all. To those here for the first time, to whom the very names of your streets are familiar, it seems like the old home. And yet we now propose one step in advance. Twenty years ago this thing occurred to me after we organized our National Council, that the time must come for a proposal for a federation without authority of all the Christian bodies in the world. Then we will take the Motherland, the United States, the Colonies, and all the bodies of Christians of every name, and when that time shall come we shall have all these banners which are now over the different nations and denominations under the one glorious and blessed banner which we all love.

The resolution was then put, and carried unanimously.

Rev. J. K. McLEAN : There is another resolution that I have to propose:—

Whereas the Columbian Exposition, which is to be held in Chicago in 1893, is to be of an international character, therefore be it resolved that this International Council, composed of delegates from all parts of the world, makes an earnest appeal to the authorities in charge of the Exposition that it be closed on Sunday.

Rev. Dr. HAZEN : I have very great pleasure in seconding that resolution. It

is a pity that we had not brought on that question before, as it is of a very critical nature.

The resolution was put and agreed to.

MR. C. WILLIAMS.

MR. CARVELL WILLIAMS: I have been asked to present the following list of names prepared by the Committee of Nomination in accordance with the instructions given yesterday. The first is in relation to church statistics. Three for the British Isles: Mr. T. W. Harrison, of Hanley, Staffordshire; Dr. John Thomas, of Liverpool; and Rev. W. H. Davison, B.A., Secretary of the Congregational Union of Scotland; three for America: Rev. Dr. Hazen, Rev. W. H. Moore, Rev. Dr. Quint; and three for the British Colonies: Rev. R. Dey, of Sydney; Rev. J. J. Halley, of Melbourne; and Rev. Dr. S. N. Jackson, of Kingston, Canada. The following is the list of the committee to take the initial

steps for convening the second International Congregational Council, in accordance with the arrangements come to:—Five for the British Isles: the Secretary for the time being of the Congregational Union of England and Wales; Mr. W. Crosfield, J.P., of Liverpool; Rev. Dr. Mackennal; Rev. W. Douglas Mackenzie, of Edinburgh; and Mr. Albert Spicer, J.P., of London. Five for America: Rev. Dr. Bradford, of New Jersey; Mr. S. B. Capen, of Boston; Rev. Dr. McLean, of California; Rev. Dr. Noble, of Chicago; and Dr. Northrop, of Minneapolis. Five for the Colonies: Rev. Dr. Bevan, of Melbourne; Mr. J. R. Fairfax, of Sydney; Rev. Hugh Pedley, B.A., of Winnipeg, Canada; Rev. J. Robertson, M.A., of South Australia; Rev. Dr. Roseby, of Sydney. I move that those nominations be adopted.

Rev. Dr. HAZEN: I will second that motion.

The motion was carried.

The CHAIRMAN then offered prayer, and the proceedings terminated.

PUBLIC MEETING.

THE final public and valedictory meeting was held at the City Temple, under the presidency of Rev. J. G. ROGERS. The building was crowded in every part.

The hymn,

"Jesus shall reign where'er the sun,"

having been sung, prayer was offered by Rev. JOSHUA HARRISON.

REV. J. G. ROGERS.

THE CHAIRMAN: As the majority of you present are aware, the bulletin of to-day reports the renewal of unfavourable symptoms in the case of our honoured friend and brother, Mr. Spurgeon. I think I shall be expressing the wishes of this great assembly if I ask our secretaries in your name to convey a new message of sympathy to Mrs. Spurgeon, and of earnest prayer on our part that even yet the life of so valued a servant of God may be spared to the churches, to his family, and to the world. Brethren, it is not my place to occupy your time to-night; I am here only as a substitute. My friend, Dr. Dale, would properly have occupied this place to-night, and it is a sore disappointment to him that he is unable to do so. Nothing but positive sickness, and that not of a light character, would have

prevented him from being here to take his place at the closing meeting of this very remarkable assembly. I am here as one of the Vice-Presidents of the Council, and my business is of the lightest. It does seem to me that a more appropriate close to the meetings of our Council could hardly have been devised. We have simply during these days been furbishing the weapons which are intended to be used against sin and unrighteousness, for the glory of our Master, and for the salvation of the world. We have been conferring together about methods of work, but methods would be poor things if there were not some grand aim we had to keep steadily before us. We have been refreshing and strengthening one another's hearts in great principles, but great principles are of value only as they are reduced to practice. We have been seeking to catch inspiration, but we want inspiration not for itself, but we want it for the sake of the impetus, the impulse, and the courage which it will give us in Christian work. The end of all principle and of all talk is work. If sentiment does not end in work, if talk does not lead to work, the one is vain, and the other is idle and foolish, if it be not false. Therefore, it is surely a fitting thing that our last gathering should be this great missionary assembly. And my first business is to introduce to you the Rev. Dr. Griffin, of Boston.

DR. GRIFFIS.

Rev. Dr. GRIFFIS: Mr. Chairman, ladies and gentlemen,—In this cosmopolitan audience it is my great honour, this evening, to speak in behalf of one of the youngest nations that has entered the missionary field, and to talk about Japan and the Japanese. The Japanese themselves declare that education is the basis of all problems; and if, in considering these people, we find they are somewhat different from most of the subjects of missionary operations in that they are more independent, more self-supporting, in that they have already developed

A ROBUST TYPE OF MANLY CHRISTIANITY,

it is, perhaps, well that we should look back for a few moments at their origin and development. Now, Japan is the England of the East. There are a great many analogies between the history of Japan and of England, for Japan stands in a similar position to Asia as the British Empire does to the mainland of Europe. Looking back to the early history of the country, we find a great company of people coming from Asia over into these islands, bringing not only the superior weapons of iron against stone, but a superior intellect and superior dogmatics. They were thus able to conquer the people. They lived and joined with them, making the mixed people which the Japanese are to-day. For the Japanese are no more Chinese than the English are Hindoos. Their language is almost totally unconnected, and although every Japanese gentleman is versed in Chinese civilization and can write in the Chinese character, the Japanese do not smoke opium, do not bind the feet of their women, and are free from a great many of the peculiarities, which we may call vices, belonging to the Chinese. And yet it is interesting to note that Christianity by going to Japan will not only strive to lift up the Japanese minds to the level of the stature and fulness of Christ, but strive to lift up the average Japanese to the stature of the American and the Englishman. You ask, How? Of course, we do not expect to give the little Japanese, who are called

THE DIAMOND EDITION OF HUMANITY,

the tremendous big physique that our English brethren have, when they seem to carry all before them, but we do want to make the Japanese better physically, mentally, and spiritually. Now, it is a natural fact that normal men and women, taken from the centre of the body, are the same height and depth, the same length upward and downward; whereas the Japanese is actually shorter from the hips downward than they are in the other direction. How did it come about? For centuries it has been the

Japanese custom to sit down on the heel and use the heels and the knees in the place of chairs. Many a time when I used to go out there and visit the people I used to try and be like the Japanese, and go on my knees and heels, but my great trouble was I was always falling asleep at the wrong end. My head seemed to be too wide awake, but I had to say, "Excuse me, my friends, I must put my legs out straight." Now, Christianity, by going there, and doing what it does everywhere, giving the Japanese a higher sense of himself, not a sense of self-conceit, but bringing chairs and tables, and helping him to sit as we do, will actually (the Japanese surgeons say it themselves) increase the

HEIGHT OF THE JAPANESE PEOPLE.

Now, these people are made up of the conquering and the subdued races, and you can see in the faces of the Japanese people, if you study them carefully, the old blue blood of the conquering Asiatic mainland races, and the lower type of face which, strange to say, is more like our type of face. For example, if you and I see a beautiful Japanese woman, and we rave over her, and call her the Mrs. Langtry, or the Mrs. Somebodyelse, of Japan, and then ask the Japanese how he likes her, he will tell you that he does not quite agree with you, for the Japanese type of beauty is more of the Mongolian, while ours is straight eyes, large mouth, and big nose. The big noses of our people nearly scare the Japanese people to death. They have a story that, when an Englishman wants to take a drink of water, he has to hold up his nose and pour it down. And in the works of the artists you find these types of faces exceedingly exaggerated; nevertheless, it is based on truth. But do not dwell upon this; let us look and see

WHAT THE JAPANESE HAS BEEN POLITICALLY.

Now, we have been told that Americans and Englishmen think they have all the progress in the world, and that the Chinese and the Japanese and those Asiatic races have long suffered from arrested development, but, as a matter of fact, the Japanese have gone through the grandest development of the feudal system. Only in 1872 she cast the feudal system away for ever, and turning her back on Chinese and Asiatic ideals of culture, has embraced partly the ideals and ideas of Western civilisation, and has—I doubt not her best men have—already adopted, as many yet will, the ideal of Christianity. So that looking over the past we see not only various forms of political life which have had great influence upon the people, but we find in these later days Japan determining that she will adopt our ideas, that she will have the courage and the strength to turn her back on Asiatic ideals, and set her face forward in the race

of Christendom. Japan has adopted a Parliament, a Congress (a House of Representatives), and a House of Lords. It is true it is based more on the Germanic or Prussian model than on the English, but as time rolls by I doubt not that the English model more than the Prussian will be that which the Japanese will finally win and attain by a development of ideas according to peace and right, and not according to war and violence or commotion. Now, there are many people who laugh at the idea of the Japanese having a Parliament. They say that the Japanese are monkeys, and that they are imitators. It was said to-day that imitation is a form of weakness. I say that those who say that

THE JAPANESE ARE MERE IMITATORS

do not know them. I tell you that everything they borrow (and they know how to borrow well), they either make better or worse, and generally they improve it. They go to the Netherlands for their engineers, they go to England for their naval models, they go to Germany for their army, and to the United States for their popular system of education. Thus they get the best out of each land, but they adapt it to themselves. They will not imitate; so we must take this fact into consideration when we think of Christianity; for Christianity, when it comes to Japan, is either going to be better or worse. Now, what kind of people are the Japanese religiously? In the first place, we find the old faith called Shintoo. Literally, that means theology; and, of course, there has been a good deal of discussion about Shintoo as there has been about all theology. This was the first force that moved the hearts of the people in the ages gone by. Then came in Chinese letters and literature and the Confucian ethics. Then came in Buddhism. Now Buddhism has a mighty development in Japan, so that all the people of to-day are

PRACTICALLY BUDDHISTS.

When it first came over in the sixth century, it had for three centuries a struggle, and for two or three centuries more a great missionary progress. The story of Japan would not be what it is to-day except for the Buddhist priests; for they came not only to bring ritual and codes, but moral and beautiful things to strike the eye, and the mind, and gorgeous, sensuous worship. They not only built temples and put up idols, but the heathen priests dug walls, made roads, and introduced paths through the mountains. They were civilizers of the country and gave them a new food. Then we have from the eleventh to the thirteenth century a great development of doctrine, so that the Japanese Buddhism, as we know it to-day, is something that has no existence practically in Siam or in Burmah, or in the other countries of Asia, for, as I have

said before, the Japanese either make better or worse whatever they touch. After that comes the great establishment of the Church, for the Japanese were pestered, for a long time with a State Church, but they have

SWEPT IT ALL AWAY.

A Buddhist is no better before the law than the Shintoist or the Christian, and though the missionaries had for a long-time to fight against the Shintoist, to fight against the infamous burial laws, tremendously like yours, they won, and to-day a Christian can be buried without the heathen form, which they could not be a few years ago. And so we find the great mass of the people are Buddhists, but there are in this country a class of people known as Samurai. These men were allowed to wear two swords, they were the military men of the country, the descendants of the soldiers who followed the great captains; for the Japanese, never having any foreigners to fight with, had of course to keep up the excitement by fighting amongst themselves. For you know it is necessary that men should struggle in order to achieve, and the Japanese while struggling with one another have developed a very high code of morals, of honour, and of hereditary virtues. And the intellect of the country has chiefly gone into this Samurai class. These men pay no toll or taxes. They live, in one sense, upon the people, but in another sense they made Japan pretty much all she is in intellect and power, and the wonderful story of Christianity to-day is all the more wonderful because Christianity has come, not as it often does come, from the lowest class, and not in the highest of all classes, but amid this

BEST OF ALL CLASSES

of the country, the men who in their ideal are the soul of honour, who have done the thinking of the country, and directed its energies and its destinies. So when we look over our young preachers to-day—and I challenge any mission field to produce such preachers as we have in Japan—we find nearly all of these men are of the Samurai class. And I mention that one name which is almost a household word in America—the name of Joseph Nushima. Of course we know that he was one of the Samurai, who, having in himself that tremendous code of honour that prompted him to die rather than to take an insult or to give one wrongfully—for the Japanese Samurai understood chivalry almost as grandly as their European brethren—yet when he was converted by the grace of God, he came like the wise men of old and lay at the Saviour's feet. Of all men in Japan, I do not think there was a humbler one than Joseph Nushima. He came over to America in a ship, and falling into the hands of that great American merchant, Alphens Hardy,

was sent to a seminary. When he went back into Japan, he gave his life for Christ in multitudinous labours, and, more than any man, has raised up that splendid

CONGREGATIONAL UNIVERSITY

at Tokio, where there are already over 700 students, with its departments of medicine, law, and theology, and whence we have looked and shall look for the best of the young men who go forth as preachers in Japan. But as I often say to my friends in America, as I say here, there would have been 50 Nushimas if there had been 50 Alpheus Hardys. Two young men one day went down to Nagasaki, and a British man-of-war fired a salute, and the mere concussion of the air took off a Japanese house. These young men were so immensely surprised that they immediately wanted to go to America and learn how to make big guns, so that they might teach you Englishmen, and you Yankees, and others that you could not go to Japan and put your foot right down on her neck and say, "You take our goods at whatever tariff we choose." They wanted to have these big guns to teach us that they were just as good as we are, and until that day comes when the infamous treaties which the United States—setting the example—and Great Britain and others made, are abolished, I cannot think very highly of the foreign policy either of Great Britain or America. With regard to the question of Free Trade or Protection I know nothing. I have tried to learn about it for many years, but I have learned nothing about it yet, though I believe that every nation ought to be allowed to decide for itself whether it will have the one or the other. Those Japanese wanted to learn

HOW TO MAKE BIG GUNS,

to keep you and me off at a polite distance; and they came to America, and very naturally, of course, to the Secretary of the Board of Foreign Missions. They wanted to know whether they could learn to make big guns, and the secretary told them that they would have to study awhile before they could do that. They had one hundred dollars in gold in their pockets, and they thought that that would keep them for about five years in America. They were sent over to New Brunswick and New Jersey, and I am sorry to say they had to knock at several doors before they were admitted. Finally, one good Christian woman took them in and treated them like a mother, and after that the Japanese came like a flock to our country. Now, who was it that sent these young men, when they wanted to go and make big guns? It was a man who, years and years ago, wanted to do his country a great good: for it is an actual fact, and a good thing to remember, for some

of those good friends of ours who admire Buddhism at a distance—and you know there are a good many things that smell pretty strong that you can admire at a distance, and there are a good many things that look picturesque which you can admire at a distance, but when you get in the midst of it, it is not quite so pretty—it is an actual fact, and cannot be denied, that Buddhism had left the country so sensual, had left the Japanese so

SATURATED WITH VICE,

and had so undermined everything in society and morals, that some of the earnest men of Japan, before ever they heard the name of Christ, united together to make a reformation; and there was a very remarkable development, at the opening of this century, of men who tried, to use the same phrase as we do, to reach the masses; and their movement went on until the Americans and English came to Japan with the Bible. One of these men got hold of the Bible, and was a lecturer of Confucius. He did not dare to use the name of Christ, for his head would have been taken off if he did, because Christ was under a ban. But he lectured on, giving the ideas of the New Testament, and he leavened the whole province, so that by-and-by, when the civil war was over, they threw down the Tycoon and put up the lawful sovereign, the Mikado. There came almost instantly to America the invitation to a man who was a minister to go out and organize schools on the popular educational principle we have in America. When I went to this province, where

I NEVER SAW A WHITE MAN

or a white woman's face, I found there were no gamblers there, and none of the abominable sights that I had seen in the other provinces. I have travelled in some parts of Japan at night in a palanquin, and I have been told that you had better give the natives the rice under your own eyes, or else they will gamble it away. I have found men living in a climate where the water was frozen, with no clothing, because they have gambled it all away. I found the reason that this province was not so bad as many of the others was because there was a man there who had been groping after God, if haply he might find Him. To make a long story short, a year and a half after a young man went over to America to try and raise some money to build a church at Tokio. When he went to New York and Brooklyn the people did not know him. He found gold mines did not lie out in the streets as sometimes the agents of your steamship companies tell the people they do, and he had hard work. He called on me at Boston, and said he was very much discouraged, and he wanted to know what to do, whether he should go back home

Well, I said, "Who are you? What have you come here for? We have already a good deal of money to pay for missionary work." He said, "I am

THE SON OF YOKIO HEISHIRO."

"Oh!" I said, "that alters the question." That was the name of the man that had leavened the whole province; that was the man who, when he was made Prime Minister, tried to sweep away that horrible, unspeakable, ultra-heathenish abomination; and when having to retire into civil life because he had been a little too radical, perhaps, and when after the civil war was over which put down that great usurpation and that political lie, the Tycoon system, and the State Church with it, this Yokio Heishiro entered the Mikado's Council, one of the first things he did when he got into the Council was to plead for those two millions who were like the Pariahs in India. He wanted to raise these men to citizenship, and he wanted to allow subjects of the Emperor to believe in Christianity. If you want an example of courage there is one. That night, after he had made that plea with great eloquence—he was the oldest of the Mikado's counsellors, for the rest were all young men from the southern provinces who had led that mighty movement of 1868—as he was going home

came to him and told him the story, and told him the young man was the son of Yokio Heishiro, the man who felt after God that haply he might find Him, Dr. Green said, "I will go with you, and I will simply tell the story. You will leave your father dead in the street, and then I will come and tell your story." The money was raised in four months. A few days ago I received a photograph of the church in Tokio, a beautiful fireproof brick building right under the shadow of the great University, and to-day we have Protestant Christians in Japan numbering about 35,000, though when I landed on the shores of Japan on December 29, 1870, one of the first things that I read when I was able to read the language was a notice set up at every cross road, in every town and village, and which every mother taught her child to look at with trembling, "The corrupt religion of Jesus Christ is for ever prohibited, and the Government offers a reward to all who inform on the accursed sect." That was all over the land, and there were thousands of men living who had trampled on the cross. I asked my servant one day, "What do you think of Christianity?" and he said, "It is sorcery." That is the idea. Where did they get the idea? First of all, from the Buddhist priests. Where next? Because Roman Catholic missionaries came in the seventeenth century. Devoted men many of them were, but

SIX ASSASSINS FELL ON HIM

with sword and pistol. They killed the old man, cut his head off, and his old grey hairs lay dabbled in his blood in the city of Kioto. These ruffians thought they had finished Christianity and all Western ideas. But that man had a little son at home only eight years of age. The boy, when he was old enough, became a Christian. His friends persecuted him, but he stood fire unflinchingly. He went to the University of Joseph Nushima. In five years he had 500 Christians. There were a number of journalists and bookmen and scholars who had become Christians, and they said to him, "We want you to be our pastor." When they came there they found professional men and men of influence, but without any money. They said, "Go to America, that is the place where you can get money—and some of the secretaries—Dr. Clark, I think, will agree with me—were in great trouble about this young man, for he wanted to raise 10,000 dollars. They asked Dr. Green, the first missionary in Japan, the first pioneer of that work which to-day numbers 71 churches and 10,000 Congregationalists, and he said, when he heard the secretaries' objection, "The best way not to get run over by a locomotive is to

KEEP OFF THE TRACK."

And so they let him go, and when they

AFTER EIGHTY YEARS OF LABOUR

the utmost research fails to show one single book of the Bible translated. We find that they propagated Christianity by medals and crosses and images, and too often, it cannot be denied, they instilled into the minds of the people the idea of political assistance from Europe against the Government. And if there is anything that strikes the Japanese to the heart it is that which hurts his country. First of all, the Japanese is a patriot; first of all, he loves his country; first of all, he wants that country great; and the determination to have Christianity pure and simple is more than anything else in the Japanese love of country. He is thankful and grateful to you, especially to the American missionaries (more than three hundred out of the four hundred being American), for what Commodore Parry and for what Sir Harry Parkes, the noble Englishman, have done for them; and more than all else grateful for what Hepburn Birbeck and Green, the missionaries, have done. But you must not touch their country and their country's independence, or they will fight to the last, lest anything should hurt its fair fame. And one reason to-day why I believe the Japanese will succeed and carry a constitutional government is that they will not have prostitution legalized by the Government. They will sweep away the last relics of

feudalism and State Churchism, and everything that encourages snobbery.

WHY DO I BELIEVE IT?

Why do I say every time that bad news or distorted news comes from Japan which talks about reaction and going back, and so on? Why am I still an optimist of the first order? Because, first of all, by the grace and providence of God, I had a hand in laying the foundation-stone of popular education. Secondly, because I know the earnestness of the Japanese. They make mistakes—they must make mistakes—but they will try to neutralise their effect. They love their country, and want the best of their country; and be sure of it—I emphasize this—the best men in Japan do not trust in Buddhism. They do not hope for any regenerating influence there, even when they are no personal lovers of Christ and consecrated to His principles and word. They believe that Christianity is the only thing which is to lift them up and give them a standing among the nations of the earth.

The CHAIRMAN: We have enjoyed, and enjoyed to our hearts' content, the pleasure of freshness. You have had a fine taste of that American freshness which has quickened and stimulated us all through the Council. Now you are to have a different experience. We are going to have the pleasure of listening to an old friend and favourite, one of our own heroes, Mr. W. G. Lawes, of New Guinea.

REV. W. G. LAWES

Rev. W. G. LAWES: Mr. Chairman and brethren,—I am an Englishman, and hail from New Guinea. While I labour under the disadvantage of not having been present at the meetings of the past week, I am sure no one has stolen my subject. You have had men from old places with new names—New England, New South Wales, New Zealand, New York, New Brunswick, and New Jersey; but I am the only representative to-night of New Guinea, and I hope the land with the golden name will have some interest to my audience. I have a large subject to speak of, for New Guinea is

THE LARGEST ISLAND IN THE WORLD;

and I have to give a review of thirty years' missionary life in fewer minutes. A quarter of the island is now a British possession; and I am glad to be able to appeal to this audience of Americans and Englishmen on behalf of the native races. Not long ago, America and Great Britain formed a compact for the protection of the natives of Samoa and the securing of the native rights; and I

should like to see a holy compact of the Christians of the United States and Great Britain for the protection of all the native races; and beneath the shadow of the British Ensign and the Stars and Stripes we should expect the natives to have their rights preserved. The British rule has begun in justice, equity, and righteousness. But there is such a thing as shunting off the line on which you have begun; and I hope, if that takes place, we shall not appeal in vain to the Christians of these lands to secure the people in their rights. The first part of my missionary life was on the island named by Captain Cook

SAVAGE ISLAND;

but for the last seventeen years New Guinea has been my home. I want to speak to-night of New Guinea, and the best way will be to tell you a few things I have learned in my missionary life, and to close with one or two things that I want you to learn. I have learned that the Bible description of human depravity is true. We have the picture here; there is the reality. We have the description here; there is the thing described. We have the photograph here; there, faithful in all its lineaments and details, is the subject. Read the first chapter of the Epistle to the Romans, and the third, and you will have a better description of heathen savage life than any I can give you. "There is none that understandeth or searcheth after God; they are gone out of the way; there is none that doeth good, no not one." In other books I have read of

THE "NOBLE SAVAGE,"

and, Sir, I have been looking for him for the last thirty years where he was most likely to be found, but I have never spotted him yet. I have read that men like these are striving after truth, searching after God, and that, if they are only let alone, by-and-by they will burst into daylight; but I have come to believe that that, too, is poetical fiction. "There is none that doeth good, no not one." If missionary work is to be raised to its true level there must be at the base of it a true, clear conception of human need and of human sin. This Book describes their condition in words like these: "Lost," "corrupt," "dead." And I believe this Book is true. I have learned, too, that these are capable of being raised. There is none who has wandered too far to be restored, none sunk too low to be raised, none too degraded to be saved. I have been learning, or trying to learn, something of that sum in proportion, how much better is a man than a sheep? But is this New Guinean, dressed in a waist-string, with his face painted and his long, tangled hair adorned with feathers, with a piece of polished stone

through his nose, with a spear in his hand and a club over his shoulder, who has come from

A CANNIBAL BREAKFAST

and expects the remains hashed up for his supper—is this a man and a brother? Aye, verily. I know many such who are clothed and in their right mind, who are capable of friendship, and who are amenable to kindness. I may tell you from my own experience that these are to be reached by human kindness, and if you would win their confidence treat them first with respect and confidence. This Book tells me that “God hath made of one blood all nations of the earth,” and it is true. These are like the piece of money that has been long buried and trodden underfoot; turned up by the plough, battered and defaced, it is sterling coin yet; clean it, remove the crust and mould of ages, and you may read beneath the image and superscription of our King. I have learnt, too, that this Gospel is “the power of God unto salvation.” I have seen murderers and cannibals become peaceful men. I have seen the thief and the robber become honest; I have seen the licentious and lascivious become pure. I have seen the quarrelsome and treacherous become kindly and friendly, and I believe that in this Book is “the power of God unto salvation.” Five hundred men and women baptized and received into the fellowship of the Church of New Guinea are so many testimonies to the power of the Gospel. Twenty young men trained for the work of the Christian ministry and doing missionary work to-day in New Guinea—young men who 17 years ago were among the heathen and the savage—are

SO MANY TESTIMONIES

to the power of the Gospel. I have heard savages pray—men with a tattooed mark on their chest, which indicated that they were murderers, that their spears had tasted blood—I have heard them pouring out their hearts in prayer to God as children holding converse with their Father, and I knew that they had been taught by the Spirit of God. Brethren, I must leave you to settle the questions—who wrote the Pentateuch? whether Paul wrote the Epistle to the Hebrews. I must leave you to put the dates of the different books, to settle whether the dotting of i's or the crossing of t's affects this glorious Book. We take it as the Gospel, and we glory in it. We know that it is “the power of God unto salvation.” The first words translated in the two places I have been at—Savage Island and New Guinea—were these: “the beginning of the Gospel of Jesus Christ the Son of God.” And it is a gospel, it is God's message to the most degraded and fallen of the human family. There are

thousands to-day in the South Pacific to testify that it is so, and hundreds in New Guinea who are begging to learn it. I have learned another thing—that there is no human language too poor to be the vehicle of God's revelation. I have had experience; I have had the honour to translate the New Testament into two languages, and I am here to-night not to belittle or diminish the difficulties (for they are great), but to testify to

THE TRANSLATABILITY OF THE WORD OF GOD

into the most barbarous languages spoken by the human family. If this book is intended for all, then it must be translatable into the language of all. I have come to believe in the inspiration of the Holy Spirit, not only in the writing of this Book, but to guide those who translate it. This Book touches a chord which vibrates, speaks to the heart that responds; and to-day the thousands of readers of the Word of God in the South Pacific in thirty different languages, none of which were translated or written eighty years ago, testify that this Word is the message of God to His children. Why, we have the day of Pentecost again, only instead of hearing it we read it. “We read in our own language the mighty works of God.” Brethren, you have applauded these sentiments. Let me ask you, What are you going to do? What answer are you going to give to the Macedonian cry which comes from the great Empires of China and India?

WHAT REPLY ARE YOU GOING TO MAKE

to the thousands who are crying like an infant in the night, with no language but a cry? The mother's heart knows how to interpret that cry, and do not you who have learnt the love of Christ know how to interpret the cry of those who are stretching out their hands from every part of the world? They sit at your feet and they ask of you bread. Will you give them a stone? During the past week many subjects of great and burning interest have been considered, but I want you, brethren from beyond the seas and brethren here at home, to-night to try and get upon the wall and look beyond this great City of London—look beyond the lands over which float the Stars and Stripes and the British Ensign, and see that great wilderness world over which the black flag still floats to-night. As a missionary, my heart rejoices to know of the thousands of offers of service from young men in the Universities of America for missionary work. I rejoice in the forward movement of our own London Missionary Society in declaring that they are prepared to send out 100 additional missionaries, notwithstanding the deficiency of funds.

“THE SOAP STAGE.”

But, brethren, it is the churches of these

Christian lands that must give vitality and power to these resolves, or they will only be empty and unmeaning. It is you, my brethren, pastors of these churches, my brethren in the ministry, to whom we look as captains of the Lord's hosts, to lead your people to the possession of the world for Christ. Let it not be said now, as was said of old, "The children of Ephraim being armed, carrying bows, turned back in the day of battle." The Church has given, and given largely, but given out of her abundance. It has not gone beyond that. Some friends of mine were kind enough to send me English papers, and some had the good sense to send *Punch*, and in *Punch* I found a lady of ritualistic proclivities meeting her little nephew and nieces after Lent, and she said to them, "Did you remember what I told you—to deny yourself something during Lent, that you might get a little money for God? Did you give up sugar or jam or something?" and they replied, "Yes, auntie, we remembered; we did not exactly give up sugar, but we decided we would give up soap." When I look round upon the luxurious homes, and read of the untold wealth of Christians on the other side of the water as well as this, it seems to me that the Church has not got beyond the soap stage. It has not touched the sugar. Brethren, if the world is to be won for Christ, if this great land is to be occupied for Him, it must touch the sugar, and if the Church's heart is right it will, and we shall witness greater things than we have ever seen yet. I have heard that in times of war and the exigencies of need the War Office sometimes lowers its standard, that is, it takes men of inferior physique because of the necessity of the times. Brethren, I devoutly trust there will be

NO LOWERING OF THE STANDARD

in our missionary army. In the language of commerce we talk about getting a larger number of men for the same money, and, without meaning anything unpleasant or disrespectful, we hear of cheaper agencies and so on. Now, in the South Seas, I am glad to say we have a noble army of Christian workers. From the different islands of the South Pacific we have men who have not counted their lives dear unto them, who have been faithful unto death in scores of instances, and there is no Christian agency, no band of Christian workers, in the world, to put it on the commercial ground, so cheap as these. But we want officers; we want men; the best men you can give us to lead, to guide, to officer these. I hear of a large detachment of "Lancers" of celibate missions here. Far be it from me to say one word in depreciation of the noble sacrifice and the high resolve of these

men who find their mission in that way, but among a barbarous people such as those I have been speaking of they have no place. The history of missionary effort in the South Pacific is one of the brightest and the most glorious in the pages of missionary enterprise, and on the roll are the names of many noble men, than whom the earth has not seen greater or nobler. But I am here to-night to remind you that every one of these faithful, noble men had

A FAITHFUL, NOBLE WOMAN

at his side, who was willing to lose her name in his and merge her personality in his. And because of this, the page is noble and glorious. Had she not been there, I fear the record would have been a different one. I am not here to-night to tell you Christian people of the influence and power of a Christian home. There is nothing, I take it, in this world that more truly represents God and heaven than the true Christian home, and it is that which exerts its great influence and power over the barbarous nations of the earth. One word more. Do not be impatient, brethren, impatient of results. We are building the Temple of the Living God. Only last year was finished the noble cathedral of Ulm after, I believe, 513 years' work. But this temple we are rearing is one that shall last through all eternity. Do not be impatient of results, and because you do not see it rising according to your own measure of human time, think that the work is going to be demolished. On the coast of New Guinea there is one custom which I want to use as an illustration in closing. Once a year the men go on a trading expedition, which keeps them three or four months from home. That is a time of anxiety to their wives and sisters and daughters, because they are in danger from the violence of the sea or the treachery of their enemies. But the safety and the success of the expedition was supposed to depend upon the wife of the leader, whose duty it was to keep burning on the family hearth a fire until her husband returned. She neglected her personal appearance, and watched by day and by night lest by any mischance it should be extinguished, until the time when her husband's fleet was seen returning. Then she bathed, put on her ornaments, and went out with gladness to meet the successful party. Brethren, will not the Church take a lesson from this? The Church, the Lamb's bride, must be watching in prayer, must be keeping alive the flame of devotion upon the family hearth. Let her be faithful to that. Let us feel in going, that you here at home are day by day keeping alive the flame of devotion on the family hearth, watching and waiting for your Lord's coming. And when He shall come, then shall Zion put on her beautiful garments, and then shall every

faithful worker enter into the joy of his Lord.

The CHAIRMAN: I hope all those gentlemen who have joined in those hearty cheers—and I do not see how any Christian here can refuse to join in them—will remember what Mr. Lawes has said. Our society makes an appeal on the basis of its new resolution. I want simply to remind you it is no use directors passing resolutions, and it is no use meetings cheering eloquent speeches to the very echo, unless you remember that very simple thing which Paul brings out when he follows his noble burst of triumph, "Thanks be unto God, which giveth to us the victory through our Lord Jesus Christ," first with a general exhortation and then with a special one—"Now, brethren, as touching the collection." Sooner or later it will be as touching the collection. I do not mean here to-night, I mean in the churches. I do not mean in the shillings or pounds you may drop into the box on some great occasion, but in the consecrated offerings you are prepared to

make as your contribution to the missionary enterprise. In this lies the sole worth of that of which we have been hearing. And I hope, when the time of testing comes, it will be found that these cheers are something more than the mere applause of the moment.

The hymn.

From all that dwell below the skies
Let the Creator's praise arise,

was then sung.

Rev. Dr. MACKENNA: Before the close of our afternoon session, before we were allowed to retire from the Weigh House Chapel, the Council of its own motion, and without any prompting thereto by the officers of the Council, instructed the President of this meeting, as the last act of the Council, to adjourn the Council in order that there should be a succession between this and what we hope will be a series of Councils to follow. I mention that, that you may not disperse until, in accordance with that resolution, the President dismisses you by adjourning the Council.

VALEDICTORY SERVICE.

REV. DR. PARKER

OVER?

then rose to pronounce

THE GOOD-BYE.

It falls to my lot to say the last word in view of our going away one from another. The last word should be sung rather than said, for speech may be rough, or the tone of it may fail to tell all its finer meaning. That meaning is love, and trust, and hope, and thanks made all but dumb for very joy of heart. A new fact has been set up in our lives, for now we have seen each other! We have made common prayer! To those who have not felt the thrill of this larger life how poor this seems, but to those who have felt it, how much it signifies! The solitary has been set in families. Islands have widened into continents. Henceforth, there is no more sea! We met in some haze of wonder; before we stood face to face we walked as in a dream: the vision was not fixed in outline, or in colour; here was a bank of grey cold cloud, and yonder a movement as if occasioned by some unheard gust of wind; now we know the happy facts; there remains the wonder that sings in tender and grateful praise, and we see only the vision of light and peace, and a dawn that means a nearing and a brightening heaven. Such life as this makes Immortality possible—makes heaven certain! This life streams from God, and to God returns.

And is all now over? Nay! It but begins. We can never part. We go away to America, Canada, Australia, Africa, and to many a city far off and near at hand, but we do not go from one another. Each heart says to the other, "Intreat me not to leave thee, or to return from following after thee; thy people shall be my people, and thy God my God." The union is spiritual, therefore enduring; it is centred in God, therefore eternal. This is no momentary attachment, no fickle charm, no receding or dissolving possibility that has emptied out all its thought and meaning; this is such brotherhood as they know who stand before the face of God. We are more than rewarded for all the toil and cost of travel, and our houses will now be more homes than ever because peopled with hearts we have learned to love.

EMOTION.

I believe in the holy and blessed influence of purified and elevated sentiment. Emotion may be supreme strength. We must not speak lightly of any feeling that tends to larger kindliness, to the dispersion of prejudice, or the exercise of magnanimity.

Tears are no sign of weakness. They may be the refinement of power. "Jesus wept." So now, about to say good-bye, our hearts

may ache and our voices may be stifled, yet we are not weak men; we have together touched the hem of Christ's garment, and in His virtue we are strong.

HOW TO USE STRENGTH.

How is our strength to be used? Like Christ's own strength! Just like that! Back of His strength lay His compassion—His tears, His sentiment, if you like—and that compassion brought out all His force. His speech came out of His love, so did His mighty works, so did all the Gospel that He sent forth to the whole world. But for His love His speech would have been mere cleverness, His mighty works would have been simply feats of strength, His Gospel a provincial dialect; but His love changed all, brought in "every creature," yearned for the lamb that had strayed into stony places. "When He came near the city He wept over it." "When He saw the multitude He had compassion on them." Day by day He was recruited by His love. And are we about to be strong without compassion? Then our strength is vanity. Because it is not rooted in love it will soon wither away. When love dies, strength droops. When the higher love cools, the lower love is chilled. "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself"—the first a cause, the second an effect. Love will work miracles in our ministry. It will save us from despair. Under its holy power "every valley shall be exalted, the crooked shall be made straight, and the rough places plain." Beware of a merely intellectual ministry. Even where its power is not vulgar, it is barren. In its clanging and ruthless eloquence—in its cold and rigid logic—there is no tear! In all the higher and larger appeal where is no tear even reasoning itself is incomplete. Men are not to be stormed, overwhelmed, and devastated by mere shock of words; they are to be intreated, persuaded, welcomed, in the spirit of love. You do not forget how Christ came to men along the line of their need, and not along the line of their ambition, their speculation, or their intellectual vanity. He said, Ye are weary and heavy laden and I will give you rest; ye are lost, and I have come to find you; I have not come to destroy men's lives, but to save them; I am the Good Shepherd. True, He was clothed with thunder, the government was upon His shoulder, His eyes could be as a flame of fire, and His voice as the sound of many waters, yet women bathed His feet with tears, and little children knew Him by the instinct of kinship. Then let our strength work by love, and our love renew itself day by day at "a place called Calvary."

CALVARY.

Ay, Calvary! That once foreign word has become part of our mother tongue. We

seem to have acquired rights in it. It is no longer local, or geographical, or even territorial. It looks towards the eternal past as with a very agony of recollection; it looks towards the eternal future as towards an inheritance bought with blood and secured by the oath of God. Calvary saves the universe. Do we live on Calvary? Do we study on Calvary? Do we preach on Calvary? Then we can never part! Unseen by one another, we are united in the vision of our Lord! On His bleeding love we gaze together. We cannot mistake Him. "In His feet and hands are wounds, prints, and His side." Of what else can we think or speak? All else is mean. The Cross has no rival!

OTHER SUBJECTS.

I know well that other subjects must be discussed, expanded, illustrated. This is right. A faithful ministry must not forget its own age and its own opportunities. It must be a terror to evildoers. It must challenge all the hosts of darkness. It must denounce aggressive war as the policy of hell; against the damning liquor traffic it must protest as against the most desolating curse of the age. Slavery it must hate with all the love of heaven. It must protect the weak and befriend the friendless; it must stand for righteousness, rise or fall who may;—I know it; I am prepared to help in doing it; yet we can do all this best just as we are true to Calvary. It belongs to the very core of Christianity. I will not speak of Christianity and politics, Christianity and business, Christianity and Socialism, it should all be Christianity. Our minds should be made up to work all reforms from a Christian centre—from the Cross itself.

PAUL'S DETERMINATION.

In a passage often misquoted Paul sets forth the right view; said he, in substance, —Brethren, on many subjects I have an open mind; I have not, indeed, come to any positive conclusion about them; the one thing about which I have no misgiving—the one uppermost and all-ruling thought, is Jesus Christ, and Jesus Christ crucified; that one thing I had determined before I came to Corinth. Paul's position must be ours. We must be certain about the Cross. All the rest must fall into relation to that centre. Our unchangeable conviction must be that the blessed Christ is not a partial reformer, but the Infinite and only Saviour of the world.

OUR LIFE-TIME.

In His name we came together, and in His name we will momentarily separate—momentarily, even though it be for the rest of our life-time. What is our life-time? A vapour that appeareth for a little while and then vanisheth away, a flying shuttle, a

post hastening to the end, a cloud driven by the wind—we will make no account of it in speaking of our spiritual fellowship; the brevity of our life shall be one of its chiefest blessings; we only die that we may live. This sweet faith makes it easy for us to believe that beside the written list of the Council there is an unwritten and invisible register of

SPIRITUAL PRESENCES,

holy ones who have watched us and loved us all the days. We may have had with us "the general assembly and church of the first born, and the spirits of just men made perfect." Your Horace Bushnell has been here, and your Henry Ward Beecher, and your Henry Dexter, and the blessed spirits whom they represent, and Frederick John Stevenson, of Montreal, and Henry Wilkes and Thomas Binney, and Alexander Hannay. It is easier for me to believe in their presence than in their absence. As you have not lost your ascended children, so the Church has not lost its crowned ones who stand for ever in the presence of the King.

You will not forget old England when you have gone away. She is the Mother of America, and the two must never quarrel, nor allow any enemy to uproot their love. The Colonies, too, will not forget their Mother, but think of her in their best prayers, and come to her in the hour of need and sorrow. Send your children over here. It will do them good; it will do us good. Send them to Mill Hill, Taunton, Tottenhall, Silcoats, Bishop's Stortford, all distinguished and well-tried schools. To Christian England there are no foreign countries. Politics, diplomacy, war, and even selfish commerce may make countries foreign to one another, but Christianity makes every land a home and every man a brother, and displaces all battle-standards by the snow-white banner of universal liberty and peace.

DEAD HEROES.

I have spoken of some who are spiritually present, and they are but part of a more illustrious company. The place whereon we stand is holy ground. Within easy sight of our front door RICHARD BAXTEE ascended to the Saints' Everlasting Rest. Within a stone's throw of our front door JOHN BUNYAN fell asleep in Jesus. Within twice the distance Smithfield reminds us that above this very spot the smoke of the torment of martyrs hovered like a cloud of blessing. Within the same distance the old Fleet Prison stood where doomed martyrs confronted one another in tender, triumphant prayer. This is the place, then, beyond all other places, for us to enter into holy covenant. "We're the sons of sires that baffled crowned and mitred tyranny." In their inspiring and immortal name, in their hallowed and hallowing presence, I will ask you three questions, in the hope that you will with one voice say

YES. Let every man say YES, and the answer shall be our Mizpah, for by this sign shall God judge between us when we are absent the one from the other. Pray rise from your seats:—

[The immense assemblage obeyed, and stood in silence until the preacher said:—]

DO WE BELIEVE THAT JESUS CHRIST ALONE IS THE SAVIOUR OF THE WORLD?

[Two thousand voices rolled out, prompt and emphatic, "Yes!"]

DO WE LOVE ALL THEM THAT LOVE OUR LORD JESUS CHRIST IN SINCERITY?

[Again the vast affirmative rang through the building.]

DO WE RENEW OUR COVENANT TO SERVE THE LORD WITH ALL FAITHFULNESS?

[And again all the people said "YES."]

Oh, Thou, who didst command Thy servant to write the covenant before Israel in a table, and note it in a book, hear Thou our YES in heaven, Thy dwelling-place, and make it an unchangeable AMEN.

And now, brethren, farewell. I address you individually and collectively:—

"The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

"The God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever."

Finally, brethren, Farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God.

Let us take each other by the hand, and sing as we have never sung before—

"Praise God from whom all blessings flow,

Praise Him all creatures here below,

Praise Him above, ye heavenly host,

Praise Father, Son, and Holy Ghost."

[Again the congregation obeyed.]

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all.—Amen.

The CHAIRMAN: It is now my duty to declare this Council adjourned *sine die*.

UNOFFICIAL PROGRAMME.

MONDAY, JULY 13.

RELIGIOUS EQUALITY BREAKFAST.

THE first meeting in connection with the Council was a breakfast to the American and Colonial Delegates by invitation of the Liberation Society.

MR. A. ILLINGWORTH, M.P.

MR. A. ILLINGWORTH, M.P., occupied the chair and said: Mr. Spicer and Gentlemen,—I desire, on behalf of the Executive of the Liberation Society, to express our pleasure in finding present this morning so many of our friends from across the seas, and to say with what delight we meet you here, and wish you every happiness, and offer you the heartiest possible welcome in your visit to the old country. This, of course, is, in some sense, a political gathering, but it has also a deep religious significance. You are convened here, and will be present during this week, I suppose, at meetings that may be regarded in some sense as more important, and we all wish you who are connected with the Conference about to be held every blessing that can possibly attend your deliberations. I need only say that we have asked for your company this morning in order that we may take advantage of your knowledge and experience, and that we may receive your testimony in regard to the condition of things with which you are familiar, and which we, in this country, desire to realise for ourselves. Your testimony will be a confirmation of our faith, and perhaps a new incentive to exertion. Possibly, too, amongst many of the adherents of

THE ESTABLISHMENT,

men of candid minds, your evidence and testimony may be of value as an assurance that when this great change comes, which must come, there is really nothing for them to fear, but everything for them to anticipate with confidence and joy. It would be out of place in the presence of so many eminent representative men were I to trespass for one moment upon your time in attempting to put before this audience the condition of things ecclesiastical under which you live. Of course, on such an occasion, it is impos-

sible for us to forget that it was the policy of the home Government in olden times wherever a colony was set up, to plant an infant religious ecclesiastical establishment; and we are proud to know that in every case the handiwork of the home Government has been upset and destroyed and that you have exchanged the condition of things which prevailed at home for the freedom, political and ecclesiastical, which all our colonies now enjoy. As to the United States, we look to them as having had a longer experience of true Voluntarism than has existed in any of our colonies, and testimony from the States—men of our own kith and kin—we shall receive as of equal value with that coming from any of our colonies. Gentlemen, the condition of things at home is very different. You may ask why, with all the resolute force possessed by the Radical party, and the great Nonconformist churches of this country, we have not been able long ago to settle matters at home when things have been so comparatively easily disposed of in the colonies and in the United States. The answer is, that your Establishment had not taken the roots in the soil as the Church Establishments in this country have done. You must remember that with us they are the growth of long ages, and that in reality the roots have covered the land. And

OUR MAIN DIFFICULTY

at this moment is not a want of power or will, but want of opportunity, the opportunity of concentrating public attention upon this great question. There are so many great problems struggling with each other for the mastery, that we are obliged to recognise them, and we have not been able to concentrate the public mind upon this one great question as we otherwise should have done. There have been in this country two Church Establishments. The Presbyterian Kirk in Scotland is a weak institution as an establishment, and an eminent statesman has said that when the time came he could overturn it with his old umbrella. In regard to the Establishment in England, it is of much greater

power, and will involve much greater effort to bring it to an end. But we know that there were three great ecclesiastical establishments in the land, and that we have disposed of one of them. Twenty-two years ago Mr. Gladstone—and his name cannot be mentioned in an assembly of this character without an expression on our part of the deep sympathy that we feel towards him in that affliction that has overtaken him, and adding to it an expression of our affectionate regard for him and for Mrs. Gladstone—I say that Mr. Gladstone, aided by the late John Bright, took in hand the task of bringing to an end that great Protestant Established Church in Ireland. It was a novel task, and it was a very hard task. It required all the power which Mr. Gladstone and his party could bring to bear upon it. Well, we are encouraged by the recollection that the whole Liberal Party is now united and pledged to further enterprises towards bringing to an end the Church of Scotland and the English Church established in Wales. We are a very practical and practicable people, and we undertake work of this character, wisely perhaps, in sections. There is never any retrogression happily in our reform movements, and those of us who really wish to see the whole enterprise carried to a successful issue are happy in the reflection that when the Scotch Establishment goes by the board and is followed by the Welsh branch of the English Church, there will then be left exposed the English citadel, which will be attacked on all sides both in Scotland and in Wales.

WHAT IS DISESTABLISHMENT?

Now let me describe to you in a few words what the Church Establishment really is. Of course you know that the Queen is at the head of it. She is, indeed, at the head of two Establishments. She is sworn to defend the Episcopalian Church with all its privileges, and when she goes across the border into Scotland, there as an Episcopalian she is a dissenter and a schismatic, and is obliged to accept the office as head of the Kirk. Then as to the hierarchy of the Church, the bishops, as you know, are most of them lords in Parliament. They grace the Upper Chamber, but I am bound to say that in point of utility and service, there never has been, I believe, in history a body of men with such privileges and opportunities who have used them so indifferently for the people over whom they are placed. You cannot point to a single political or great moral reform in which they have taken the lead. When there have been great struggles going on in the country, when there have been good men in the House of Lords to take the popular side, the bishops almost to a man have been silent; they have been timid and time-serving. The buttresses of the Establishment are to be found among the aristocracy, and the same thing is

almost equally true of the landed gentry of the country, but as to the people, we have it on good testimony that

NOT FIVE PER CENT.

of the working-classes are communicants of the Established Church of this country. There are about 13,000 beneficed clergy in the land, and the bishops enjoy national wealth to the extent of nearly ten millions per annum; but, unfortunately, this wealth is not distributed according to the needs of the beneficiaries of the Church or the merits of the individuals themselves. It is a great deal a question of birth and accident as to whether a man shall be placed in the midst of luxury or starved within the Establishment itself. The Church has over it a body appointed by Parliament known as Ecclesiastical Commissioners, who have the command of a large portion of the revenues of the Church. They are the largest land-owners in the country, and their wealth and influence are always used in the interests of the Establishment, and generally against the interests of the people. This is an outline of the condition of things in this country.

THE RESULT AND THE COST.

As to the results, it is well known that the country owes a great deal more to the activity and zeal of the Free Churches than it does to the Established Church. At what cost, then, is this Establishment maintained? At what cost of injustice—social, political, and religious? Who will venture to estimate it? We are tolerated, it is true, and we are expected to be satisfied. Such is the condition of things in the rural districts that the Presidents of the three great Methodist Churches and the Congregational Churches have been led to declare that in thousands of parishes of this land religious liberty is unknown, such is the petty persecutions prevailing in them. Take the great question of national education. When at the beginning of this century the question began to occupy the minds of a few philanthropic men, the bishops and clergy of the Church of England openly denounced any proposal for popular education, but when it was impossible to withstand the demand, what happened? Why instead of falling in with the stream and co-operating with others, the Church began with schemes of its own, having its own ends and purposes to serve. We have evidence of this at the present moment. A measure is going through Parliament having the title of Free Education; but it is rather a scheme of assisted education. It is a chequered scheme from first to last, and we have it confessed on all hands that the present Government and the Church have not consented to it in the interests of education, but because the public movement could no longer be withstood, the only object being to safeguard the interests of the sectarian schools of the country and maintain them as a buttress of

the Establishment. In every other branch of our civil and social life we are feeling the inconvenience,

THE INJUSTICE AND THE INSULT

attending the present condition of things. Our marriage laws are in a very unsatisfactory condition, and we have to thank the Establishment for it. The same may be said of our burial laws. We have had measures before Parliament for a quarter of a century praying for such changes as would remove every sense of insult or inferiority, but we have not succeeded in carrying through a final measure. You need not wonder then, gentlemen, that we are looking this morning for your assistance and your sympathy and the expression of your preference after your experience of a free system. I do not hesitate to say that you will give us very valuable assistance in the struggle that lies immediately before us, and we shall look back with great pleasure and gratitude at our gathering this morning, and at the help you have been able to render us.

DR. BRADFORD.

Rev. Dr. BRADFORD: Mr. Chairman, Mr. Spicer, and Gentlemen,—I am sure that I voice the feeling of the delegates who have come from the United States to attend this great Convocation in London when I express our thanks at the privilege we are enjoying of meeting here this morning so many distinguished representatives of the religious and political life of Great Britain. It is a great privilege to us to see those whose names have been familiar in the past as leaders in the various movements of reform both in Church and State. Indeed, the name of Mr. Carvell Williams is so familiar on our side that we hardly know whether he is an Englishman or an American, except from his looks. As I glanced over the programme prepared for us, and have seen the almost alarming number of invitations to breakfasts, garden-parties, and entertainments, I have wondered what the English estimate of the Colonial and American power of digestion must be. It has been sometimes said that the Americans are a very puny people, without much strength, and I certainly feel as if you were almost, by your kindness, imposing upon our weakness. I have heard a story of an old coloured minister, of whom we have many in our country. Every time that a white man goes into a coloured congregation it is a signal for taking the collection. A white man went into a congregation in Kentucky, and soon after he had taken his seat the coloured minister said, "Now, breder'n, it is time for the collection." One of the deacons then went round with the minis-

ter's hat. He was quick enough in getting amongst the coloured people, but he lingered a good deal round the white man. When he came back the minister took the hat, looked into it very carefully, then turned it over, and then looked underneath it, and then exclaimed, "Well, breder'n, thank the Lord, I have got my hat back." I am very sure that if we accept all the hospitality which has been provided for us we shall be a good deal fuller than was that poor coloured minister's hat.

THE PROGRAMME HAS BEGUN APPROPRIATELY,

as it seems to me, with this meeting. There is a historic significance in it. We begin with Nonconformity before we go to Congregationalism; we begin with unity before we take up the consideration of the separate denominations. As I have looked into your faces to-day it has seemed to me that there was one advantage after all, which perhaps you do not appreciate, in the Establishment; an advantage which you are perhaps not likely to credit. I am sure it must impress those of us who come from beyond the water that the consciousness of opposition develops a very grand and noble type of manhood. I am sure there is something gained by the fact that you are fighting a constant battle. Men of principle are developed; men of loyalty to conviction, men who have the courage of their beliefs; and so we read the history of Nonconformity, not as something which is monotonous and barren, but as something which is glowing and glorious with splendid names and still more splendid achievements. On our side of the water, of course we meet with a very different condition of things. Here we find the Establishment supreme. The first denomination in size and in numbers in the United States is the great Methodist denomination, counting all its branches; the second the Baptists, the third the Presbyterians, the fourth the Lutherans, the fifth the Congregationalists, and sixth, 25,000 or 30,000 behind the Congregationalists, is the Episcopal. I think that many of us who are here could bear witness to the fact that very much of the spirit of the Establishment has gone over there. There are still those who believe that the Episcopal Church is the only Church and that the spiritual succession from the Apostles means very little so long as there is succession of the laying-on of hands. But then, you know, we laugh at that; we do not care anything about it. It is an amusement to us, it is grotesque; a denomination that has nothing to lift before us, or very little to lift before us, except its name is something that we can well put up with; and if it amuses them it certainly can do us no harm. We ask ourselves

FOR WHAT DO CHURCHES EXIST?

Do not churches exist first in order that their members may be brought to a more real and personal knowledge of God and, consequently, that they may carry to those who are not members that vital and personal knowledge of God? So we ask ourselves, "How can union with the State help individuals to know God better?" A State Church seems to us simply absurd. We cannot speak from experience; we know nothing of it. What little we have had of it is so far back that we have almost forgotten that there ever was anything of it in the States. Then we ask ourselves another question, "What a curious condition of things we should find ourselves in if in some way the Church should be united with the State." What a condition our friends in Chicago would be in if they had the mayor that they had a few years ago, and if the head of the municipality were the head of the religious Establishment in New York! What should we think of the head of the religious Establishment being the tool of Tammany Hall, and the present Mayor being the high priest of religion in New York city? Turning to this side of the water, we ask ourselves how it must be with you here. I am sure, with all the splendid traditions of English life, and all the splendid history which has been developed, we do not envy you your religious Establishment. We do not ask you to give us that. You have many other things that we should like to have. This battle was fought out years ago, and the leader in this great movement in the United States was a man who has been thought of simply as a great theological teacher. You have heard of Jonathan Edwards simply as a second John Calvin; you have thought of him as the most tremendous and terrible preacher of retribution that ever lived. But Jonathan Edwards, after all, was the greatest spiritual leader that ever lived in America, and he was the man who affirmed, with such emphasis that we have never been able to forget it, that the condition of membership, and of influence, and of power in the Church of Christ should be a regenerate character. You may ask

WHAT ARE THE RESULTS OF FREEDOM

with us? It seems as if we hardly needed to answer the question, because we see the results of freedom with you. We look to the Establishment, and we see great and glorious names, no doubt. Then we ask, Where are the scholars and preachers who hold the front rank in your Church? We think of R. W. Dale, Henry Allon, and men of that stamp as the peers of any in the Establishment. We think you are answering the question here quite as well as we can answer it for you. We point to a

long line of consecrated Christian workers, we point to the charities which have grown up without the aid of the State, we point to the missionaries who have gone into every land that the sun shines upon. They have had no help from the State; their inspiration has come straight from the Spirit of God. There is one thing which I may be permitted to emphasize, and that is, that the ministers in a free Church are more likely to be spiritual leaders. Ministers must be absolutely independent to do their work. There is growing up amongst us a tendency, perhaps, for some of us to be a little subservient to those who are rich and strong. That is our danger; we are but men. But if we do our work, we must have the Spirit of the Apostles who think only of God and not of man. I do not know how we should succeed if we had to think of the Queen, of the nobility, the bishops, and all the other orders whose names I cannot even recount, and ask what would be their judgment concerning our preaching? Is it not the privilege of a Christian man to feel that he stands responsible to the living God alone? The consequence of our free system is that

IT MAKES FREE MEN—

men who are not afraid of their brethren, men who are not asking what may be the chances of preferment. Professor Momerie received a letter from his uncle the other day, that I thought very amusing, in which it was stated, "If you take the position that you are taking you will lose all chance of preferment." In other words, "If you are honest and true to yourself, you cannot go higher in the Church." Now, we do away with that utterly; we have no one to whom we are responsible but the Spirit of God. I think of the long line of heroic men who have led reform in our country. I think of the great movement for the promotion of Temperance which had almost at the very front of it Christian ministers. I remember the old days of slavery, when William Lloyd Garrison and Wendell Phillips used to get out of patience with the churches because they did not go fast enough; but I know that William Lloyd Garrison and Wendell Phillips never did more for the slave than that grand pastor at Plymouth Church, whose pulpit was always open in the cause of freedom. We pray God to bless you in your efforts. Resist to the death everything that puts the slightest ban upon the Christian minister, who is to recognise no master but Christ, and no power above him but the living Spirit of God. God speed the Liberation Society in its work! and when its victory is won, as won it will be, call us brethren from beyond the seas, and we will celebrate with something of Christian gladness the victory which you have achieved.

DR. BEVAN.

Rev. Dr. BEVAN, after expressing his regret at missing familiar faces, and his gratitude to the Liberation Society for its invitation, said: After my life in America and Australia, it does feel a little strange to come to a country where you are called a Dissenter. I have never been afraid of being called a Dissenter, even though sometimes a good deal of stress is laid upon the first syllable. When in America or Victoria I never could make a most natural reply; but when you are called a political dissenter, say by a curate, you can always answer him that he is a political assenter. Of course one ought to be willing to sacrifice a friend for a joke, and no one would object to sacrifice a curate, or even a bishop upon occasions. When the Bishop of Melbourne arrived among us, amongst his first utterances was that he was exceedingly sorry that the Episcopal Church in Victoria was deprived of the benefits of Establishment. I am sure by this time he has discovered that the benefits of Disestablishment, freedom even for an Episcopal Church, are very much greater than those of State patronage and control. I believe it is found by all the churches of our free States that more can be gained by complete trust in the voluntary principle than could possibly be gained by the help and control of the State. That was a significant address which was made by Mr. Gladstone a little while ago. He seems to strike the note of Progressive Liberalism the world over. I think it was Mr. Bright who said that it took the Liberal party a certain number of years to come where he was, and that it took the Tory party a little longer to come where the Liberal party was. Whether that is true or not of Mr. Bright in the old days, it is certainly true of the great English statesman, whose life I pray may long be preserved. He has always been able to forecast the movement of the best thought, not only of England, but of the world, and to be a kind of herald of the better day that awaits us. It seems to me that he has done that for his Church. He has called attention to

THE SPLENDID DOINGS OF THE VOLUNTARY SYSTEM,

and this is all the more interesting to us because it was done especially in relation to the Colonial bishopric. He has called attention to what has been done by the voluntary principle in his own Church, and I venture to say that within the last fifty years the progress, not only of the Free Churches, but of the Established Churches, has been not because of their State relation, but in spite of it. I would not say a single word in depreciation of the work that is being done by the other Churches of Christendom. They have entered into a great inheritance of free-

dom, and I believe they find that if you leave the Church of God to itself and to the power of Christ that dwells in it, it will be able even to outrun the rapidly growing needs of these modern times. In America, the voluntary efforts of the last half century have more than supplied the religious needs of that growing population, and what is true in America is perfectly true in the more thinly populated Colonies. Our difficulty is not that when a new settlement is made you cannot get the Church to take it up. The churches take it up too rapidly. Instead of having one church for the gathered population, every single denomination has its church. The fact is, the voluntary principle is mightier than is needed. It is always so when God is in anything. The gifts of God are always affluent; they are more than is required. When He gives, He gives to overflowing; but when you have

A STATE CRIPPLING AND CONFINING A CHURCH

its powers are limited and hindered, and the people are pauperised. There is a strong feeling that pauperism in England is the natural condition of things, and the pauper spirit has been created in this country by nothing more than by the Establishment. It has done more to lessen the sense of independence than anything else. The very rich man who attends the Established Church feels that his obligations are lessened, and he expects the State to do everything for him, even in regard to his religious worship. It is not so where the churches are free. With an affluence that is the proof of the Divine presence, they are seeking to supply the needs of the population, and to cover the land which is gathering so rapidly a growing people. As to

THE QUESTION OF EDUCATION,

it seems strange that we who come from the confines of the empire should here, in the very heart of it, with all your civilisation and cultivation, find that this great question is lagging years behind the position at which we have arrived in Victoria. We have there a system free, compulsory, secular. No child is charged for education; every child is obliged to attend, and the State only gives secular education. The question is solved. There is a movement amongst us to introduce the study of the Bible into our schools. It is still a vexed question, and I do not know how it is going to be decided. There is an aspect of the question from its literary side; for it seems to me that for an Englishman to grow up without a knowledge of the English Bible is for him to grow up uneducated. But the question, difficult as it is, is not going to interfere, I am certain, with the great fact that the State has decided that the system should be

open to every child, that every child must attend, and that the things that are needed for citizenship should be given. And

WHY HAS IT BEEN SETTLED SO EASILY?

Largely because we have no Establishment. I believe if you could only settle this one great question of the State Church first of all, a large number of other questions would easily follow. I have lived under a State Church and under a free Church, and, as far as I can see, the prospects of religion in a condition of freedom are far brighter than the prospects of religion under the difficult conditions which an Establishment produces. Will you pardon me for saying another word? I have often thought that the battle for the liberation of the Church from State patronage and control in later years has been fought rather too much upon the side of the disabilities that have arisen for those who do not belong to the Establishment. I think our fathers rather insisted upon the spiritual necessities of the Church for liberty. I should not like to see that you have forgotten that. It looks a little to an outsider as if the battle were fought upon the ground of the difficulties and the injustice and the suffering produced by an Establishment in the case of those who do not belong to it. I should like to see the question raised to a higher plane. It is not simply that those who do not belong to an Establishment suffer injustice; the spiritual rights of Jesus Christ are interfered with; there is a head of the Church who is not Christ Himself, and these interferences have never been helpful to the progress of Christianity and the growth of Christ's kingdom. I am not sure that Nonconformists will not suffer greatly when the Church is disestablished. People think that religion will go. I fancy that religion will be greatly strengthened, and that the position of the Free Episcopal Church will be enormously advanced. There are numbers of persons who have no objection to liturgies, who do not object to the modified kind of Episcopacy that exists in the Episcopal Church. It is the State relation and control that hinders those who believe that the Church of God is a spiritual society, and should only be spiritually governed. I have

NO FEAR FOR THE EPISCOPAL CHURCH

when Disestablishment or even Disendowment comes. It is not always the richest Church that is the most effective. Our brethren from America will bear testimony in that direction. It is not wealth that the Church needs, it is not social prestige; it needs more of the Spirit of the living Lord. Not only for the sake of the free Churches, but for the sake of the wider kingdom of Jesus Christ, I rejoice in the work in which you are engaged; and I join with my friend Dr. Bradford in saying that when the time comes that my own native land shall have

the freedom of the Church fully recognised, when Scotland shall no longer have an Establishment, and when that land, where last of all abuses got removed—England itself—has entered into the full liberty of a perfectly free Church, I hope you will invite us again to the great rejoicing, in which we shall give not only the honour that is due to these brethren who have fought so well, but the true honour and glory due to the Lord.

PRESIDENT NORTHROP.

President NORTHROP said he was a layman, and occasionally during service, a suggestion came from the pew that was quite as good as anything that came from the pulpit. A suggestion came from a pew once that seemed appropriate to the present occasion. A minister had preached a long time, and he said, "What shall I say further?" and there came from the pew a voice, "Say Amen"—and if he were to say Amen after what they had heard, it would meet the requirements of the occasion. With a single historical fact he would close. It was seventy-three years since the last vestige of the union of State and Church in the city of Connecticut, in which he had the honour to be born, disappeared. Up to that time the Congregational Church had been the State Church, and the Episcopalians for a long time were, in relation to that State Church, just where the Congregationalists of England were with reference to the State Church. But

THE CONGREGATIONALISTS OF CONNECTICUT

did what the Episcopalians of England did not do. In 1727 they permitted them to organise their own churches, and live in the freedom of worship and of paying taxes to their own ministers. That went on till 1818; the Episcopalians and their descendants united against the Established Congregational Church and adopted a constitution under which henceforth all men were to be free and equal before the Lord. That was done by the Congregationalists, although very unwillingly; but it was done under pressure, and they never would get anything done except under pressure. If they kept pressing hard enough the walls would tumble after a while, because reaction and action were equal, and if they would only have action enough, they would find that the reaction would be just what was wanted. When the Congregationalists of Connecticut gave up their position under the law, they had faith in the power of the religion of Jesus Christ sufficient to leave it to the consciences of men to maintain that religion with its worship. The best men in the Congregational Church were terribly fearful of the result. They thought the end of all things was at hand, and old Dr. Lyman Beecher

said afterwards that he made himself absolutely wretched for three days over the best thing that ever happened to Connecticut. While the Established Church, which, so far as he had been able to see since coming to England a few weeks ago, was, in its spirit of worship and of religious truth, very much to be honoured; while that Church undoubtedly felt that it would be the greatest possible calamity to itself and to the cause of Christianity to have the union of Church and State dissolved, he believed, with Dr. Bevan, that it would be the happiest thing for the Episcopal Church itself if the power and intellect and social influence of that Church were let loose to exert itself freely and earnestly in the cause of religion and in an effort to bring its power to bear upon the great mass of the people, who at present were so imperfectly touched by the State Church. Their hope lay in the coming conviction of the people in the Established Church itself that the dissolution of Church and State was to be the day for the grandest development of its power and greatness.

REV. HUGH PEDLEY.

Rev. HUGH PEDLEY, B.A., could say, without boasting, that perhaps in no part of the world had the ideas of Free Churchism been more thoroughly tested or more favourably received than in Canada. No doubt many people thought that if the State Church were done away with, the safeguard of orthodoxy in doctrine would be taken away. They, no doubt, had some men out in Canada who were not very orthodox. If a man was a good man and had something to say to help his fellow men, he was given a good deal of room, but if they had got a heresy out there that was hurtful, that was striking at the roots of all religious thought and religious life, where did it come from? It came from England, the country of the State Church; or if not from there then from Germany, where the State Church idea was, perhaps, even more thoroughly incorporated with the life of the people. Brethren thought, no doubt, that if the Free Church was adopted the education of the people would suffer. He was proud to say that in Canada the system of education was complete. The poorest lad, as soon as he opened his eyes to the possibilities of life, felt that he might some day graduate in a university, and take his place side by side with the thinkers and workers of the land. It had, no doubt, been said that if they were left to the mercy of Free Churchism, the religious needs of the country would not be met. With Dr. Bevan, he could say, that if there was evil there at all, the evil was not on the side of deficiency, but on the side of superfluity. The Free Churches, if anything, had gone ahead of the requirements of the community—at any rate, in certain parts. He was there-

fore not afraid to come to bear testimony to the work of the principles which the Liberation Society were advocating in the face of opposition. It seemed to be the fashion for those coming from the American Continent to quote Henry Ward Beecher, and, in fact, it had been said that the human race was divided over there into "men, women, and Beechers." Henry Ward Beecher, once alluding to the great movement that had been carried out, said: "There are people who cry out 'Reaction!' but the time will come when the conditions will be reversed, when the people will go back. Go back," he said, "as well try to crowd the chicken back into the egg out of which it is hatched!" What Henry Ward Beecher said was what the great heart of Canada would say in regard to Free Church principles.

DR. NOBLE.

Rev. Dr. NOBLE said that in the contemplation of this subject there were two larger questions, each very important. First was the question of the function of the State, and he apprehended that if any man were to discuss this question on its merits he would find no place in the proper work of the State for the incorporation of a State Church. On the other hand they had the function of the Church; and in discussing its duties and relations to society they would again find no place for the engrafting of the Church upon the State. The institutions were different, having different aims, and would best accomplish their individual functions by keeping themselves separate. In a word, it seemed that

THE FUNCTION OF THE STATE

was to give a man and to give society an opportunity. All that any man ought to ask of any Government was that he should have a fair chance for the use of his faculties, to make the most of his faculties and his opportunities for the development of his intellectual, moral, and spiritual manhood. He did not accept that theory of the State which confined its functions simply to "goods and things," as writers on that topic called it; but it had no function by which it could relate itself to the work of the salvation of the souls of men, and the development of the spiritual life of men in such a sense that the authorities of the State might legitimately appoint the functionaries of the Church. Then there were also the questions of justice and policy. He confessed that every sense of righteousness revolted at the idea that a certain denomination should lay its tribute upon every subject for the support of that denomination, while other denominations having ostensibly the same object in view, working amongst the same people in the same spirit, must pay their own expenses. There was no justice

in that. Then, again, was it wise to try to identify these two institutions, did they get the best State or the best Church out of such a combination? His judgment was that they got the best effects of church life upon the State when they adopted the policy that each church was to stand upon its own basis, support itself, and do its own work without patronage or help from the general Government. Coming to speak as to whether he was justified by facts, he said that

IN AMERICA

they had the best opportunity to test the question of the capacity of a community to look after its own religious interests. In that country they had to deal not only with its own rapid national growth, but also with an influx of population from all the nations of the globe. In Chicago alone there were 60,000 Bohemians, men who came there without any religious convictions, infidels, atheists, elements out of which it was easy to make anarchists; they had also at least 60,000 Poles, who came under the same spiritual conditions and largely with the same aims and purposes. In that city, with its 1,100,000 of population, between 70 and 80 per cent. were either of foreign birth or the children of foreigners, leaving about one-fifth of the population who were American born, with the English traditions, the English language and the English hopes that had been taken over and planted down in America, and were springing up and bearing such magnificent fruit. It might be said, if there was any spot on the globe where the aid of an Established Church was wanted it would be in a city like that. What was being done? Chicago did not become a city till 1837. It was not till 1851 that a Congregational church was started, the church of which Dr. Goodwin is now pastor, but to-day there were in that city nearly fifty Congregational churches. Presbyterians had grown, Methodists had grown, Baptists had grown, Episcopalians had grown, and they kept growing.

HOW HAD IT COME?

Not from any State Church, not from any aid from the Government, but simply because there had been a development of that spiritual life in the membership of the Church by which they had said, "We must do work for Christ or our city will rot to its foundations." They saw no other way of saving the cities of America except by the aggressive work done by ministers and churches co-operating in taking possession of the masses of the people in the name of Jesus Christ. That was what they were longing to do, and it would be an immense hindrance if they had to go to the President of the United States to ask for the appointment of a bishop, or

to the Mayor of the city to ask about this, that, or the other man being stationed here and there to do missionary work. It had been stated that church facilities were outrunning the needs of the people. That might be true with regard to some of the small towns in new territories, but it was not so in the great cities, where the strongest efforts had to be put forth to keep up with the tremendous demands upon the churches.

DR. ROSEBY.

Rev. Dr. ROSEBY said he could only speak of the impressions made upon himself as a stranger in these parts who, for the first time in his life, found himself face to face with a State Church. He could understand a Church erecting buildings of its own, honestly paying for them and using them as it was then fully entitled to do. He could even conceive the possible case of a whole people being solidly of one religion and of the State then establishing a national cult with appropriate buildings for the national religion. But the thing at which he had

NEVER CEASED TO MARVEL

since his arrival in England was to find great historical foundations belonging to the State in the hands of a particular denomination, to the exclusion of all others; to which he found added the additional marvel that those who were permitted, by the indulgence or indifference of others, to perpetrate this injustice, instead of expressing their profound thankfulness for the sufferance on which they held this national property, proceeded to load with reproaches and to treat with insolent hauteur those who had as full a right to any national property as themselves, and to whose forbearance they owed their present exclusive enjoyment of it. This, to his unsophisticated sense of justice, seemed a very marvellous thing, but then he had not had any share in the 500 years' experience of injustice which seemed necessary to give the proper bias to one's conscience and to reconcile oneself to this sort of thing. He seemed to need to get his eyes accustomed to this darkness. Anyhow, he was not going to call it light. When in

WESTMINSTER ABBEY

he saw the grave of Livingstone—he was not a Churchman; he saw the bust of George Grote—he was not a Churchman; he saw the monument to Robert Burns—he was not an Anglican Churchman. The presence of these memorials testified surely to the national character of the building. But the service presently held in the Abbey he had always been accustomed to look upon as the service of a particular denomination. There were millions of English people—and he was one of them—who had provided for themselves

services of a very different kind from that elsewhere, but they had never surrendered their title to anything belonging to the nation, and national property could never belong to anything less than the whole people. At least, that is how they looked at things in Australia. But then, as Pascal says, "three degrees of elevation of the pole reverse the whole of jurisprudence." A few centuries ago he should have had all these arguments conclusively disproved by having to stand for a few hours in the pillory. There was a certain historical continuity about all this. The insolence of modern ecclesiasticism, the stigma put upon modern Nonconformity, was but what Darwin might call "Descent with modification," from the racks and thumb-screws of Elizabeth and James. He (Dr. Roseby) would leave it to others to speak of the liberation of religion from State control. He simply raised his voice for the liberation of the State from the tyranny of that kind of religion.

DR. LEFEVRE.

Hon. Dr. LEFEVRE thanked the Liberation Society for its invitation, and expressed the belief that the meeting would be of great service in the work in which they were engaged. Not only would delegates from foreign lands be able to appear as witnesses to show what could be done without the State Church, but the delegates called together would also see the evil of the State Church in this country. In their travels also they would have gained a great deal of knowledge, which would be of great service on their return to their adopted lands. Travelling through Italy he could not help admiring the great work that had been done by the head of the State in the past; but what he saw abundantly pointed to the necessity of that being abolished in the present day. They would also be able to see how little they had done in comparison with what they might have done. He, for one, having been accustomed to see Great Britain and know what had been done there, having lived many years in Australia, had come to the conclusion that they had done a great and noble work, and probably as much as it was in their power to do; but since seeing what such a country as Italy could do he had come to the conclusion that they had not done one-hundredth part of what they should have done and Great Britain was as far behind as they. When they saw temples costing from thirty to forty millions erected by a poor population, what must be their duty in providing funds for building churches for carrying the Gospel into scattered portions of the country, such as the vast territory of Australia! He certainly should go back with a much greater sense of responsibility than he had when he left Australia, and no doubt many others would see much to impress

them with the necessity for a higher, nobler, and better life.

REV. C. MANTHORPE.

Rev. C. MANTHORPE said he should best consult their feelings by refraining from saying anything except this: that in South Australia they had found voluntarism to be a manifest success. When he went there thirty years ago there was very little vestige of State aid to religion; there was a salary for a Colonial chaplain, and that was all. There were some inequalities with reference to the marriage laws. Clergymen of the Church of England and the Church of Scotland and Roman Catholic priests had some advantages. Those had now been removed; they were all placed upon the same footing, and he believed there was no community in the world which was better supplied with the means of grace than South Australia.

DR. CALKINS.

Rev. Dr. CALKINS said he did not believe they would ever convince the Established Church that it would be right in the sight of God to be disestablished unless they could convince the nation that the State would have a Divine work still to do absolutely apart from all religious work, to rule as ministers of God over the secular affairs of the country. Once convince any Christian and righteous Government that without contributing one penny for the support of religion, without encroaching upon any spiritual work of the Church, there was still left to to the State something as definite as the work of the Church, and there would be no difficulty in withdrawing religion itself from a control which would certainly only contribute to its embarrassment rather than to its spiritual strength.

PROFESSOR A. GOSMAN.

Rev. Professor A. GOSMAN said it was impossible to overlook the fact that the disestablishment of any church would for a time bring that church into serious danger and difficulty. For example, they had to fall back upon people who had not been trained to anything like the liberal support of religion. Then, in the colonies, they lost what sprang naturally from connection and association with the grand old Cathedrals and Temples of England, and it was not easy for those who had lived in a grand house, with a retinue of servants and every attention, to make life very pleasant in a cottage or a hovel; and in Australia they had to begin the work of reconstruction. And, further, when people had for centuries had a certain air of superiority

over their fellows it required some education to bring them down to that level in which they might recognise in their fellows a brother and a man. But, notwithstanding the evils and the losses they believed that it was better for them to cut off the right hand and lose an eye, and enter maimed into the kingdom of heaven than by preserving these things to lose the highest possibilities and realities of existence. Looking, therefore, at the history of the Free Churches in the Colony they found all these difficulties disappearing; the people were being gradually trained to support their churches in the way in which they ought, and instead of being contented with being cast out of the cathedrals they are raising up cathedrals, of which they themselves hold the title-deeds. Liberty would bring equality, and, although equality had not yet brought fraternity, all the tendencies of the colony were in that direction.

MR. W. WOODALL, M.P.

MR. WOODALL said that it was his pleasant privilege to ask them to accord a vote of thanks to his honourable colleague who had so ably and so fitly presided over a gathering that would mark an epoch in the great struggle for civil and religious liberty in which they all and their common forefathers had borne so honourable a part. Of Mr. Illingworth's ability they had been able to judge. His fitness was acknowledged by foes as well as friends. In the House of Commons, the other night, he was referred to as the ideal representative of the Liberation Society and of aggressive Nonconformity, and in listening to the notes of triumph that had come from English-speaking men from all parts of the world, he could not but ask what was to become of Mr. Illingworth when he found that he was no longer a Dissenter? He hoped he might have drawn, if there lingered in his mind some attachment to the old Philistinism of his struggles, some sense of comfort from the intimation that was given,

that even in those lands where Free Churches existed in Free States, there were still some who paid them the compliment of calling them heretics and schismatics. The meetings of that week would be of incalculable value in stimulating and encouraging the workers for justice and freedom. They were assured of ultimate success, and after what they had heard of the success of voluntarism the world over, they might well hope for its early triumph in the old country also.

MR. HENRY LEE, in seconding the resolution, said the Liberation Society had done a great work. It had borne a great deal of contumely and scorn, but it had achieved a position in the land which was increasingly important, and no doubt in time, though he might not live to see it, it would fulfil the purpose for which it was founded, namely, the liberation of the Church from State Patronage and Control.

MR. CARVELL WILLIAMS, in supporting the resolution, said that although the meeting had been convened under circumstances of difficulty, every expectation formed as to its importance and character had been most fully realized.

The resolution was carried by acclamation.

The CHAIRMAN, in responding, said with him it had not been so much a matter of choice as of compulsion that he had taken part in this great movement. When a boy of fourteen it was his father's lot to be summoned by his next-door neighbour for a church rate. The insult, the sense of wrong burnt deeply into his soul, and he resolved that come what might in any future career that would open up before him, this question should take precedence of all others, in the belief that he would be both serving God and man as effectually as in any duty he could undertake. Looking back over a period of fifty years he was profoundly convinced that there was no blessing which would so cover the land with glory as the freedom of the Church from State patronage and control.

The proceedings then terminated.

WEDNESDAY, JULY 15.

THE COLONIAL MISSIONARY SOCIETY.

MEETING OF COLONIAL DELEGATES.

At the close of the afternoon session of the Council a meeting of the delegates from the various Colonies was held in the Weigh House Chapel for the purpose of considering the best means of helping the Colonial Missionary Society, and of dealing with the new policy which that Society intends to pursue. The meeting had been adjourned from the previous evening. Rev. Principal CAVE occupied the chair, and there was a large attendance.

The meeting was opened with prayer by Rev. J. C. KIRBY.

The CHAIRMAN, speaking on behalf of the committee of the Society, said that they were peculiarly anxious to be helpful to all the struggling churches in the Colonies. The Society had for a long time been much more than a mere provider of money. Their friend, Mr. Fielden, was their general counsellor, and the amount of correspondence which had passed without any question of money was very large indeed, even from sections of Australia where no monetary help was required. He trusted that the brethren from the different spheres would tell them of their work and of their special needs, and if they had any hints to throw out about the future they would be very welcome.

Rev. W. S. H. FIELDEN said that he was extremely anxious to be as useful as God should enable him to be in any kind of service that would help the promotion of Congregationalism in the great colonies of the British Empire. He suggested that if they could earnestly accept the change of policy that had been announced, and commend that change to the churches, that the Society would be helped to do the work still to be done in the vast districts that so rapidly will open in the near future, and it might help them in their appeal to the churches for a larger income than they had had lately to administer.

[The change of policy referred to by Mr. Fielden is that in future the Society shall take up work in new districts only, making a monetary allowance for three or five years, as the case may be, so that the church may become self-supporting; meanwhile abolishing the grants to the old centres and churches which it has been helping for many years.]

Rev. C. MANTHORPE said that the question that required special consideration was, how was it that the churches in England had come to think that the churches in Australia needed no help, and that they were sufficient of themselves to do all the pioneer work that devolved upon them? In the Colonies they were all doing home mission work. They had to build their churches and manses and schools, and it often took all their energy and all their resources. The people in the towns had struggle enough to supply themselves with means of grace, and they were not in a position to help these outlying mission churches. It was a fact that the home mission funds both of New South Wales and Victoria were at a very low ebb. He thought the great point was to impress the churches at home with the importance of helping this pioneer work in extensive districts of Australia and Canada. He might specially mention the needs of Western Australia. There was a minister at Perth in that colony doing a good work, one at Freemantle, and another in Bunbury, where he travelled over a very thinly populated district, and eked out his scanty stipend by carrying religious literature into the bush districts. Now there was a new town springing up there, Albany, which shortly would be an important centre. The mail steamers called there, and the various German, French, and other steamers, trading between Australia and England. It had a population of upwards of 2,000 people; and he recently had a letter from Mr. Johnson, the veteran pioneer missionary, asking him to represent Western Australia in the Council, and to plead the claims of Albany. There was work to do there which, he thought, the Colonial Missionary Society might well take up.

Rev. Dr. S. N. JACKSON said that there was only one opinion in the minds of all the Colonial delegates present as to the work done in the past by the Society. In proportion to the means at its disposal, he thought it had done all in its power to aid the churches; but he concurred in the sentiment that it was lamentable and strange that England was doing so little to plant churches of the New Testament policy in her immense

Colonial possessions. He was very concerned about this new policy of the Society in relation to their present mission churches—that it would grant no further aid, save on the establishment of new fields, and to limit the amount of the grant, and to grant it only for a limited time. That meant one of two things. Either the Colonial Missionary Society must be prepared to go into these new fields, and sustain the missionary there from the first, say for five years, and the Colonial Home Missionary Society carry on the work in the home field, or it meant the closing of those old mission churches that had been sending men all the time to the frontiers. He believed it meant death to many of their old and historic churches in Canada, who were dependent, not because they had not good men who would do faithful work, not because their work had not been successful, but because they had been sending out some of their best blood to such places as Manitoba and British Columbia. In Canada, at the present moment, their churches had a feeling of discouragement resting upon them. He trusted that if the Colonial Missionary Society could no longer help their old churches, they would allow the churches themselves to be represented in England. Heretofore, out of deference to the Society, they had not sent their agents or made any special appeal: they had thought it would not be courteous to the Society, but if the Society could not help them in sustaining churches so important to their interests, would it allow them to send representatives who could tell a story and make an appeal which would call forth help from the wealthy churches in England? They had no fear of the result of such an appeal as that. But they did fear very seriously the result of this policy of aiding only partially in the establishment of new fields, desiring assistance from the Colonials themselves in that, thus using up the means required for the sustenance of their own mission churches. In carrying out the desire of the Society, which was their own desire, that they should go into Manitoba and British Columbia, they involved themselves in a debt of 5,000 dollars, which had been a burden to them ever since. He felt that this matter was a very serious one, and he certainly could not vote for this policy, as propounded on the previous evening.

Rev. G. HERVEY said he was sure that the Queensland friends would emphasize, if it were possible, the resolution passed on the previous evening, of thanks and indebtedness to the Colonial Missionary Society. It was the full determination of the Colony of Australia as a whole, that directly they could maintain their own work within their own borders, without the assistance of the Missionary Society, they would do so, but they could not. Western Australia had been mentioned, and undoubtedly there was a great amount of

work to be done in that colony, and he fully believed that within the next few years large sums of money would have to be spent in that rapidly opening colony. At the same time he did not think that it had been made sufficiently clear to the churches of Great Britain that there was a great distinction between colony and colony in Australia. When they spoke in England of Australia, they found that the friends knew very little about it. They wanted to come in closer touch. In connection with their work in Queensland, they had over and over again insisted that if it was possible to obtain funds there, then they had no right to come to the struggling churches of Great Britain and ask them for their hard-earned shillings. In Queensland they had very few towns of any importance. Brisbane, in the extreme south, had a population of 70,000, but apart from Brisbane they had no town exceeding 10,000, and only about three which reached to that number. But the country was so extensive that they might easily go 2,000 miles along the coast before they reached a rising township in the extreme north. How could they deal with all that vast tract of land without assistance? As he understood this new departure, the suggestion was that henceforth those churches which had been assisted by the Society's grants would have them withdrawn, and only as the Congregational Union of Queensland, he took it, recommended, grants would be made to new and rising towns in the Colony.

The CHAIRMAN said that it was most probable that suggestions for aid would come from the various Unions, but whenever money was given to the Unions it would not be given in lump sums.

Rev. G. HERVEY thought it would be a terrific blunder if they did not act through the Unions. They certainly wanted to bring the position of Queensland as well as the rest of the Colonies more closely before the churches of this land. They were all brethren and sisters. People were going out from this country to establish new homes and they required churches. They must therefore have assistance from home in founding the churches.

Mr. T. MILLER desired to say a few words in order to set the matter right in regard to some utterances that fell from Dr. Bevan in the previous evening as to the financial position of the churches in New South Wales. His words might have left the impression on the meeting that they were rolling in wealth in that Colony. That possibly might be true, but it certainly was not in reference to money that was obtainable for the carrying on of the work of Christ. He happened, at present, to be the treasurer of the New South Wales Congregational Union, and he only wished their position in that Colony was as

Dr. Bevan had represented it. Their Association there was most anxious to carry on home mission work, and they were striving and struggling to do so to the very best of their ability, but he could only say at the present time that their home mission funds were very much behindhand, but in stating that he did not wish in any way to influence the Colonial Mission Society to offer them any funds. They were quite disposed themselves to do everything that was possible, and they were striving to do it. In the towns the churches were fairly self-supporting, but in the new places that were springing up somewhat rapidly the people were not able to pay for a minister themselves. And if a church of their faith and order was to be planted there, it must be done by the assistance of those able to afford it, viz., the Home Missionary Society.

Dr. BEVAN said he only referred on the previous evening to the wealth of the people generally.

Mr. MILLER observed that Dr. Bevan's remarks made him suppose that the extreme wealth that was represented belonged to the Congregational body.

Rev. H. PEDLEY said that it seemed to him that their Colonial Missionary Society was hampered by want of money, that if they had a great deal more money they would do a great deal more work. The question upon which they desired light was as to how to present their work to the churches of this country as to bring out 10,000 dollars where now they brought out one dollar. He was not prepared with any plan, but he did know something as to the scale upon which work of that kind should be done. He had the honour of occupying the position of being a kind of bishop of the largest diocese of any one in the assembly, because he had been appointed honorary missionary superintendent for the North-West territory and British Columbia, and that was something like a quarter of a continent. He claimed for their work out there that they should have not only an honorary superintendent of missions, but an actual one. He, as pastor of a city church, had all the work that he could do. There ought to be somebody free to go up and down the country, preaching Christ's Gospel as he went, and seizing points of vantage for the planting of Congregational churches. He believed it would be a policy at once grand and statesmanlike to plant out in the Far West a theological seminary. He knew well that they had some young men in Winnipeg who could be got into work in the West if there was a chance of their being trained out there. It was the greatest difficulty to get a man to go East after he had once settled in the West. He felt persuaded that if they could only get at the people in the proper way, all they needed would soon be forthcoming. There were men in the United

States, in the wealthier centres there, who, if they were properly approached, were sufficiently alive to the importance of occupying Canada as Congregationalists that they would help any undertaking of this kind.

Rev. J. C. KIRBY said he quite endorsed what had fallen from the previous speaker. Men who were engaged in pastorates were not the proper men to deal with those new lands in which fresh settlements of population were being made; but it required a man disengaged from a pastorate; a man of great perseverance and power of character, who should travel hither and thither, and seek places of vantage for the establishment of churches. When he found such places he should be at liberty to employ young men under his direction, so that churches might be given life before they attained absolute independence and received separate pastorates. And if now and then such a man, after the experience he had gained, came back to this country and went through the principal churches representing the cause, he thought that much greater assistance would be forthcoming from this dear old land. Under their present condition as a denomination, if they were to take anything like an effective position, they needed assistance from the old country. It was true, as Dr. Bevan had said, that, taking the aggregate of the wealth in New South Wales and the division of it per head of the people, the people of New South Wales were undoubtedly the richest in the world. But then that wealth was not in the hands of the godly men; he believed it was chiefly in the hands of the ungodly. Somehow the ungodly there had an astonishing knack of prospering, and the effective ownership of wealth in Australia was held not by the men who lived in Australia and worked there, but by men who lived in London and financed, and who drew immense revenues from the Colonies. It was, therefore, only fair to come back upon them and to ask them to give some contribution from their immense wealth for the spread of religion among the people who produced their revenues. Australia, he hoped, by-and-by would be a mighty nationality peopled by 400 or 500 millions, and it was to be hoped that most of them would be of the European race; that was a very great possibility, and he thought it was worth while for the Congregational churches of Great Britain to, at least, try to give that country some fair representation of Congregational churches throughout the length and breadth of the land. From his experience of the work of the Colonial Missionary Society, he was not prepared to say that its policy had always been one of wisdom. He knew nothing that was infallible, except the Congregational Union of South Australia, but he did think in a country with the possibilities of Australia, and looking at the great settlements which were likely to be

made in the future, that our system should be fairly tried. There would, too, in the near future be a very concentrated population, and, after all, it was the cities and the concentrated populations which determined the life and the movements of a nation. Therefore, it was their particular business to seize upon those spots which were likely to become permanent settlements of population, and there to plant the men. As an individual, he hoped that the Society would always work through the Unions, who understood the local conditions, and, besides, it would make them look very little indeed, if the Society in England passed them by, and carried on operations entirely independent of them. As to Western Australia, it should be remembered that that Colony was as large as India, and capable of maintaining a vast permanent population. He trusted, however, that under their new policy the committee would not too rashly cut off the old churches, which in the past had been doing a grand Christian work.

Rev. J. G. SANDERSON said that, speaking for his brethren from Canada, he might frankly say that they felt very thankful to the Missionary Society for the work they had done for Canada. Personally, his relationship with the Society had been exceedingly pleasant. The Society had treated him generously, but his church had early become self-supporting, and they had returned to the Society a great deal more than they got from it. But it was to be remembered that it took twelve years to do that. If the Society had refused to help after five or six years it would have meant death to that church. The majority of the congregation were people who came from England. They came poor and had to build their own houses, but yet in many cases they had managed to build their own churches. Within a distance of nine miles they now had two mission churches built, which had cost about £100 apiece. They, however, had hard work to sustain a minister, and they certainly had a claim on the old country who sent them out there to help in the maintenance of a minister for them. It was the emigration from their churches that so crippled their resources. The Eastern churches were all liable to this emigration to the West. He maintained that it would be suicidal to cut off help from these churches at the end of four or five years.

Rev. H. C. SIMMONS said he was glad to see so many friends from the Colony of Canada who lived so near to him. He had been all along the border, and he felt that their work was one. He rejoiced to hear some of the things that he had heard about the work in the great North-West. They in the States of the North-West looked with pleasure upon the pioneer work done by Canada along the lines of her railroads. In

the State over which he had control they had had several very dry seasons, and it had been hard for their churches to become rapidly self-supporting; indeed, they had only five or six fully self-supporting churches. They sometimes yoked two or three churches together under one pastor, so that they were constantly starting new fields as the old ones became self-supporting. It would probably be a long time before some of the country churches became self-supporting, and wisely so, because they fed the large towns. They, however, year by year, endeavoured to bring them a little nearer to the position of being self-supporting. Most of their churches were on the Society to a greater or less extent.

Rev. T. LAWSON FOSTER, LL.B., said that the change in policy on the part of the committee did not arise from any lack of sympathy with the work. He had spent twelve years of his life on the Continent of America, and he continued to entertain a most intense interest on behalf of our missions in Canada. On behalf of the Society, he might say that their sympathies were unchanged. The great difficulty with them was that they were short of money, and the one great result of their meeting would be that they would receive some suggestions with regard to the pressing importance of the work. The committee would take all that into their consideration, and would probably devise some means of reaching the churches in England, which had still enough, after all the other demands made upon them, to meet all the needs of the work.

Rev. W. S. H. FIELDEN said he ventured to say in the presence of Dr. Jackson, whose speech had been very painful to him in reference to the old churches of Canada, that the one thing before the Colonial Missionary Society was this: "Were they absolutely to cease to be, or were they to try by a change of policy to quicken the zeal and liberality of the churches, so that, continuing to exist, they might still render some good service in the new fields that wanted a good deal more than they had been able to administer?" He felt sincerely for the old churches, and he was very sorry they were going to withdraw their grants from them, but as he had told the Canadian brethren face to face three years ago, he had the most absolute conviction that it was perfectly useless any longer to go to the churches of England with that plea. The churches would not have it, and they would not give money for it. He believed they could get money for new work in picked places, and under the administration of picked men, where they could spend for three or five years what was necessary to establish new centres at strategic points. That was the meaning of the new policy.

After further remarks from Mr. SIMMONS and others, Dr. BEVAN said that, on

behalf of Victoria, he distinctly repudiated the use of the name of Victoria in making an appeal to the British public on behalf of the Colonial Missionary Society. At the same time, he recognised gratefully what had been done in the past. When speaking about Australia, he certainly did not mean to speak for those parts which are really independent. He did, however, think that something ought to be done for Western Australia and Queensland. But he thought the other Colonies ought to be asked to help in this matter, that they should associate themselves as part of the great British Empire in doing this work. In America the work was not limited to a few Western States, the whole work was done by all the churches in all the States. Their Home Missionary Society was in no difficulty, but recently they had started a new church, and the funds of that church happened to be mixed up with the funds of the general work, and it looked as if the balance-sheet was not quite as satisfactory as usual. He thought, however, he was right in saying that the sums contributed last year were as much as they were in the preceding year, and in the face of the enormous sum raised in their Jubilee celebrations it would be absurd for them to come in *forma pauperis* before the British public and ask for help for the Colonies generally. If they chose to set out particular claims and say "Here are districts that should be sustained and the churches of these other Colonies ought to help," he believed something could be done. It was, however, a very great difficulty to stir up their brethren with regard to this matter. The population they had chiefly to deal with in the colonies was a farming population, and it was generally considered that a farming population was not a very generous one, and if churches were started in their midst they would have to be supported. He did not say that the wealth in Australia was exclusively in the hands of Congregationalists, but they occupied a very fair relative position in regard to the wealth of the whole Colonies. Some of the richest men in New South Wales were in the Congregational churches, and the generally well-to-do

middle class almost entirely belonged to that denomination. The response made to the Jubilee appeal resulted in a greater subscription than had been ever received in England or America for a similar purpose. It would be found that the Australian Colonies subscribed very largely at the present time to the funds of the London Missionary Society. It was only necessary for them to make clear what the help they wanted was, and he felt quite sure they were ready to respond. He trusted that a greater interest would be taken in the future in the planting of churches, not only in places which they had already occupied, but also in places which they had not as yet entered.

Mr. J. A. EWEN thought that although the churches in New South Wales and Victoria had now become self-supporting, the names of those Colonies should still be retained on the lists of the Society, if for no other object than to show gratitude for the help they had received from the Society in the past. Some of their Canadian friends had spoken about sending a delegate to go round to make an appeal to the country. He might say he knew of one gentleman who had come from Canada, and his visit was very little financial benefit to the Society. They, however, had sent one from New Zealand, and his mission resulted in his raising something like £3,000 for his community. They had no objection in the colonies for their churches to be represented in this country, but they did object to the Society being passed over.

Rev. W. S. H. FIELDEN said he hoped the delegates would press the claims of the Society in every church in which they might officiate during their visit to this country.

The CHAIRMAN said that, as far as he could judge, they had learnt a very great deal that evening which would help the committee in forming their judgment in time to come. He trusted that their meeting would be of very considerable aid to the work of the Society.

The meeting was then closed with the Benediction.

THURSDAY, JULY 16.

BRITISH AND FOREIGN BIBLE SOCIETY

RECEPTION OF DELEGATES.

At the close of the afternoon session of the Council, on Thursday, July 16, a large number of the delegates went down to the Bible House of the British and Foreign Bible Society in Queen Victoria-street to a reception given by the committee of the Society. The various rooms in the House were thrown open for inspection, and the delegates were able to see the finest collection of Bibles in different languages in the world. After tea and coffee had been served, the company assembled for a few "words of welcome" in the library, around which were cases of the Scriptures in every variety of language and style of binding. Rev. Dr. Stoughton occupied the chair.

Rev. Dr. WRIGHT, in the course of a brief explanatory address, said that it was a proud position which he occupied in being permitted to speak the first words of welcome to those Congregationalists present. They were glad to see them at that Biblical centre. They had tokens around them which formed one of the finest collections of Bibles, either public or private, in the world. The collection was a large one two years ago, but they had succeeded in securing the great collection of British Bibles made by the late Mr. Francis Fry, which now put it before any collection in the world, or any collection which was ever likely to be made. The committee welcomed the delegates there, in that they had come with a great feeling of brotherhood closer to one another. He remembered once going to a picnic on the top of Mount Hermon. They ascended in separate parties, and up different sides, but the higher they rose the nearer they came to one another. The delegates, in their efforts for brotherhood, were trying to come closer to one another, and there at that old Biblical centre they met, and the closer they came round that grand old Bible the nearer they came to one another. Gentlemen were present from all parts of the world. The gentlemen from Wales would remember that it was a bitter cry from the Principality that called the Society into existence. Those from America would remember that when the Society was called into existence there was not a single living version in the hands of the natives of their country. One Bible had been produced by John Eliot, a

Congregational minister. But the last of the Mohicans who could read that Bible had passed away, and there was not one native American who could read it. Every man who belonged to the tribe to which that first Bible went (holding up a copy in his hand) was gone, and there it remained, a monument of Congregational zeal and energy, the first missionary Bible given to the world. There were now over forty versions in the native languages of America. As for Asia, how did the matter stand as regards the Bible at the time the Society was called into existence? There were two pre-Reformation versions, according to Dr. Cust, in existence. How did the matter stand to-day? There were over 100 versions in that land. Some of those—for instance, in Syria and Palestine, the homeland of our blessed Lord—were given by Congregational ministers, and one—the translation of the Arabic Bible—was perhaps the best that existed at the present time. Referring to China, he might say that the first efforts of the Society were turned towards that country. There was a manuscript in the British Museum which the committee were urged to print, but as it would have cost two guineas a copy they refused to print it. But a pale youth was seen bending over it day by day, and, after a short time, a gentleman came up and said, "What are you looking at? it seems very difficult to master." "It seems very difficult, but if it can be mastered, I will do it," said the youth. And that was Morrison, a Congregationalist, who went out to China, and produced the first Bible for her 350 millions of people. And not only that, but he gave them a dictionary. They who came after looked to China, and thanked God for what had been done through Morrison's instrumentality. Turning to India there came up before their minds the name of Wardlaw. And they had a successor of his in Rev. Wardlaw Thompson, of the London Missionary Society, a name honourably connected with the Telegu mission. They all knew what had been done in India by Congregational ministers and missionaries, and he need not enlarge upon it. Turning to Africa, what had been done there by Congregationalists? They all knew the work of Moffat. His version had been revised, but it was a living version. How did it stand with Africa when

Moffat went out there? There was not a living copy of the Scriptures in that dark continent. The two versions, the Coptic, and the Ethiopic, were dead. The living Church in Africa had produced two versions, but the Church had ceased to be a living one, and she mumbled the dead versions which she held in her nerveless grasp. How did it stand there now? Why, there were sixty versions in Africa, and the darkness was turning to light. By the help of this Society and the grand American Society they hoped to see even more light shed there before the century came to a close. Take the islands of the Pacific. Why, 1,800 years had passed, and not one copy of the Book had ever been read in those islands; for eighteen centuries after Christ had died to save those people, the Church had not given them a copy of the Scriptures, the Gospel had never been seen in their language. How did it stand to-day? Forty versions of the Scriptures told them of the love of God. How did the whole matter stand to-day? At the time the Society was called into existence, there were, according to Dr. Cust, thirty versions of the Scriptures in the world. He (Dr. Wright) would assume that there were forty; now supposing there were forty when the Society began its operations, why, he had been editor for fifteen years, and they had produced during those fifteen years more than twice as many versions as were produced during the 1,800 years that preceded. Eighteen centuries, and there were only forty versions in the world! The last fifteen years had produced nearly 100, over 90, and he thought that was a ratio of progress that ought to make them thank God and take courage. He looked at the higher criticism in the magazines and saw that the Bible was exploded, that it was a thing behind the times, that it was made up of a lot of old wives' tales. How did the matter stand? There was a Book exploded! behind the times! unworthy of scientific Christian scholarship! and yet it was now read more than at any previous period, was more translated than ever before, there were more copies of the Book put into the hands of the people last year than ever before. What tremendous fools they must be to subscribe their money to circulate this exploded Book! All present, he was glad to say, knew that the Bible *liveth* and *abideth*, that it is behind the sins, and and face to face with the consciences of those who declare it behind the times. What, however, should they do to reply to such arguments? Why, preach the Book more faithfully, and go on preaching it in God's name, for it was the only Book that had ever civilised or saved; it was the Book that had made America what it was. The men of the *Mayflower* who breathed that free air out in America knew what it had been to their land. The Bible Society will translate and circulate the Bible more than ever before. Let them preach that Book

more than ever before. Every minister could now be an expert in the Bible. Everything that was worth doing now was done by an expert. Every minister should be an expert in the Bible. Let them preach that Book in season and out of season; it was God's message, and the only message that would save lost men. If it was not God's Book, it was the most wonderful miracle in the world, because it went amongst the most degraded people in the world and made the savage a man. Those who came from the free lands across the sea knew that it was the little talisman that shook the power of tyranny, and caused her strongholds to crumble into decay. It was the only Book that made the slave-driver hide his lash and let the slave go free. In God's name, let them send on this Book and its message to all men. He thanked all the delegates for attending that reception, and for the kindness with which they had listened to him as he spoke in that, the Biblical centre of the world.

Prayer was then offered by Rev. JOSHUA C. HARRISON.

Rev. Dr. STOUGHTON: My Christian brethren: I find that old age has its honours and its responsibilities, and very often, when one gains old age, one is required to do that which he is perfectly conscious he is incapable of accomplishing. I suppose the reason why I am asked to give a friendly and cordial greeting to you who are asked here to-day is, because I happen to be, I believe, the senior of the Vice-Presidents of the British and Foreign Bible Society. I have been connected with it from my earlier years. I have held office in the Society in different parts of the country, for, I suppose, about 60 years, and it has been to me a great satisfaction that I have been brought into contact with so many of my Christian brethren at home and abroad. When I was in America a few years ago I had the honour of representing our Society at one of the meetings of the committee, and whenever I came in contact with those who were connected with the Bible Society of the United States I always found there a friend and brother. We act harmoniously with each other—the Society in the States and the Society in England—and we are doing, as you are all aware, a very great work. It is to me exceedingly interesting to see how the Bible Society is bound up with the Colonies; how much is being done for our Society, for example, in Canada and in Australia, and the hold that they have upon our sympathy and support. At the same time we have their co-operation. As you visited the House, I dare say you may have gone into the department where we have stored up such a multitude of copies of the Scriptures which are sent to all parts of the world. Many of them reach the

Colonies which you represent, and I have no doubt your personal influence is doing much to promote the circulation of the Book in the lands where God has cast your lot. It is not needful for me, after the address which my friend has delivered, to say more than that the Committee have charged me with expressing the very great pleasure which they feel in meeting you to-day. They regard it as a great honour that you have so largely accepted our invitation, and that you are here now in such goodly numbers. We are all one in Christ Jesus. There is no sectarianism connected with the Bible Society. It is thoroughly catholic, and I am quite sure there is a catholic spirit amongst us all. You and I are of the same denomination, but we can extend our fellowship to all who are in Christ Jesus the whole world over. And I am looking forward, though I shall never see it in this world, but I do hope to look down from heaven to see a Church in this world far more united than it has ever been, to see those who love the Saviour, in spite of their peculiar differences, all bound together in a determination to promote a common cause. Very soon, as far as I am concerned, I shall leave this world, and I cannot look to other meetings of this description, but you younger brethren have a grand responsibility resting upon you. We are retiring from our labours, and leaving you to carry on that work which we have so feebly tried to do. There are great responsibilities before you, but you have ample resources in the inexhaustible Word of God. You need no human inventions whatever to fill up any gap. Go on, then, beloved brethren, preaching the Gospel of God all the world over, and then, at last, you and I shall meet before the throne of God, who has loved us and has bought us with His own blood, and to whom, with the Father and the Holy Ghost, be everlasting praise.

The CHAIRMAN was requested to say that the President of the Society, the Earl of Harrowby, had written, deeply regretting that he was unable to attend.

Rev. Dr. BROWN said he had been asked on that occasion to respond on behalf of the English brethren, who had been invited to that gathering. He had no claim upon their attention personally, otherwise, except that for some ten years he was secretary of a county auxiliary, and had found great pleasure in the work of the Society. The best advocacy of the work was what it had done in the past. He remembered Mr. Page, who was one of the most effective deputations of the Society, when in Yorkshire, some years ago, pleading the cause of the Society. The collections had been much the same for years past, but on this occasion a £5 note extra was in the plate; and he congratulated himself upon the fact that he must have made a rather eloquent speech, and produced a great impression.

It turned out, however, that the £5 note had been put in the plate by a man as deaf as a post, and who had not heard a word he said. It appeared that that deaf man had, for the first time in his life, received a copy of the large report of the Bible Society. He sat down and read it through, and he felt, having read that account, that he must be at the meeting of the Society, though he could hear nothing, and give his contribution to its funds. It was very appropriate that the Congregational Council should gather round the home of the Bible there in Queen Victoria-street. They thought they received their polity from the Scriptures, and their earnest desire, above all things, was that, whilst they would seek to have men who believed as they did, they should hold the truth in Christ Jesus our Lord. It was a memorable work which had been described to them. He remembered on another occasion a statement of one of the historians of our time, that during the half-century of the Queen's reign the application of science to the practical needs of life had made further advance than had been made during all the fifteen centuries before, and he mentioned, in illustration of that fact, that when Sir Robert Peel was summoned from Rome in 1834 to form a Cabinet, he travelled in precisely the same way as did Constantine the Great when he went, fifteen centuries before, from York to Rome to be crowned as Emperor. And with regard to the Bible Society, more had been done in the circulation of the Scriptures during this century than, perhaps, during all the eighteen centuries before. It was a memorable occasion on which they were gathered there from all parts of the world at the home of the Bible, and he trusted the effect of it would be that they would do what they could for a society which was doing such a large work for the kingdom of Christ. There was one aspect of the work which had struck him as being very remarkable, and, in speaking of it, it would be necessary for him to refer to a hobby of his own. It had been his pleasure to collect versions of Bunyan's "Pilgrim's Progress," and he believed in that matter he had realised a sort of historic record. He had something like 70 or 80 versions of it in his possession; and he believed that only about 85 had been made. But, after all, what was that when they thought that if every member of that International Council—300 of them—all spoke a different language, this Society and the kindred ones in connection with it could put into the hands of each of them a copy of the Bible in his own tongue? Well might they say, "What has God wrought?" and well might they give thanks to Him for the progress and advance which He had permitted the Society to make. He could not say how pleased he was to see Dr. Stoughton there that day. He bore in mind his eminent services to the Society as well as to historic literature, which would always make him

dear to their hearts, and they prayed that in the evening of his life the sunshine of that Book that he had loved so well during his life, would give him some light, even if it were at the eventide.

Rev. Professor CORNISH said his duty would be to speak on behalf of Montreal. He was very glad to find Dr. Stoughton there in such vigour both of body and mind. To many who were there from across the Atlantic his name was very well known as having done good work, not only for the denomination to which they belonged, but also for the Church at large. This work in connection with the Bible Society had also been honourable, as it would no doubt be abiding. When he (Dr. Cornish) was at college, there were some who did not care to cultivate the gift of speech-making, whilst there were others who did. He was, however, now disposed, after many years' experience, to think that the latter were the wiser men. It was his honour to be the representative of the Montreal Auxiliary Bible Society, one of the oldest auxiliaries that the Society had. It was now between seventy and eighty years old. It had done a good work in its day, and he was glad to say that from its origination up to the present day it had had the sympathy, the support, and the co-operation of some of the best and most cultivated men they had amongst them, coming down to the present day when their honoured President was Sir William Dawson, whose name was known to all; and among their Vice-Presidents was the Anglican Bishop of Montreal and the heads of the Theological Colleges. He was also glad to say that their Congregational ministers, if they were but few in that country, were amongst the staunchest friends of their great Bible work. Montreal was a fine city. It belonged to the province of Quebec, but it was the chief Roman Catholic city of that province. The population of the province was about one and a-half millions, and of that number about a quarter of a million were English-speaking Protestants. That fact would give them some notion of the difficulties amidst which those who were engaged in Bible work in that city laboured. He had been connected now for some thirty or forty years with the city, and knew something about it. Sometimes he got so discouraged in his work that his fellow-members were disposed to call him to book; but one must not give up. They had their lights and their shadows in their great work, and they were carrying it on to the best of their ability, aided in a most munificent manner by this time-honoured parent Society. They could not possibly do the work they were trying to do were it not for the help they received from the Society. It made them grants of the Scriptures, and the different branch Missionary Societies received books for distribution by their missionaries. It was now, however, very

different to what it was thirty years ago. Now, almost every section of the Church—Presbyterian, Church of England, Baptists, and Methodists—had their branch Missionary Societies, by means of which missionaries were sent forth to preach the Word. They went from house to house, visiting the people and reading the Scriptures, and selling them wherever they could, and giving them away when they could not sell them. He had only lately received a report from one of their colporteurs, in which he said that his district was a very hard one, and that the people would not buy the Word of God, much less would they take it as a gift. Those over there knew the why and wherefore of all that; but it did not do to say too much about it in public. There was the Quebec Auxiliary, a smaller one than theirs, which they had to help sometimes. Then there was the great Auxiliary at Toronto, which was stronger than theirs; but they had work going on all through that province, extending up to Manitoba. By means of all these auxiliaries they were endeavouring to prosecute a great work out in that far country. They laboured on in faith and in hope, with the sure conviction that the Word would not return void when sent forth in faith and in hope. Whether they would all live to see it return he did not know, but when it did, there would be blessedness in it. They had to thank the Society for recently sending out a deputation to Canada in Mr. Aston Burns. He was very cordially welcomed, but he had come at the worse time of the year when the people were all beginning to scatter to the seaside. They, however, did all they could to make the meeting a success. Mr. Burns gave them an address which would have done honour to the platform of Exeter Hall. They were under deep obligation to the Society for sending him out, and he trusted that such deputations would often be sent. His own judgment was, that if there were more frequent deputations of this kind it would be in the interests of the Parent Society, as well as in the interests of the Auxiliary. At the last meeting of the General Committee he was charged by them to convey to the Committee of the Parent Society their most respectful greeting, a message which he now wished to deliver.

Rev. Dr. BEVAN said he was much obliged for the kind welcome which had been accorded to him. They all, he felt sure, rejoiced at seeing Dr. Stoughton so hearty and strong. They all knew that Dr. Stoughton occupied a very prominent position in the Congregational world, not only in their immediate circles, but also in all the churches in this country. In the name of Victoria, he wished to thank the Bible Society for their kind invitation. He would not attempt to say what the Bible Society was doing throughout the colonies of Australia, except this one word. They might know that in some of the

colonies the system of education adopted was the free, compulsory scholar system. The schools were open to all children, every child must attend, and the State only gave secular instruction. The result was that there was no Scriptural instruction in their day schools. He fancied that, partly on that account, the young people in their colonies were growing up in ignorance of the Scriptures and the English Bible. It seemed to him that no man was educated who did not know the English Bible. Certainly there could be no great national life in modern times unless that national life was established for the individual as well as for the family, upon a training in the Word of God. Hence the work of the Society became very important in distributing the Scriptures throughout Victoria. The vexed question of Bible education was one that could not be dealt with on the platform of the Bible Society, but it was behind all these questions. It did not deal with questions of Biblical criticism: it left each man to form his own opinion. In Victoria and the other colonies its operations were of the greatest service. One of the representatives of the Society in Victoria was a Congregational minister, whose father, who was now still active to do good work, was at his labours in that colony nearly sixty years ago, when there was not a single Christian brother in the whole of that region. He had given to the Society exceedingly good service, the effect of which would long be felt throughout the whole of Victoria. He could only say, on behalf of those who came from Australia, that they thanked the Bible Society for this visit to the great centre of the Bible Society, remembering how it had been the helper of all churches and missionary societies. They trusted that in future the work of the Society would be even fuller than in the past of Divine blessing, and that God would ever enable this great Society and the other Societies to pursue their great work of evangelisation.

Rev. Dr. TAYLOR said he had been most unexpectedly called upon to respond on behalf of his brethren from the United States. He desired to express their gratitude for the invitation to that historic place. He said historic place, not simply because it was the home of the Bible Society, but because he understood that it was upon that site that the Council or Court sat before which Wycliffe was summoned, and before which he stood to plead his cause when summoned by the Bishop of London. He was put upon his trial, as was supposed then, for his life. He (Dr. Taylor) thought they had in that fact an indication of the power of the Scriptures. In those days, when Wycliffe and his brethren copied out the Scriptures and circulated them throughout England, the Church of Rome was dominant, and every-

thing was done by ingenuity and device to exterminate those who did not adhere to their belief. Still Wycliffe distributed the Word of God, and, in the irony of Providence, the very place on which Wycliffe was called to give an account of his doctrines was occupied by the Society which had for its noble purpose the distribution of the Bible to all the nations the world right over. God's providence was surely to be seen there. It had taken nearly half a millennium to accomplish, but it had been accomplished, and they might fairly take it, that it was the fulfilment of the old declaration that the earth should yet be filled with the knowledge of the glory of God as the waters covered the sea. He happened to be a member of the Version Committee of the American Bible Society, and he had been personally cognisant of the great amount of correspondence that had passed between that Society and the one in London. He knew of no better men than those who represented the two societies, and he knew of no better work that was being done anywhere in the world than by the noble men all over the world who were translating the Scriptures into the tongues which they had themselves first formulated and set to grammar. One of their friends, a hard worker in this special line, was called away from them only the other day. The Rev. Dr. Turner, of Samoa, had died in London, whither he had come on a visit to his step-daughter and her husband. His work in the translation of the Scriptures into the language of the Samoan Islands would long be remembered and be a monument in time to come to his great service. In ancient days when a man wanted to be a benefactor to his neighbours he dug a well, and so they found that Jacob's Well remained for many centuries after he had disappeared. Dr. Turner dug a well when he made that translation for the people of Samoa, which for centuries hereafter would be in existence; and as the people of those islands came to drink of it, they would think of it, not only as Dr. Turner's well, but as the well given to them, through Dr. Turner, of Him who stood long before by the well, and said, "The word which I shall give shall be in him a well of water springing up into everlasting life." They owed a great deal to the Bible Society; it had done a great deal for the world, as well as a good deal for themselves. They must not forget that it had been evermindful of those desires for union which had sprung up amongst us. Their working for this glorious cause had brought them together, and had brought them to know and understand each other, to see and to recognise the Christ which was in each one of them, and to make for union in other respects. He thought that was a lesson that they should not forget. If they wanted to be united with others, they must work with them first, and learn to know them and love them. It was curious to see how that spirit grew. During

the first half of his ministerial life he was in Liverpool, and there he had the privilege of frequently coming into contact with Dr. Raffles. There also happened to be in the town at the same time the local agent of the Society, who was a member of the Society of Friends, who was a great stammerer in speech. One evening when they were both on the platform of the Bible Society—he did not know in which order they spoke, but he would take them in the order in which they were generally taken—the Episcopal brother stood up and said, “You all know that I am a clergyman of the Established Church, but if I thought there was any inconsistency in my position as a clergyman of the Church of England in being on the platform of the Bible Society I would not be here.” Well, a bad example was very easily followed, and so the Methodist brother got up and said very much the same thing, “I am a Methodist, but if I thought there was anything inconsistent with my Methodism in being on this platform I should not be here.” And so it went on, until the good Bible Society agent could not stand it any longer, and he got up

and said: “Mr. Chairman, I am a Quaker, but if I thought there was anything inconsistent with my principles as a Quaker in standing on this platform of the Bible Society I would not be a Quaker any longer.” That showed precisely the truth of the brotherly spirit that animated all in this Society. It was when they began to see something else above their Quakerism, Congregationalism, or Presbyterianism, that they found themselves more closely knit together. He noticed that Dr. Stoughton had mentioned that he was in the States “a few years ago.” Why, it was in 1872—eighteen years. In him there seemed to be a return of the old Puritan and Pilgrim spirit; indeed, he was a living specimen of the better order of the Puritans and the Pilgrims. Long might he live and remain amongst them! His face was a benediction. And there he saw another old, trusted friend of the Society. He was delighted to see them both again, and to see them both in such vigour in their old age.

The meeting was then brought to a close with the Benediction.

FRIDAY, JULY 17.

RECEPTION BY THE LONDON CONGREGATIONAL BOARD.

IN the afternoon a reception was given to the delegates in the Memorial Hall by the London Congregational Board. There was pleasant talk over tea and coffee. Then, after prayer by Rev. W. J. WOODS, came the address of welcome read by Rev. P. J. TURQUAND, the Secretary of the Board, to which further effect was given by the speech of the Chairman, Rev. S. PEARSON. The occasion, as he pointed out, was memorable for more than one reason; for this was the first time since the formation of the Board in 1772 that laymen and ladies had been admitted to its meetings. In the very year 1772, 843 chests of tea were thrown over the sides of the ships at the City of Boston, but as Mr. Pearson happily suggested, we had now learned to make a better use of this article, and it had become a symbol of sympathy and friendship. Referring to the widely representative character of the gathering, not only in regard to countries but to denominations, he desired it to be regarded not as a formal meeting, but as a happy family gathering. There was one shadow cast upon it in the absence of their dear friend, Dr. Parker, and the meeting, by vigorous applause, heartily endorsed the suggestion that a message of sympathy with him in his illness should be sent to the Doctor.

Dr. ALLON, called upon unexpectedly to occupy Dr. Parker's place, acknowledged his own obligation to American theological writers, and spoke of the gradual and, to some extent, unconscious way in which men come to hold different theological views, so that, when "we come to be old as I am we feel ourselves in a different position."

Rev. J. GUINNESS ROGERS followed, with words of deep sympathy and regret in reference to Dr. Parker, and expressing the hope that as one result of the Council they in England should get more "iron into our blood," and suggesting that if the American brethren got a little more elasticity into their frame it might be an advantage. He regarded the historic incident of the Council as being the reception accorded to

"the venerable and holy man of God, James Morison."

Short addresses followed. Dr. BOYNTON, of Boston, said his experience at the Council had impressed him more than ever with the largeness of the work given them as ministers of Christ to do. Dr. BRADFORD, of Montclair, New Jersey, made a practical suggestion as to the establishment of Congregational clubs for ministers and laymen, which will probably be heard of again.

A welcome almost enthusiastic greeted Dr. F. C. GLASGOW, a coloured preacher, who represented the Congregational Churches of Demerara, and whose account of the brave struggles of these churches to maintain their stand against State Church influence was well worth listening to. He was followed by Rev. HUGH PEDLEY, of Winnipeg, who said in the Far West they were trying to spell "Christ" and "Brotherhood."

The CHAIRMAN bespoke an especial welcome for Rev. Tasuku Harada. The welcome was given with a will, and Mr. HARADA told how the first Congregational Church in Japan was founded only 17 years ago by 11 members, and now there are 71 churches, with 10,000 members.

Time was getting on, and the hour for the evening meeting approached, and after Rev. C. MANTHORPE, of Glenelg, South Australia, and Dr. HENDERSON, representing the United Presbyterian Church of Scotland, had given two capital telegraphic speeches, the Chairman announced that there were just two minutes left. He would give these to two Welshmen, Dr. Bevan and Dr. Herber Evans, and they might divide them between them. Dr. BEVAN declined to attempt the feat of making a one minute speech, for, said he, every Welshman required an hour. However, he said some capital things, and Dr. HERBER EVANS also made much of his sixty seconds, the laughter of the audience considerably delaying both speakers.

Rev. C. FLEMING WILLIAMS dismissed the assembly with the Benediction.

SATURDAY, JULY 18.

TEMPERANCE BREAKFAST AT EXETER HALL.

A LARGE company gathered at Exeter Hall at the invitation of the Council of the Congregational Total Abstinence Association, Rev. Dr. JOHN THOMAS, of Liverpool, presiding.

After breakfast Dr. THOMAS welcomed the delegates. It devolved upon him, in behalf of the Council, to give those present a very hearty welcome to that gathering. He was proud to meet so many of the warm friends of the Temperance cause from the other side of the Atlantic. He had seen a few faces during the meetings of last week which he saw at the great International Council at Boston, now twenty-six years ago. He would like to have seen more of them, but many of the older ones present on that occasion had passed away and only a few remained at all. Alluding to Total Abstinence and Congregationalism, he said great progress had been made amongst Congregationalists in the Temperance cause during the last thirty or forty years. Fifty years ago Total Abstinence had no standing in the Congregational Union. There were a few of the elder men who were total abstiners, and who were advocates of Temperance, but the Congregational Union did not recognise their existence. It was thought that to bring Total Abstinence into the Congregational Union would be degradation to that honoured institution. Things were changed now.

Rev. NEWMAN HALL, LL.B., in giving an address of welcome to the delegates, said he had been selected for that honour as he supposed because of the long time during which he had been a total abstainer. Others would have done it better, but not many others had been fifty years in the work. When he was in America he had rejoiced to find almost universally the absence of alcoholic drink from the tables. Dr. Calkins told him that not one in ten of the clergy of America indulged in strong drink. They were as a rule abstainers. Let them work with renewed energy—all the subjects at their International Council were related to the temperance question. How could there be the Divine life in man if there was the giving way to sensual passions? What was the need of building churches for those who were attending the public-house? The great thing they wanted to do was to win people from the drink. There were more people in the drink-shops of London every

Sunday night than in all the churches put together. The men who went to places of drink never entered places of worship. It was not that they said total abstinence was leading men to God and saving them, but it did lead them into the House of God, where they might hear the Word of God, and it did give them the clear brain and the inclination to read the Word of God, whereby they might be saved. How was it that such multitudes of their Sunday scholars never entered the churches? It was because as soon as they left the schools they were tempted with the public-house, and, therefore, they never went to the Church. How was it that they were making efforts for social reform, bettering the habitations and the general customs of the people? It was all in vain unless they could win the people from the drink. All these things were good, but the root of the matter was the drink that was prevalent, and the great care was saving men from the drink. Their American friends had been engaged in a grand warfare; they had been rescued from the abomination of slavery. Here was a worse slavery, the slavery of drink.

Rev. D. BURFORD HOOKE, Secretary of the Association, said: Allow me briefly, as Secretary of the Congregational Total Abstinence Association, to re-echo the words of welcome which have fallen from the President and Vice-President of the Association to friends of the cause of Temperance gathered from the Congregational Churches of many lands. It may interest you to know the position which our principles occupy to-day in the Congregational Churches of Great Britain. Ireland and Scotland lead the way. The Chairman of the Congregational Union of Ireland tells me that all our ministers are, he believes, total abstainers. The same thing is true of the Evangelical Union of Scotland, the church of which, without exception, banished the intoxicating cup from the Lord's Table. The churches in Scotland embraced in the Scottish Congregational Union are nearly as good, for over 90 per cent. of their pastors are abstainers, and all the students with their tutors at the Edinburgh Theological Hall. The returns from the Congregational Churches of England and Wales are not so complete, nor quite so favourable. We can only say that out of 2,732 ministers in Southern

Britain, no less than 1,650 may be regarded as total abstainers. This gives us 40 per cent. yet to win. The correspondent of an American religious paper, noticing the delight with which these figures were recently made public, made a little fun of the fact that we were actually rejoicing over the 60 per cent. gained, while in the States the whole ministry is, he added, practically a ministry of abstainers. But to our slower minds these figures indicate marvellous progress. When, seventeen years ago, the Congregational Total Abstinence Association was formed, probably not 30 per cent. of our ministers were abstainers. Now, not only are the figures reversed, but yearly by year the abstainers grow from more to more. Out of one hundred persons who last year entered our ministry in England and Wales, eighty-eight were abstainers, while in our colleges over 90 per cent. of the students are on the same side. The probabilities are, therefore, such that, when the next International Congregational Council is held in London, we hope to be able to say that the Congregational ministry stands as a unit on this great question. But, brethren, we are here to-day, not so much to give information, as to receive from you. Pardon me, however, for making a practical suggestion. It is this—I think it not unlikely that the success of this first series of International gatherings may lead to a second being held in 1896 in the United States. Would it not be possible for a small International Committee to be appointed at this Conference to-day, which would collect in the intervening years information from all parts of the world as to the position of the Temperance question in our churches? It should include the missionary field, and might deal with the hindrances to the spread of the Gospel, especially among "native races," by the traffic in alcoholic drink. Such a report might also include details of forms of work in which friends are engaged in various countries, and thus would contain suggestions which would prove most useful. It should be presented at a meeting held in connection with the next International Council.

Rev. Dr. ROSEBY wished to express his entire concurrence in the suggestion made by Mr. Hooke. He was glad to be able to bring the greetings of comrades and brethren engaged in this great enterprise from the southern side of the world. There was a steadily increasing feeling among the ministers and members of the Free Churches of Australia, antagonistic alike to the public traffic in intoxicating liquors and to the personal habit of indulgence in strong drink. The Congregational Total Abstinence Society in New South Wales was affiliated to the Congregational Union in exactly the same way as the colleges and Sunday-schools were. Local option was progressing with them. They

had fought a battle over it in one of the great mining centres of Australia, and by an overwhelming majority the people of Ballarat East cut down their public-houses from eighty-four to twenty-seven, one-third the statutory number *pro rata* of the population, according to the Act of the Local Parliament. The great hindrance in the colonies, as it was here, to the cause of human progress was that the road was blocked by the brewers' waggon. But they would have none of the brewers, and at their Christian celebration in the colonies the brewer took no chair. The brewer there was finding his level. They were making the traffic feel that from top to bottom it was responsible for the intemperance of the community, and could by no means free itself from that responsibility. They would go on, God helping them, strengthened by such gatherings as those, so promotive of a sense of comradeship amongst them, to make this traffic feel itself more and more discredited alike in the eyes of the Church and of the great masses of the people. They would go on, God helping them, to make the Christian conscience of the colonies feel—as it was increasingly feeling—that Christianity was not the foe, but the ally, the friend, the mother of the Total Abstinence movement.

Rev. S. B. FORBES said he was very glad to convey the greetings of those who were engaged in Total Abstinence work in Connecticut. They had banded together in the States 200,000 women—representing those who were the greatest sufferers from the result of intoxicating drinks. They had banded together also 200,000 children and youths, who had taken what was called the triple pledge—against intoxicating drinks, against tobacco, and against swearing. The children were led by their mothers and sisters, and he wished he could say by all the fathers, but as the children and the wives were coming the fathers must come also.

Rev. E. F. WILLIAMS, D.D., said that membership in their churches of itself carried the pledge to abstain from all intoxicating drinks. It was the rule in their churches at the Lord's Table to use nothing but unfermented wine. In many of their schools, through the labours of the Women's Temperance Union, and the assistance of ministers and all respectable men in the State who were on the Temperance side, school books were being brought into use in which the injurious effects of alcohol on the system were explained. Of course, with all this, the great evil was still among them, and they would have to fight till the end came to overcome all the evils connected with intemperance.

Rev. J. WOOD said the work of Temperance was making progress in Canada in the Congregational Union of Ontario and Quebec. There was but one brother

with whom he was acquainted who was not a total abstainer. In most of their churches they were using wine made from the juice of the grape alone. The question of local option had been pretty well thrashed out; they had fought the great battle, and four or five years ago thought they had gained a great victory in the adoption of the Scotch Temperance Act, as it was called, of 1874. Five years ago almost every county in Ontario, and most of the counties of the Maritime Provinces, adopted that Act, which prohibited the manufacture or sale of intoxicating liquors within the bounds of the county that adopted the Act. The Government of the day, not being favourable to this prohibition movement, would not help in its enforcement, so that the Temperance people were handicapped in every possible way. A year or two ago he was sorry to say the Act was rejected, not because of any reaction against the principle of prohibition, but because of the difficulties found in enforcing it. They would be glad to hear that the recently-elected Parliament had issued a Royal Commission to inquire into the question. The more light they had upon the evils of the liquor traffic the more ready would the country be to adopt the principle of Total Abstinence. He cordially supported the proposition put forward by Mr. Hooke for the appointment of a committee.

Rev. J. K. McLEAN, D.D., in speaking as to Western America, said: California was a great wine-producing country, so that the Total Abstinence problem had been a very complicated one. So much money was invested in the manufacture of wine and the distillation of brandy that a very great interest was created, calculated to hinder and overcome any kind of legislation which could be obtained upon the subject of prohibition. The State had at last carried through a law which the High Courts had declared to be entirely constitutional, enabling any township or city, by vote of the majority, to entirely prohibit traffic in intoxicating drinks. In Southern California there was a vast preponderance of opinion against the manufacture and sale of wine and spirits; it was also found much more profitable to convert land which had been occupied in the product of the grape to other purposes. So far as he knew, practically all of their Congregational ministers were total abstainers. In his Sunday-school he had about 1,000 pledged abstainers. Fermented wine was not used in their Communion Service. Perhaps the very presence of wine in the State of California reacted upon them, and they felt the necessity of being the more careful.

Rev. W. CALKINS, D.D., said he lived in a city of 20,000 inhabitants. There was not in the city one liquor saloon, nor a tavern, nor a hotel in which one drop of

liquor could ever be got, and there never had been, since the city existed, a single place where intoxicating liquor could be sold. He had been a minister in the city for twelve years, and had never seen any intoxicating liquor upon a social table, and he had never seen intoxicating liquor or wine served at any wedding celebration. He was confident they from America did not know anything about the great battle that was being fought in England. Americans had been trained from their childhood in these principles. They did not know anything about the drinking customs of society in their Evangelical churches. Their children were delivered from these temptations. He felt that Englishmen and Christians on the Continent were going to have a higher place in heaven simply because they were standing their ground with so much charity and goodwill towards men amid so many temptations from which they in America were excluded.

After a few words of welcome from Mr. GEORGE WILLIAMS, in which he referred to the work of the United Kingdom Band of Hope, of which he is president,

Rev. W. S. H. FIELDEN proposed that the following gentlemen constitute the committee for the collecting of statistics and information in connection with the next meeting of the Council: Rev. Dr. Roseby, for Australasia; Rev. J. Wood, for Canada; Rev. Dr. McLean, Dr. E. F. Williams, and Rev. S. B. Forbes, for the United States; Rev. Dr. Mackennal, Mr. R. Mansergh, Rev. D. B. Hooke (convener), for England.

Rev. L. H. HALLOCK, in seconding the resolution, said he represented a State which had the honour of having given birth to the Maine law, and also to the apostle of Temperance, General Neal Dow, whose erect form and brisk step on their streets at the age of eighty-five was the expression of what eighty years of total abstinence would do. It was now forty years since Neal Dow, as mayor of the city of Portland, took his stand upon the principle that liquor selling was the gigantic crime of crimes, and he administered the municipal government upon that basis. They might ask with what success it had been carried on in Maine, and what was the popular verdict? He would sum it up thus: that after walking thirty years through the dry desert of Total Abstinence under the laws of prohibition, their Legislature submitted the whole question to a popular vote, and in November, 1884, after the expiration of a generation, the vote for prohibition, which transferred it from a statutory ordinance into the fundamental citadel of their State Constitution, was a majority of over 40,000 in the State of Maine. That was what they thought about it who lived under it, and they intended to bring up their children in the pure life. After an

experience of forty years they had come to the conclusion that prohibition did prohibit, not absolutely, but as effectually, perhaps, as the law prohibited horse stealing and murder; and it was a vast gain to drive into the dens and hidden holes that traffic in souls rather than let it plant itself as it did in every corner of the streets. It was not respectable to sell liquor in Maine; it was not respectable to drink it. He believed the day was coming, and that, too, in England, when the liquor traffic, like other forms of human slavery, would be an unholy dream of the past, and Total Abstinence the universal law of Christian manhood.

Rev. J. L. GREEN thought the smaller colonies of the Empire should be included. They were a small and significant people in the colony of British Guinea, but they had great need of the sympathy of the outside world. They were a great rum distilling community, and also a great spirit consuming community. In addition to the receipts from the distillation of rum there were about £176,000 paid every year to the Government as duty on spirits imported.

Rev. J. G. DOUGHERTY said that prohibition had been made effectual in Kansas, not simply in their small towns, but in the large cities. Kansas City was partly in Kansas and partly in Missouri, so that there were two City Governments. There were no saloons within the Kansas portion, but they were to be found in that part which was in Missouri. He told how one man, in order to evade paying a licence, built a store on the border-line, part being in Kansas and part in Missouri. When the Kansas officers came he moved his staff to the Missouri side, and *vice versa*; when they both came together he had notice beforehand, and left off selling. However, they went into court, and had so much of the building as was within the State of Kansas condemned as a nuisance. They then went with the Commissioner's force, and with a large iron cut-saw the roof was cut through, the result being that the gentleman had to keep open house after they cut through it. That was one of

the methods they had of closing these saloons. They had at one time as many as thirty-seven men in prison who were trying to evade the law, serving terms of some thirty to ninety days each, and paying fines of from 100 to 300 dollars. On the testimony of one of their judges, not himself an abstainer, conviction could be obtained in any of the Kansas Courts for the sale of liquor contrary to the law as easily as it would be for stealing a horse.

The resolution was agreed to.

Rev. D. B. HOOKE said it had been suggested that there should be sent from that gathering a telegram of love and sympathy and prayer to the Rev. C. H. Spurgeon. He would ask Mr. Robert Rae, secretary of the National Temperance League, to move it.

Mr. ROBERT RAE said he had great pleasure in moving that such a message be sent. Mr. Spurgeon had for many years been identified with the Temperance movement. He (Mr. Rae) had personally received much kindness at his hands in the use of the Metropolitan Tabernacle, and in many other ways, for the promotion of their great cause. It was, therefore, with the utmost sincerity, good feeling and sympathy that he moved the adoption of this message.

Mr. W. R. SELWAY, who had for many years been associated with Mr. Spurgeon, as Professor of Natural Science in the Pastors' College, cordially seconded the resolution, which was unanimously adopted.

After a few words from Mr. S. J. CAPPER on the opium question,

Rev. THOMAS EVANS moved a vote of thanks to the Chairman, who, he said, had delivered more Teetotal addresses than any man he knew of. They were very much indebted to Dr. Thomas for the present position of the movement in the Principality.

The resolution was carried by acclamation, and the Benediction having been pronounced, the proceedings were brought to a close.

GARDEN PARTY AT WOODFORD.

A garden party was given on Saturday, July 18, by Mrs. JAMES SPICER and her sons, Messrs. JAMES, ALBERT, GEORGE and EVAN SPICER, at The Harts, Woodford, on the verge of Epping Forest. The members of the Council, with their wives, and other guests to the number of 650 altogether, sat down to luncheon, at which they were heartily welcomed by the hosts, while Drs.

DALE, MACKENNAL and HAZEN acknowledged the gracious hospitality extended to them by one of the sturdiest of the English Congregational families. A charming afternoon was spent in the beautiful grounds, where the members of the Council were photographed in a group. The list of guests was as follows:—

| | | | |
|--------------------------|-----------------------------|---------------------------|---------------------------|
| Mrs. Spicer, Sen. | Rev. G. H. Ide, D.D. | Rev. J. Sibree, Jun., | Rev. Professor Shearer |
| Mr. and Mrs. James, and | Rev. B. A. Imes | F.R.G.S. | Rev. Dr. Prin. and Mrs. |
| Mr. Howard Spicer | Rev. T. W. Jones, D.D. | Rev. J. E. Newell | Reynolds |
| Mr. and Mrs. Albert | Mr. F. T. Lamb | Rev. B. St. John | Rev. Prin. Scott, D.D. |
| Spicer, and Albert | Rev. A. Little, D.D. | Rev. Dr. R. W. and Mrs. | Rev. W. Hewgill |
| Dykes and Marian | Rev. J. H. McLean, D.D. | Dale, and Daughter. | Rev. Principal Fairbairn, |
| Dykes Spicer | Rev. I. C. Meserve | Rev. S. and Mrs. Pear- | D.D. |
| Mr. and Mrs. Evan Spicer | Rev. F. A. Noble, D.D. | son | Rev. R. F. Horton |
| and the Misses Jessie | Rev. Pres. Dr. C. W. and | Rev. E. Herb. Evans, D.D. | Rev. A. and Mrs. Row- |
| and Lilian Spicer | Mrs. Northrop and | Rev. A. and Mrs. Mearns. | land |
| Miss Spicer | Daughter | Rev. T. and Mrs. Robin- | Rev. J. A. and Mrs. |
| Miss Charlotte Spicer | Rev. C. R. Palmer, D.D. | son | Mitchell |
| Mr. and Mrs. G. Spicer | Rev. Dr. W. A. and Mrs. | Rev. J. G. and Mrs. | Rev. W. S. H. and Mrs. |
| Rev. S. R. Forbes | Robinson | Rogers | Fielden |
| Rev. H. and Mrs. Hazen | Rev. Dr. A. H. and Mrs. | Rev. R. W. and Mrs. | Rev. H. Simon |
| Rev. W. H. and Mrs. | Ross | Thompson | Rev. R. H. and Mrs. |
| Moore | Rev. H. C. Simmonds | Rev. Dr. A. and Mrs. | Noble |
| Rev. A. H. Quint, D.D. | Rev. Pres. Dr. W. F. and | Mackennal | Rev. Dr. O. Evans |
| Rev. J. A. Adams | Mrs. Slocum | Rev. D. B. and Mrs. | Rev. Josiah Jones |
| Rev. Dr. J. and Mrs. | Rev. W. A. Sinclair | Hooke | Rev. David Oliver |
| Anderson | Rev. Prof. L. F. Stearns, | Rev. Dr. J. and Mrs. | Rev. Thomas Johns |
| Rev. Pres. J. B. Angell, | D.D. | Brown | Rev. W. T. Morris |
| L.L.D. | Rev. Dr. G. E. and Mrs. | Rev. J. Thomas, D.D. | Rev. J. J. Poynter |
| Rev. F. D. Ayer, D.D. | Street | Rev. Dr. A. and Mrs. | Rev. W. Emyln Jones |
| Rev. W. M. Barrows, D.D. | Mr. W. H. Strong | Goodrich | Rev. R. Morgan |
| Rev. Prof. J. A. Benton, | Rev. J. M. Sturtevant, D.D. | Rev. F. H. and Mrs. | Rev. J. Ervine |
| D.D. | Rev. C. B. and Mrs. | Stead | Rev. W. T. and Mrs. |
| Rev. C. R. Bliss | Sumner | Rev. Dr. J. and Mrs. | Hughes |
| Rev. Prof. E. S. Bos- | Rev. W. H. Warren, D.D. | Jefferis | Mr. Sheldon, M.A., |
| worth | Rev. W. A. Waterman | Rev. A. Nairn | D.Lit. |
| Rev. Dr. J. Brand | Rev. D. G. Watt | Rev. J. M. and Mrs. | Rev. W. D. and Mrs. |
| Rev. Dr. M. and Mrs. | Rev. J. M. Whiton, Ph.D. | Wright | Mackenzie |
| Burnham | Rev. Dr. E. F. and Mrs. | Rev. E. and Mrs. Alliott | Rev. J. M. Jarvie |
| Rev. W. Calkins, D.D. | Williams | Rev. Dr. H. and Mrs. | Rev. J. Gregory |
| Rev. Dr. L. H. and Mrs. | Rev. W. D. Williams | Allon | Rev. J. Stark |
| Cobb | Rev. T. B. and Mrs. | Rev. B. Dale | Rev. Prof. D. W. Simon, |
| Rev. Dr. R. and Mrs. | Willson | Rev. Dr. R. and Mrs. | D.D. |
| Cordley | Rev. Pres. F. G. Wood- | Bruce | Rev. W. Hope Davison |
| Rev. W. Dorling | worth | Rev. W. F. and Mrs. | Rev. W. Adamson, D.D. |
| Rev. J. and Mrs. De Pen | Rev. J. Key | Clarkson | Rev. R. Craig |
| Rev. M. and Mrs. Dexter | Rev. A. W. and Mrs. | Rev. Dr. E. R. and Mrs. | Rev. J. Davidson |
| Rev. Dr. J. F. and Mrs. | Clark | Conder | Rev. F. Ferguson, D.D. |
| Dudley | Rev. Dr. S. N. and Mrs. | Rev. J. Chater | Rev. W. Hamilton |
| Rev. Dr. A. E. and Mrs. | Jackson | Rev. E. J. Dukes | Rev. R. Hood |
| Dunning | Rev. J. Wood | Rev. T. Gasquoine | Rev. Dr. J. and Mrs. |
| Rev. H. Elder | Rev. J. Morton | Rev. and Mrs. Newman | Morison |
| Rev. H. Fairbanks, Ph.D. | Rev. H. and Mrs. Pedley | Hall | Rev. F. C. Skegg |
| Rev. Dr. F. W. and Mrs. | Rev. J. E. Sanderson | Rev. S. B. Handley | Rev. J. Woodhouse |
| Fisk | Rev. G. Cornish, L.L.D. | Rev. J. C. and Mrs. | Rev. R. S. and Mrs. |
| Rev. A. P. and Miss | Rev. J. Shipperley | Harrison | Ashton |
| Forbes | Rev. Dr. and Mrs. Roseby | Rev. W. S. Houghton | Rev. H. and Mrs. Storer |
| Rev. Dr. J. G. and Mrs. | Mr. K. Nott | Rev. W. and Mrs. Hub- | Toms |
| Fraser | Dr. L. D. and Mrs. Bevan | bard | Rev. J. P. and Mrs. Gled- |
| Rev. S. Gilbert, D.D. | Rev. F. H. Browne | Rev. Dr. S. and Mrs. | stone |
| Rev. Dr. W. and Mrs. | Rev. J. H. and Mrs. Toms | Newth | Rev. M. and Mrs. Penford |
| Gladden, and Daughter | Hon. Dr. Le Fevre | Rev. A. and Mrs. Norris | Rev. W. R. Nicholls |
| Rev. Dr. E. P. and Mrs. | Rev. Prof. A. Gosman | Rev. W. B. Williams | Rev. R. and Mrs. Balgar- |
| Goodwin | Rev. C. Manthorpe | Rev. J. F. Dnelly | nie |
| Rev. Dr. W. E. and Mrs. | Rev. J. C. Kirby | Rev. R. A. and Mrs. | Rev. W. Bolton |
| Griffis | Rev. J. Glasson | Redford | Rev. N. and Mrs. Harry |
| Rev. A. H. Hall | Rev. G. Hervey | Rev. T. and Mrs. Simon | Rev. A. and Mrs. Flower |
| Rev. L. H. Hallock | Mr. J. W. Simmons | Rev. H. A. and Mrs. | Rev. Thos. and Mrs. Egg |
| Rev. B. Hart, D.D. | Rev. B. T. Hallows | Thomas | Rev. W. Major Pauli |
| Rev. Dr. E. and Miss | Rev. F. Seth-Smith | Rev. Edward and Mrs. | Rev. E. Waldron Skinner |
| Hawes | Rev. W. H. and Mrs. | White | Rev. J. and Mrs. Beazley |
| Rev. Dr. A. and Miss | Mann | Rev. C. Wilson | Rev. A. J. Viner |
| Hazen | Rev. J. and Mrs. Watson | Rev. Prin. R. V. Pryce | Rev. G. and Mrs. Critch- |
| Rev. E. L. Hood | Rev. F. C. Glasgow | Rev. J. Kennedy, D.D. | ley |
| Rev. Dr. N. A. and Mrs. | Rev. J. L. Green | Rev. Principal Chapman | Rev. J. and Mrs. Geddes |
| Hyde and Daughter | Rev. Tasuku Harada | Rev. Prin. Falding, D.D. | Rev. R. and Mrs. Lovett |

- Rev. Dr. and Mrs. Mac-aulay
 Rev. E. H. and Miss Jones
 Rev. G. Cousins and Son
 Rev. H. Coley
 Rev. W. R. and Mrs. Williams
 Rev. Dr. and Mrs. Cle-
 mance
 Dr. and Mrs. Hahnemann
 and daughter
 Dr. and Mrs. Wright
 Dr. and Mrs. Murray
 Rev. Professor Anthony
 Dr. and Mrs. A. G.
 Thomas
 Dr. and Mrs. Clark
 Dr. and Mrs. Balkwill
 Dr. and Mrs. Andrews
 Hon. S. Merrill
 Hon. J. W. Patterson
 Hon. and Mrs. L. McCully
 Hon. S. J. Way
 Mr. T. E. Clapp
 Mr. G. H. and Mrs. Whit-
 comb, Son and Daughter
 Dr. and Mrs. N. G. Clark
 Mr. N. P. Dodge and son
 Mr. and Mrs. C. H. Chase
 Mr. W. C. Hamilton
 Mr. R. Hazard
 Mr. S. Holmes
 Mr. and Mrs. G. C. Moses
 Rev. Prof. and Mrs. S.
 Clark Seelye
 Mr. and Mrs. A. L. Willis-
 ton, Son and Daughter
 Mr. and Mrs. C. H. Woods
 Mr. and Mrs. E. J. Ekman
 Mr. J. Madsen
 Mr. and Mrs. J. Mullens
 and Daughters
 Mr. and Mrs. T. Miller
 Mr. and Mrs. S. Thomp-
 son
 Mr. E. L. Jones
 Mr. J. Hendy
 Mr. and Mrs. W. Higgins
 Mr. J. F. Walker
 Mr. C. Nicholls
 Mr. H. Enies
 Mr. A. M. Woodhill
 Mr. J. T. Hart
 Mr. J. A. Merrington
 Mr. and Mrs. B. Clarke
 Mr. and Mrs. D. F. God-
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 Mr. H. and Miss Lee
 Mr. and Mrs. A. J. Shep-
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 Mr. and Mrs. J. Carvell
 Williams
 Mr. and Mrs. W. Holborn
 Mr. and Mrs. C. J.
 Andrews
 Mr. W. Woodall, M.P.
 Mr. J. Woodhead, M.P.,
 and Mrs. Woodhead
 Mr. M. Oldroyd, M.P.,
 and Mrs. Oldroyd
 Mr. and Mrs. A. Wintling-
 ham
 Dr. and Mrs. F. J. Wood
 Mr. and Mrs. J. G. Clarke
 Mr. W. Anderton
 Mr. A. Common, J.P.
 Mr. G. N. Ford
 Mr. and Mrs. T. J. Han-
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 Mr. and Mrs. C. Cox
 Mr. and Mrs. J. F. Som-
 merville
 Mr. F. E. Bumby
 Mr. A. Marshall
 Mr. and Mrs. W. M.
 Hitchcock
 Mr. and Mrs. T. Lloyd
 Jones
 Mr. Thomas Williams
 Mr. C. J. Parry
 Mr. C. R. Jones
 Dr. James Burgess
 Mr. J. Robertson
 Mr. and Mrs. H. Spicer
 Mr. and Mrs. Edw. Spicer
 Mr. and Mrs. Aug. Spicer
 Mr. Wm. Edwards, Jun.
 Mr. T. A. Dickson, M.P.,
 and Miss Dickson
 Mr. and Mrs. J. R. Fair-
 fax, and Daughter
 Mr. and Mrs. G. Unwin
 Mr. G. S. Unwin and
 the Misses Unwin.
 Mr. and Mrs. E. Unwin
 Mr. E. Unwin, Jun., and
 Mr. W. Unwin and Miss
 Unwin
 Mr. H. H. Martindale
 Mrs. and the Misses
 Martindale
 Mr. and Mrs. Fred Well's
 Mr. and Mrs. B. S. Lloyd
 Mr. and Mrs. J. Dawson
 and Daughter.
 Mr. C. W. Toms
 Mr. and Mrs. E. Smith
 Mr. and Mrs. S. Figgis
 Mr. and Mrs. Bailey
 Mr. and Mrs. C. Morley
 Mr. Howard Morley
 Mr. J. A. Lacheur
 Mr. Buxton
 Mr. Travers Buxton
 Mr. and Mrs. E. Curusens
 Mr. A. Eriebach
 Mr. H. A. Eriebach
 Miss Voss
 Miss Smith
 Mr. and Mrs. R. Sinclair
 Mr. and Mrs. J. E.
 Viney
 Mr. and Mrs. J. Thomson
 Mrs. Slade Jones
 Mr. and Mrs. W. H.
 Burroughs
 Mr. and Mrs. J. M. Viney
 Mr. and Mrs. W. Bloom-
 field
 Miss Tritton
 The Misses Williams
 Mr. and Mrs. T. W. Orr
 Mr. and Mrs. E. J.
 Carter
 Mr. and Mrs. A. Davies
 Mr. and Mrs. C. E. Fox
 Mr. and Mrs. J. J. Jessup
 Mrs. Heblitch
 Mr. and Mrs. J. King
 Mr. and Mrs. T. Mason
 Mr. and Mrs. T. E. Min-
 shall
 Mr. and Mrs. J. Glover
 Mrs. Richard
 Mr. and Mrs. J. G. Glover
 Mr. and Mrs. S. J. Glover
 Mr. and Mrs. W. S. Gover
 Mr. and Mrs. G. Nicholls
 Mr. and Miss E. A.
 Petherick
 Mr. and Mrs. B. B. Pratt
 Mrs. Grove
 Mr. and Mrs. Fred Pyman
 Mr. and Mrs. Frank
 Pyman
 Mr. and Mrs. W. H.
 Brown (Enfield)
 Mr. and Miss F. G. Fitch
 Mr. J. W. Ellis
 Mr. T. E. Richardson
 Miss Vale
 Mr. and Mrs. G. War-
 mington
 Mr. and Mrs. J. War-
 mington
 Mr. and Miss A. J. Scrut-
 ton
 Mr. and Mrs. A. Kemsley
 Mr. and Miss Stephens
 Mr. P. W. Clayden
 Mr. and Mrs. W. Graham
 Mr. D. Davies
 Mr. and Mrs. H. Chappell
 Mr. and Mrs. F. Buntall
 Mr. and Mrs. N. Davies
 Mr. and Mrs. J. Drew
 Mr. and Mrs. T. J.
 Edwards
 Mr. and Mrs. J. Good-
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 Mr. and Mrs. H. Kenneth
 Mr. and Mrs. W. Jolly-
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 Mr. and Mrs. H. Long-
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 Mr. and Mrs. W. Grin-
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 Mr. and Mrs. G. H.
 Sweeton
 Mr. and Mrs. S. Saddling-
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 Mr. and Mrs. G. Robert-
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 Mr. and Mrs. T. W.
 Sykes
 Mr. and Mrs. W. A.
 Schultz
 Mr. and Miss Kerr
 Mr. and Mrs. G. H.
 Turner
 Mr. and Mrs. Winter-
 botham
 Mr. and Mrs. G. H.
 Williams
 Mr. and Mrs. A. H.
 Tozer
 Mr. and Miss J. Viney
 Mr. David Bevan
 Mr. F. Crossley
 Mr. F. L. Cayser
 Mr. H. B. Bartram
 Mr. and Mrs. T. B.
 Powell
 Mr. and Mrs. W. Davies
 Mrs. and Mrs. Davies,
 (Hornsey Rise)
 Miss Ely
 Mrs. Curwen
 Mr. and Mrs. E. Commin
 Mr. and Mrs. H. J. Cook
 Mr. and Mrs. W. Coats
 Mr. C. E. Conder
 Mr. Chapman
 Mr. Baker
 Mr. and Mrs. Ridley-
 Bax
 Mr. and Mrs. B. S. Old-
 ing
 Mr. and Mrs. F. Adams
 Mr. and Mrs. C. K.
 Bedells
 Mr. and Mrs. R. F.
 Macchus
 Mr. and Mrs. C. P.
 Merriam
 Mr. and Mrs. T. Matthias
 Mr. and Mrs. J. L. Dip-
 lock
 Mrs. Law
 Mr. and Mrs. A. Forrow
 Mrs. D. S. Dykes
 Mr. Sydney Robjohns
 Mr. Percy Clarke
 Mr. James Legge
 Mr. Stanchiffe
 Mr. Minshall
 Mr. and Mrs. F. M. Holmes
 Mr. C. B. Botsford
 Mrs. Sykes
 Rev. H. T. and Mrs.
 Andrews
 Mr. and Mrs. Kircaldy
 Mr. and Mrs. Harper
 Mrs. Crawley
 Mr. and Mrs. Duncan
 Mr. and Mrs. Jolley
 Mr. and Mrs. Johnston
 Mr. and Mrs. Crowther
 Mr., Mrs. and Miss A.
 Tozer
 Mr. and Mrs. J. W.
 Kemsley
 Misses Gain
 Mr. T. J. Lee
 Rev. G. H. and Mrs.
 Giddens
 Miss Von Purthemmer
 Mr. Anderson, Jun., Miss
 Anderson and Friend
 Mr. Williston, Jun., and
 Miss Williston
 Rev. Dr. E. B. Thurber
 Rev. T. Flawith
 Rev. and Mrs. T. Clayton
 Wells
 Mr. H. Jeffs

MONDAY, JULY 20.

VISIT TO THE LONDON MISSIONARY SOCIETY.

ON Monday evening many of the delegates and others accepted the invitation of the London Missionary Society to visit the Mission House in Blomfield-street. The company, which was not numerous, owing, no doubt, to the several meetings of this day and a week's exhaustive sittings at the new Weigh House Chapel, were received in the Museum, in which are many curiosities from foreign countries, though the choicest of them are at the British Museum. Here, from 5.30, light refreshments were served to the ladies and gentlemen in attendance, who afterwards met in the Board-room below. Mr. McLAREN, the respected chairman of the Society, presided, and in a few opening remarks referred to the wide platform of the Society, combining several denominations, but identified with none, and he recalled some of those illustrious missionaries whose labours had ceased, such as Williams and Morrison, Livingstone, and Moffat. After prayer had been offered by Rev. W. ROBERTS, of Notting Hill, Rev. R. WARDLAW THOMPSON gave a cordial welcome to the friends assembled, mentioning specially the presence of the venerable Dr. Morison, and to the portraits on the wall of Mr. Hardcastle, their first treasurer, and of Dr. Mullens, Dr. Judson, &c. Dr. HAZEN, said a few words, and was followed by Dr. J. B. CLARK, of the American Home Missionary Society, who expressed his profound sympathy with the work carried on by the London Society, and

referred to the time when Dr. Judson was sent over to crave their aid, and was told that the better course was to arouse the interest of the American people. This was done with good effect. As the meeting at the City Temple was now due, no one else was called upon to speak, and the meeting was brought to a close by singing the Doxology.

As very few of the American delegates were present at the Mission House, they may like to know that the Society has put forward the bold scheme of despatching 100 fresh missionaries to foreign countries; nor can it be doubted that if the men can be secured the zeal of the Churches will supply the means of maintaining them. At present there is a deficit in the resources of the Society, owing to accidental circumstances—such as the falling away of legacies, but there is no decline in the regular subscriptions. We believe it may be said with truth that the Society is a model of economical management, which does not mean starvation. Its large and increasing band of female missionaries does not involve such an extra cost as might be supposed, for in other large societies they are separately organized. It is probable that in proportion to its resources the Society has a larger and more effective native agency than any other, and as this agency is steadily extending the beneficial results are gained at a minimum of cost.

WEDNESDAY, JULY 22.

EXCURSION TO BEDFORD AND SCROOBY.

AT nine o'clock in the morning, a train composed of nine third-class coaches, took the members of the Council and their friends on their pilgrimage to the home of the Pilgrim Fathers. After an hour's run from King's Cross Sandy Junction was reached, and here the train was shunted on to the North-Western metals, over which it ran into Bedford. At Bedford Station Dr. John Brown was waiting to welcome the pilgrims, and the Bedford friends had provided a large number of vehicles of various sizes and shapes to drive them to Elstow. In a few minutes all were off, and the short drive brought them to Elstow just as the clock was striking eleven. Elstow is a small village full of interesting and picturesque associations. As one enters, a board over the door of a tiny cottage close on the roadside tells one of Bunyan's cottage; it was the home of the glorious dreamer when he first married. A few yards farther is the village green, with its old timbered Moot Hall, the belfry standing apart from the church; the church itself with a vaulted vestry of extremely rare beauty, and behind it the old ruined Manor House, with a porch in Inigo Jones's best style, which Dr. Brown thinks may have given Bunyan a notion for his conception of the House Beautiful. A crowd is soon gathered in the church, and in a few bright sentences Dr. Brown tells the history of the buildings around, and shows what are the chief beauties of the place. As he speaks we can all look at the fine symbolical window of painted glass just above his head, which is explained by the inscription beneath: "To the memory of Bunyan, and to remind all Christian people of the Holy War they should be engaged in on the side of Emmanuel."

There is too little time to wander and look round the village, where so many quaint old buildings seem to say that they looked down on Bunyan. The procession of carriages is soon off again on the way back to Bedford. It enters the town over the River Ouse, by the beautiful Bedford Bridge, near the central arch of which, and washed by the river all round, stood the old Bed-

ford Gaol, in which Bunyan wrote "The Pilgrim's Progress," past the church in which he worshipped, and through the High-street, to the fine Bunyan statue, in which he is represented book in hand, his face thrown up towards heaven, and his prison irons broken at his feet.

Lunch is now the order of the day, though it is but twelve o'clock. In the schoolroom behind Bunyan Chapel, Dr. Brown—with some of his congregation and friends—welcomes the visitors to a sumptuous meal. The tables are laid for 250, and the good things which crowd tables and sideboards, and which seem constantly renewed from the recesses of the classrooms, are served round by the ladies of Bedford. At the close of the meal Dr. Brown rises at the centre of the cross-table, and explains how John Bunyan, at the end of his twelve years' imprisonment, purchased, with the help of friends, the land on which this room is built, and how for eighteen years he preached there in a barn which at that time stood on the site. Then the Mayor of Bedford, Mr. JOSHUA HAWKINS, rises at Dr. Brown's right hand, and bids all the friends, especially those from distant lands, a hearty welcome, and sits down after proposing the one toast of the day, "The Queen of Great Britain and the President of the United States." The toast being duly honoured, Rev. J. GUINNESS ROGERS replies to the Mayor's welcome, and then President ANGELL in a humorous and delicate little speech, pays a tribute to "the grace and courtesy of the fair ladies who had added a fresh pleasure to each dish," and says that, next to the Bible, no book is so largely read in America as the "Pilgrim's Progress." Mr. ALBERT SPICER returns thanks for the Bedford hospitality, and says that as treasurer of the London Missionary Society he has especial reason to remember with gratitude the ladies of Bedford, because more missionaries have found wives in Bedford than in any other town. Lunch ended, there is just time to catch sight of the Bunyan relics in the vestry and to drive to the train, which was to leave at a quarter past one. The party, which had

hitherto been over 200 strong, was augmented at Sandy by several who started from London at 11.45, and at Grantham by a contingent of 100 from Nottingham. Besides these, when at twenty minutes past four Scrooby was reached, there were over fifty who had come from Sheffield, so the number of the pilgrims was now over 400.

Scrooby is a small station on the main line of the Great Northern Railway, lying low in the flat grazing country at the most northern point of Nottinghamshire. The church is just a quarter of a mile from the station, and to the church we all first directed our steps. The small building was soon crowded. It is one of the old stone churches, with solid spire, common in this part of England. It has been substantially restored not long since; and at that time it appears that the old font of the church, in which almost certainly some of the Pilgrim Fathers were baptized, was removed and taken to the New England Church at Chicago, where it now remains. Soon after the church bells had ceased ringing—for the visit was made more pleasant by the courtesy of the vicar, who gave orders for the church peal to ring the party into church—and after a very few words from Dr. NOBLE and Rev. MORTON DEXTER, the hymn was started and solemnly taken up by all—

“Blest be the tie that binds
Our hearts in Christian love.”

Then they examined two old oak seats, the only relics of 250 years ago in the church.

The whole party now moved off to the Manor House, the home of William Brewster. It is a low brick building, painted white, and used as the post office, of no special architectural beauty, but showing by its old-fashioned air and proportions, and by the old garden and fruit trees around, that it has its story to tell. Here a meeting was held, at which Rev. JOHN CROFTS, chairman of the Notts Congregational Union, presided, and the

Rev. R. BALDWIN BRINDLEY read the address which the Notts Union had come here to present to the Congregational Council. The address was of some length, and in very beautiful terms recalled the historic events leading up to the voyage of the *Mayflower*, and referred to the present auspicious occasion. Then, after some words from Rev. THOMAS MORGAN senior minister of the county, and from Alderman MANNING, Rev. J. GUINNESS ROGERS, as a vice-president of the Council, received the address, and in turn handed it over to Rev. MORTON DEXTER, for him to place it in the Congregational Library at Boston. Mr. DEXTER replied, and the meeting closed with prayer, which was offered by Dr. MACKENNA. The address itself was a worthy record of the day: it was got up in album form, bound in morocco, and contained photographs of all the historic places and buildings in the neighbourhood connected with the earliest Independents. By the time this meeting was over it was past five, and tea was to be ready at Bawtry at five; so Rev. D. BURFORD HOOKE marshalled the party at once towards Bawtry. In Bawtry they were the guests of the Yorkshire Independents, and for the tea, of which they partook in the Town Hall there, they had to thank the generosity of the friends who had come over from Sheffield to join them. There again there were speeches, commendably short, from Rev. MARTIN BEEBY, Mr. BRAMWELL, and Dr. BROWN.

The programme had included a visit to Austerfield after tea, but it was so near seven o'clock when tea was done that few ventured to find out the old church there. But those who went came back amply repaid, saying that nothing else gave them the same sense of the stern simplicity of those early Puritans as this plain building in which they had worshipped awhile, till authority that could not be withstood prevented them. The return journey to London occupied just four hours.

FRIDAY, JULY 24.

THE UNVEILING OF THE MEMORIAL TABLET TO JOHN ROBINSON.

AMONGST those assembled at Leyden on July 24, were Dr. Fairbairn, Dr. C. Ray Palmer, Mr. Josiah Mullens, of Sydney, Mr. Henry Spicer, of London, Rev. Dr. Roseby, of Melbourne, Principal Gosman, of Melbourne, Dr. John Brown, of Bedford, Mr. T. W. Harrison, of Hanley, Rev. D. Burford Hooke, of London, Rev. G. S. Barrett, of Norwich, Dr. Mackennal, and Rev. Morton Dexter, of Boston, U.S.A.

Having ascended the platform, Dr. PALMER announced that the Secretary would read a statement.

Rev. MORTON DEXTER then read the statement. For the information of those present, Dutch, British, and American, it is proper, he said, that a brief statement be made concerning the tablet in memory of the Rev. John Robinson, now about to be unveiled. For the last twenty-six years the inscription, "On this spot lived, taught, and died John Robinson," has marked the sight of the dwelling of the revered pastor of the first settlers in New England, but, beyond this, it was felt that some fuller expression of the honour in which his name is held by the numerous churches in the United States, which accept the principles of ecclesiastical polity which he maintained and defended, was due to his memory. Accordingly, at a meeting of the National Council of the Congregational Churches in the United States, held in Detroit in 1877, the following resolution was adopted:—"Resolved, that the Council heartily accepts the suggestion of the fitness and propriety of looking forward to the erection, on some suitable place in the City of Leyden, Holland, of a monument to the memory of John Robinson, whose name will ever head the list of the pastors of the Congregational churches in the United States, and that a committee of seven be appointed to take measures thereto with full power, when they shall see the way clear, to go forward and erect the same as a tribute to his memory." The committee consisted of the Rev. Drs. H. M. Dexter, George E. Day, and Samuel C. Bartlett, and Messrs. A. Hardy, Albert S. Barnes, E. W. Blanchford, and Stephen S. Smith. The places of Messrs. Hardy, Barnes, and Smith, later made vacant by death or resignation, were

filled by the appointment of Rev. Dr. J. K. MacLean, of California; Rev. Dr. Charles R. Palmer, of Connecticut; and Rev. W. A. Robinson, of New York. Dr. Dexter, to whose warm interest in the proposed memorial its successful execution is largely due, died in November last, a short time before the final arrangements were completed, and was succeeded by his son, Rev. Morton Dexter, of Boston, who was appointed secretary and treasurer of the committee. The time required for determining the kind of monument to be erected, and for settling several questions connected with it, far exceeded what was anticipated originally. Many of the plans proposed were found to be impracticable or open to serious objections, but after a special visit to Leyden by two members of the committee it was finally decided that a bronze tablet, occupying the niche or recess, about seven feet high by six wide, on the outside of that part of St. Peter's Church directly opposite the site of Robinson's dwelling, would exactly meet the conditions required as indicating in general the place of his burial, and at the same time as being near to the place where the Pilgrim Fathers assembled for religious worship, and to the famous University, to the privileges of which he was admitted, and on the records of which his name may now be seen. To the application made to the Ecclesiastical Commissioners in charge of the church buildings in Leyden for permission to place the proposed tablet in this recess a courteous and favourable answer was returned coupled only with the reasonable condition that the inscription should be submitted for their approval. The tablet, which was cast in bronze, together with the raised letters, in one solid piece, and is, with a single exception, the largest ever made in America, is the work of the Henry Bonnard Bronze Manufacturing Company, of New York. In accordance with a suggestion of the late Mr. A. S. Barnes, a figure of such a vessel as that in which the Pilgrim Fathers were borne to New England stands at the head of the tablet with the inscription, "*The Mayflower, 1620.*" The inscription itself, which covers, as far as the space permits, the most important points in the life of Robinson and his connection with the first settlers of New England and the Congrega-

tional churches of the United States, is as follows:—

THE MAYFLOWER, 1620.

In Memory of

REV. JOHN ROBINSON, M.A.,

Pastor of the English Church worshipping over against this spot, A.D. 1609-1625, whence at his prompting went forth

THE PILGRIM FATHERS,

To settle in New England
in 1620.

Buried under this house of worship,
4 March, 1625.

Æt xlix. years.

In memoria æterna erit justus.

rected by the National Council of the Congregational Churches of the United States of America, A.D. 1891.

The fund in payment for the tablet and its erection in Leyden was raised by the voluntary subscription of pastors and members of Congregational churches in the United States, a list of whom will be found in the final report of the proceedings at this memorial celebration. By vote of the committee a special invitation to attend the exercises at the unveiling of the tablet has been extended to the members of the International Council of Congregational churches in London and other gentlemen in Great Britain, to the Ecclesiastical Commissioners having charge of the Church buildings in Leyden, to the magistrates and pastors of the city, the professors and students of the University, and the citizens generally. To Rev. Charles K. Palmer, D.D., has been assigned the duty of committing this movement to the care of the authorities in Leyden, and of explaining the grounds on which the memory of Robinson and the Pilgrim Fathers is cherished by the Congregational churches in all parts of the world.

Dr. PALMER then called on Dr. Mackennal to offer prayer.

Dr. MACKENNAL: Almighty God, the God of our fathers and the God of us, their children, we beseech of Thee to look upon us as we are gathered here to-day, and to fill our hearts with thoughts of Thy goodness and with gratitude for the men whom Thou hast given to us. O Thou, who Thyself art love, and out of whose love comes eternal righteousness, we bless Thee for the men of old who have been Thy servants—interpreters of Thy holy will, interpreting to the churches which have come through them, the mind, the authority, the rule of Jesus Christ our Lord. Especially we beseech Thee, as gathered here to-day, the spiritual children of Thy servant whose name is upon our lips and in our hearts, that we may be filled with the spirit that animated him—the spirit of loyalty to Jesus Christ, the fidelity to conscience, and profound devoted-

ness to Thy holy will. Give to us, also, we beseech Thee, the sweetness that characterised him, so that while we witness to the truth, we may witness to the truth in love. Make us zealous for the honour of Thy name and the glory of Jesus Christ, the Saviour of the world, and for the unity of Thy people. And grant that as a result of this gathering to-day the fellowship of Thy servants in Christ Jesus may be more fully apprehended; and as we apprehend the fellowship of Christ Jesus, let all other fellowships disappear, let all names become unknown but the name of Him whom we trust, whom we love, and whom we serve—even the name of Christ Jesus our Lord—for whom we bless Thee, Thine unspeakable gift; and in whose words we further pray (here the assembly joined in and repeated): Our Father, which art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our trespasses as we forgive them that trespass against us; lead us not into temptation, but deliver us from all evil, for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Dr. PALMER: The tablet will now be unveiled.

Miss EDITH B. PALMER pulled aside the white sheet covering the niche, revealing the tablet, still, however, partially enveloped in the American, English, and Dutch national flags. She then drew up the Dutch flag, the military band in attendance striking up simultaneously with a Dutch National Anthem. The American Stars and Stripes was next hoisted to the tune of "The Star-Spangled Banner," whilst the British Union Jack followed suit immediately amid the strains of "God Save the Queen." A murmur of applause from the assembled multitude greeted the tablet, which was now completely unveiled.

Dr. PALMER announced: The further exercises will be in the church. Official representatives who are here will follow myself and the other members of the Commission directly into the church, and all the others will follow them. Special seats are reserved for all officials, English, American, and Leydenen, which they are requested to take.

Headed by Drs. Palmer and Fairbairn, the assembly formed one long cavalcade, and marched into the church, which was tolerably well filled.

After a hymn ("O God, beneath Thy guiding hand") had been sung, Rev. Dr. PALMER read his address.

DR. RAY PALMER.

My countrymen, brethren of England, representatives of the churches, the university, the City of Leyden; Ladies and Gentlemen; most heartily do I greet you:

Heaven smiles upon us to-day! The fair

and peaceful morning, the soft and genial air, the cloudless sky, the bright sunshine, bespeak the favour of Providence under which we have assembled, to celebrate the performance of a filial duty; and to honour the memory of a great and good man. Beneath the ensigns of three nations; representing widely separate homes; with one heart, and conscious of the sympathy of multitudes that are far away; we unite in these simple services of commemoration and dedication, under the benediction of the God of our Fathers, the God of their children!

Standing where we do—on a spot so historic, in this famous city, on the soil of this illustrious Commonwealth—thoughts of the past come unbidden. Remembrance of the changes and the conflicts through which the evolution of Western Civilisation has marched enchains us. To many stirring recollections this special purpose of our assembling forbids expression. But of one movement we cannot help speaking—a mighty movement, the thrust of which has given direction to the history of nearly four centuries—the persistent, the ever-intensifying and expanding struggle of men for personal liberty. The primary impulse of this movement was religious. It was the logical outcome of that insurrection of the human conscience which we call the Reformation. That which conscience demands, no power, ecclesiastical or political, provincial or Imperial, autocratic, aristocratic, or democratic, can for ever withhold. The wills of individual men may be subdued; their hearts may be broken; their lives may be embittered or extinguished; generations may be bound in fetters or led to the slaughter; nationalities may be extirpated; but the moral sense of mankind is irrepressible. It triumphs at last and reigns. A monk's assertion against Pope and Emperor of the rightful independence of the human soul in matters of religion made necessary in due sequence a reconstruction of Society of which the end is not yet. The awakening in men and women of the sense of personal right, and of convictions of public duty, put enough passion into their hearts, and iron into their blood, to make them heroes; to mass them against the most formidable entrenchments of injustice, however defended. The development of the spirit thus generated has overturned, or brought to terms, the thrones of Europe, and filled America with free peoples. The world has become too wise to attempt to suppress it.

In the reign of Queen Elizabeth the seeds of liberty which a Divine enlightenment had been scattering broadcast in England for fifty years began to germinate, to take root, and to grow. Nowhere can these seeds be discovered so readily as in the convictions of the advanced Puritans. Their watchword was Reformation, but the real outcome of their conflict with repressive power was to be religious and political freedom for un-

told myriads. We are bound to remember this day the particular shape this conflict assumed. Hundreds and thousands of Christian people in whose hearts there burned a passionate desire for a spiritual church and an unadulterated Gospel felt constrained to renounce the National Church of England. They believed the further reformation of religion to be imperatively needful. Hopeless of seeing this effected within the National Church—because the Episcopal party, who could promote it, would not, and the Puritan party, Presbyterian in its preferences, who would promote it, could not; and the two parties were in irreconcilable antagonism—they resolved upon "reformation without tarrying for any." They separated themselves from the Church by law established, and, at the cost of everything which men hold dear, organised, by covenant with God and each other, what we know as Congregational Churches, on what they conceived to be New Testament principles. Like other third parties, they were subject to ill-will from both sides. They offended the party within the Church which was zealous for further reformation, no less than the opposite party who believed reformation had already gone too far. To go forth, therefore, was to challenge well-nigh universal execration. The step exposed them to be hunted as malefactors, to be persecuted, imprisoned, plundered, banished, executed. But forth they went, and the future vindicated their self-sacrifice and their faith. They became by the act the vanguard of advancing Christendom. Their heroic struggles, their unconquerable resolution, in all this experience make the period for ever memorable. Nor did they struggle, dare, and endure to no purpose. Posterity owes to them what it enjoys of religious liberty. Those Separatist communions were the pioneer Free Churches. By them was it distinctly perceived that a man's right to a sacrament was grounded not in his citizenship, but in his character and his confession of Christ. By them was definitely asserted the right of Christian men to freedom of faith and worship. By them was confidently claimed the independence of the churches, organised by Christian men and women, of priest or prelate, magistrate, Parliament or Lords in Council; mitre or Crown. In the end of the sixteenth century these rights were asserted. In the end of the seventeenth they were extorted from reluctant rulers. In the end of the eighteenth there stood secure, beyond the seas, Free Churches in Free States. In the closing decade of the nineteenth men are agitating for the Federative union of Free Churches; holding Ecumenical Councils of Free Churches; and looking hopefully for the reunion of Christendom upon Democratic principles. And of this majestic, resistless movement of the Christian world toward the liberty which is in Christ, we see the beginnings in that heaven-

inspired separation of three hundred years ago!

In the autumn months of 1575, when this movement was but incipient, a man was born destined in his less than fifty years of life to play an important part at the very centre of it—John Robinson, the pastor of the Pilgrim Church. His birthplace, it is believed, was Gainsborough-upon-Trent, in north-western Lincolnshire, in which town the family enjoyed some local prominence. Of his parents, his childhood, his youth, we know nothing. His first distinct emergence is in his matriculation as a student in Corpus Christi College, in Cambridge, when he must have been close upon seventeen years of age. His name is still legible upon the college register. There he spent the years from the autumn of 1592 to 1600, taking successively the degrees of B.A. and M.A., and in 1599 winning a Fellowship. Naturally enough, his University life was by no means apart from the fierce discussions of his time. We know from various sources a good deal of the excitements which entered into it. Cambridge was full of Puritanism, and the disputes about it waxed hotter as the years went on. His sympathies led him into the Puritan party, and we know something of the men with whom these sympathies would ally him. Doubtless here the sub-stratum of his theological opinions was deposited, but there is abundant evidence that they grew with his growth, expanded with his knowledge, and received ever fresh accretions while he lived. His years of academic study and discipline were laborious and fruitful, and made of him, for his time, a ripe scholar, and a close reasoner.

When he left Cambridge, in 1600, he became engaged in the work of the ministry in or near Norwich, very probably as a curate. His Puritanism was so pronounced that the bishop of the diocese, who had been the Master of Corpus Christi College during Robinson's residence, and knew him well, suspended him; and upon his continuing to preach in Norwich to a congregation of Puritan worshippers, subjected him "to great disturbance and affliction,"* and excommunicated his followers. He strongly preferred to retain his place in the National Church, and as he himself tells us, long resisted the conviction that his position was untenable. But in 1603 James I. succeeded Elizabeth, and in the course of a year the situation became distinctly worse. In 1604 he saw no alternative but separation at any cost, and went to Cambridge to resign his Fellowship, and cast in his lot with those to whom reformation was dearer than the Church of their Fathers, than home or country, estate or life. To do this, he naturally went northward. At Gainsborough, his native town, centered the most considerable body of Separatists in the

kingdom. Its members were drawn from a large area, extending into three counties. It had been organised some two years before, its members covenanting together "to walk in His ways, made known, or to be made known, unto them, according to their best endeavours, *whatever it should cost them.*" Here Robinson found Brewster and others of the Pilgrim Fathers of the future, and here he made the acquaintance of the estimable woman who afterwards became his wife, Bridget White. In 1603, the church having become so large as to be too conspicuous, and subject to persecution from every side, divided into two, for greater convenience and safety. The majority retained the organisation, and in the same year removed to Amsterdam. The rest became the historic church at Scrooby, meeting in William Brewster's house. Richard Clyfton was chosen pastor, and John Robinson teacher, of this body. For a year these devoted and resolute souls, in spite of many cruel hardships, baffled the malice of their enemies, but at last saw no hope but in emigration to Holland, and upon this they resolved. The plan was easier to conceive than to execute. Their opponents had as little disposition to suffer them to depart in peace as to let them alone. It were untimely to rehearse here the long story of their exodus. Their repeated attempts to migrate in a body, their arrest in each, their harsh treatment, their detentions, their perils, their sufferings, their losses, it were painful to recall. At length, in couples, in small groups, or one by one, the fugitive church evaded pursuit, and gathered in Amsterdam in 1603. But their difficulties were not yet over. The refugees collected in that city were many, and among them there were already discernible discordant elements. Robinson and his friends foresaw the coming conflicts, and felt that for themselves, and their company, Amsterdam was not the place. They resolved upon another removal, "even though it should be to the prejudice of their outward estate." Wise were they in this new sacrifice, and happy was its sequel. In February, 1609, they made application to the authorities of the city of Leyden for permission to settle there, "to the number of one hundred, or thereabouts." On the 12th of February, this application was granted, and in that spring season, the removal was effected. Clyfton electing to remain in Amsterdam, Robinson became the leader, and afterward the pastor of the church. At last, then, in Leyden, "a fair city," "of a sweet situation," they thought it; a city at that time of a hundred thousand inhabitants, we see the hunted church with none to molest or make it afraid, locate themselves as best they could, and address themselves to the task of making a living by industry, and governing their households in the fear of God. This task was the harder

* Ainsworth.

that most of them had been agriculturists, and now had trades to learn. But they were full of faith, and of energy, and gradually their sterling worth won appreciation, and they found well-wishers and friends. In this, and in their political obscurity, was their safety. In January, 1611, Robinson and others purchased the house which then stood opposite this edifice, and when possession was acquired, made it the home of his family and the meeting-place of the church. In the spacious grounds in the rear of it, moreover, were built twenty two cottages for his fellow-exiles. In this situation he studied, wrought, and faithfully ministered for the remainder of his life, and here were prepared for their great adventure the goodly company of stout hearts and devout spirits who in 1620 set out for the founding of New England. Before that date, the church was above three hundred in number, and in the archives of Leyden is the record that no complaint had ever been lodged against any one of them.

Upon his church, upon the community of Leyden, upon his generation, and through the Pilgrim Fathers upon the future of New England and of the United States; and even upon the England which had driven him from her shores, but which he never ceased to love, Jehn Robinson made an enduring, an indelible impression; an impression not rationally to be accounted for save in one way. It must have been the impress of a grand personality, grand in its moral, its intellectual, its spiritual resources. Of what sort was this Pastor of the Pilgrims? What do we know of the *man*, of his make-up, his characteristic spirit, his gifts, his power?

No likeness of him exists; no description of his personal appearance. Not a single sermon of his has come down to us. Yet in the testimonies of Bradford and Winslow; in various utterances of friends and foes; in these three volumes of his collected works which we are this day to present to the University of Leyden; we have no limited means of taking the measure of the man as he was. In this University, founded in the year in which he was born, yet already renowned when he came hither, he became affiliated September 5, 1615; and in it he gained a high reputation as a theologian, and an enviable repute as a man. In public disputation, after the fashion of the day, in the auditorium of the University, he was the chosen champion of Orthodoxy against Episcopius, and won laurels for his cause, and distinguished honour for himself. We may care but little for the controversy, but we are glad to know that in it he played the man. By his preaching and his publications he became widely known in Holland and in England, and his reputation has endured. Competent critics have mentioned his "Essays, or Observations, Divine and Moral," in connection with the more famous "Essays" of Bacon, as "weighty with

thought, rich in knowledge of mankind, . . . sparkling with a kind of grave wit, and admirable for the best qualities of style." Of his controversial works, one of these critics—Dr. Leonard Bacon—recorded this judgment: "They show great familiarity with the Scriptures, great common-sense in interpretation, a habit of logical exactness and acuteness, a practical ability in dealing with the profoundest themes in Theology." Such facts would indicate to us one ranking among the leaders of men in intellectual power and culture. All the testimony points the same way. In the opinion of his Anglican opponents he was "a man of excellent parts, and the most learned, polished, and modest spirit that ever separated from the Church of England." His friends and followers naturally speak still more positively. Bradford says he was "a man not easily to be paralleled." Winslow says "he was much esteemed and revered of all who knew him, and his abilities were acknowledged both of friends and strangers." Mr. Motley, in his *Life of Olden Barneveld*, says of Robinson, "he was a man of learning, eloquence, and lofty intellect." Beyond question this was the conviction of his contemporaries, and must be accepted as the verdict of history. He must be credited with a vigorous understanding; with solidity of judgment, strong common-sense, unusual aptitude for affairs; with well-disciplined powers, with scholarly culture and accomplishments, with extraordinary intellectual honesty, with both readiness and self-control. Nor was this all. This large-minded man was also large-hearted—a loving and a love-winning man. "He was much beloved of his people, and as loving was he unto them."* His care of them was most paternal, and most comprehensive. He was wholly devoted to their religious interests, and "helpful of their outward estates." He had a benign and gentle spirit, great amenity of manners, and singular tact. He was sociable, affable, and conciliatory. He had a remarkable skill in harmonising differences, and settling disputes. He added to a tender conscience, and an acute moral sense, unusual consideration of the scruples of others. In his day controversy was merciless, and its masters were unsparing in personal vituperation and abuse; controversy was a public duty, and enlisted men's passions like internecine war. But forcible as are Robinson's controversial works, one is struck with their comparative freedom from the wrath and bitterness so characteristic of the period. Evidently he loved not strife and debate, and never lost, when borne into them, the temperance, the deliberateness, the loyalty to truth and the remembrance of charity, which lifted him above all merely personal contests. Bradford tells us of Robinson, "he was never satisfied in himself until he had searched any cause

* Bradford l.

or argument he had to deal in to the bottom; and we have heard him sometimes say to his familiars, 'that many times, both in writing and disputation, he knew he had sufficiently answered others, but not himself.' He was ever desirous of any light, and the more able, learned, and holy, persons were, the more he desired to confer and reason with them."

His most imposing virtue, perhaps, was his catholicity—his large tolerance. In this he outran his time. Dr. Bushnell declares him two whole centuries in advance of his age. The statement seems scarcely extravagant. He was a Separatist on principle; or as he says "on most sound and irresistible convictions;" and yet contrary to the original Separatist theory, advocated putting a wide difference between renouncing a falsely organized church, and renouncing the ministers and members thereof, who were in the judgment of charity Christian people. He saw no reason to withhold private and unofficial communion with these, or to disallow the hearing of godly ministers preach and pray in their own pulpits in the National Church. He also favoured full communion with the Reformed Churches of France and Holland, and the interchange of members with them. And this large catholicity grew upon him to the end. If this does not seem to us a very wonderful liberality, it was extremely wonderful in its own day, and in its wide contrast with the Church of England itself. It was the recognition of this contrast which made Mr. Motley say of Robinson's farewell address to the Pilgrim Fathers, that "for loftiness of spirit, and breadth of vision, it has hardly a parallel in that age of intolerance." Nor was this liberality of Robinson a mere sentiment. It was a matter of principle. He instilled it into the minds of his people. He urged it upon their hearts and consciences. He infixed it there as an abiding conviction. They carried it with them to Plymouth. It became characteristic of the Plymouth Colony, as contrasted with that of Massachusetts Bay. Not among them was Roger Williams forbidden to worship, or banished the soil. Not among them were enacted the New England tragedies. History abundantly attests this abiding fruitage from the magnanimity of John Robinson, and his wise and most Christian counsels.

It is a mark of the greatness of this venerable man that while the sturdiness of the convictions, and the recklessness of cost or sacrifice under the stress of convictions, which made him a Separatist, are beyond question, he has been distinctly recognized as one of the most conservative of Separatists, and as the Reformer of Separatism. He was free from fanaticism. He never fell into, he never sympathized with, the extravagances into which many good men among his contemporaries were led. So far as the Separatists, by reason of the force of the impulse to which they had yielded,

tended to extremes, he was distinctly a reactionary. If in the earlier years of his ministry he was led by the intensity of his convictions into any narrowness of view, it is apparent that every year led him further from everything of the kind; and that by the force of the better reason he carried men with him into the enlargement himself had experienced. And to him more than to any other man of his age is traceable that ultimate development of true liberality, and charity toward all, which is the glory of Modern Congregationalism.

What Robinson's religious character was appears from the testimony of those who knew him best, from the reverence in which he was held of all his people, and the good report he obtained of those among whom he sojourned, and from his writings, especially his "Essays," and his letters. In this way we learn that he was characterized by a profound and spiritual piety, an intense loyalty to Christ, as in all things his Master and Lord; singular reverence for the Scriptures as the rule of faith and conduct; an unconquerable trustfulness, giving him courage, fortitude, and assurance of the future; strong religious affections and unflinching sympathies, openness, frankness, transparent sincerity, an abhorrence of cant, pretence, and indirection; an exemplary walk, and a scrupulous vigilance of himself; and his saintly spirit shone ever more brightly until the last. His decisive personal influence was largely founded in his conspicuous righteousness, fidelity, and disinterestedness.

Doubtless many of us will recall, at this point, an estimate of John Robinson by one of the most competent and careful students who ever investigated his history. It is the tribute of him who, of all men, could the desires of his brethren have been gratified, should have lived to stand here to-day, and dedicate a memorial in which he was so deeply interested—I mean my distinguished and lamented kinsman, Dr. Henry Martyn Dexter. It were a grave omission not to repeat in this hour his well-considered and most forceful words: "That [John Robinson] was a good man, whose lustrous character was dimmed by no stain of indiscretion: roughened by no hardness of spirit; who forsook all to follow what to him was Christ, who had large faculties, and used them at his best discretion well for God and his fellows; and who deserves the world's grateful and unqualified respect, no faithful student of his life and writings will deny. . . . Piety, learning, energy, catholicity and faith in the future, in the first generation of the Seventeenth century, would have saved any man from mediocrity. The final judgment of devout scholars must decide they made John Robinson GREAT."

The time came, as we all know, when Robinson and Brewster were convinced that duty to themselves, their children, and the kingdom of Christ demanded the under-

taking of a new emigration; to a land where they could be Englishmen, and yet be free; where they could perpetuate their own traditions, their own language, their own faith; and where, please God, they might "lay some good foundation, or at least made some way thereunto, for the propagating and advancing the Gospel of the kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping-stones unto others for the performance of so great a work." Dr. Bushnell calls these adventurous spirits "great in their unconsciousness"; aye, but they were also great by reason of that of which they were conscious, the inspiration of a great task; the prompting of a great calling; the dim but fascinating presentiment of a destiny of transcendent import to mankind. Into the history of that immortal adventure we cannot go at this time. But it is part of John Robinson's record, that he incited, promoted, counselled, and directed it from its inception to its execution, and hoped to join the colony in due time, until he was summoned to a better inheritance above.

When two hundred and seventy-one years ago this very week, the 22nd of July, he returned to his home yonder, not without sadness of heart, after witnessing the embarkation at Delft Haven, he doubtless felt that much remained to be done here, and he had visions of a home beyond the seas. But anxieties, hopes deferred and at length rebuffed, domestic sorrow, and many discouragements awaited him, to chasten, but never to break, his dauntless spirit. In less than five years his ministry was ended, for God took him. Unlooked for came the last messenger, but he was not unready. On the 4th of March, 1625, followed by the congregation, the ministers of the city, the University, and a sympathizing community, his remains were borne to their resting-place beneath this ancient church, 'amid lamentations for the loss that not alone his own communion, but all the Churches of Christ had sustained.' Yet, although his life was ended, his work had but begun, and the abiding fame of it was unsuspected of men. Not only has that fame continued, its splendour has increased with every generation. And now, at length, we, descendants of the Pilgrim Fathers, proud of their blood and their faith, messengers of five thousand churches, and of uncounted Christian citizens, in the Great Republic, are here to call to remembrance his inestimable services to Truth, to Liberty, to Civilization, to Christ's Eternal Kingdom, and by this tablet, which we are now solemnly to dedicate, to perpetuate that remembrance to coming generations. Fitly will it stand here, a silent but eloquent memorial, telling to listening posterity its story of faith and patience, of fortitude and magnanimity, of heroism and triumph. Yet it will not be John Robinson's grandest monument. That is the Great Republic itself, spanning the

Western Continent, rising conspicuous among the nations, cherishing the exalted consciousness that, in its broad area, and in its intense life, civil and religious freedom far transcending the Fathers' aspirations reigns universal, unassailable, enthroned in the hearts of ever-multiplying millions.

We do not wonder if Leydeners love their fair and famous city. We do not wonder if they take pride in their renowned University, itself a monument of the heroism of their fathers, and of an almost miraculous deliverance from their ruthless besiegers. But they must indulge us in the cherishing of a deep and tender interest in these scenes, so familiar to them, which we can hardly imagine that they share. We come hither as to a venerated shrine. We find sacredness in these streets, and take pleasure in these stones. Here our fathers, in a time of sorest need, found a welcome refuge; a respite from cruel persecutions; an opportunity to house their hunted families, and earn the bread their country denied them; liberty to labour, to love, to worship, and to learn; to fulfil their vocation of Christ; to gather wisdom, and energy, and courage, for their great mission over the wide Atlantic to New England's rugged shore. Not without regrets did they leave this "goodly and pleasant resting place," but the beckoning of their destiny they could not resist. Dear and loving were the friends they left here, to meet them next in Heaven. Tenderly they remembered Leyden. And here the dust of Robinson remains. These memories endear to us, and will endear to our posterity, the very name of Leyden. Long may its ancient towers salute the sun that rises, and be gilded by the sun that sets! Long may it flourish, foster learning, and rejoice! Happy and honourable be its future years! Often shall the western breezes bear to it the benisons of the children of the Pilgrims!

In closing, there come to me recollections of the parting counsels of Robinson, spoken over yonder the night before the embarkation. I seem to catch the lingering echoes of the words reported to us by Winlow. Let us listen for a moment: "I charge you, before God and His blessed angels, to follow me no further than I have followed Christ; and if God shall reveal anything to you by any other instrument of His, to be as ready to receive it as ever you were to receive any truth by my ministry. For I am very confident the Lord hath more truth and light yet to break forth out of His Holy Word.

But withal take heed what you receive for truth, and well examine and compare it with other Scripture before you receive it. For it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and the full perfection of knowledge break forth at once." Such was the spirit of this man of God, this apostle of liberty, this leader of his age, so radical and so conservative, so

modest, so hopeful, so cautious. Wise beyond his generation, or his century, indeed!—wise enough to counsel even us, his remote ecclesiastical descendants, bidding us to be fixed in faith, free in the thinking faith inspires, hospitable to the truth which God reveals through faith-inspired thought, tenacious of truth approved through past experience of its spiritual force. What can we counsel better than this in our own place and time? The words in which he indicated to the Pilgrim Fathers their path across the ocean into the fateful future—the path which was to prove to them the way of greatness and of glory—still indicate to us the way into a future of ever-expanding and ever-brightening enlightenment; and inspire us with assured expectation of still grander triumphs of Christianity, and of human freedom, and a larger, fuller, richer life, for ourselves and for our posterity.

DR. NOBLE.

DR. FREDERICK A. NOBLE then offered the Prayer of Dedication, which was as follows:—"Almighty and most merciful God and Heavenly Father, in the Name which is above every name, we draw nigh unto Thee, that we may acknowledge our dependence upon Thee, and render thanks for all Thy manifold loving kindnesses. In all, and over all, Thy wisdom is manifest in the varying providence in which the world has been set forward in truth and in righteousness. Thou dost call great men, and they answer Thee, and great events turn upon the issues which Thou Thyself hast determined. He whom we call the Father of the Faithful, heard Thy voice, and did Thy bidding. The great Lawgiver became Thy servant, and the leader of Thy chosen people out of their bondage into liberty, and through his lips came the commandments for the moral government of mankind. Through all ages the Apostles and Prophets have beheld the vision Thou hast placed before them, and have fallen into obedience to Thy Divine will. We thank Thee for all of them, for the brave words they have spoken, and for the brave deeds they have done. Especially do we thank Thee for the gift of this man, whose memory is to be perpetuated in part by the tablet unveiled to-day, in the midst of the community where so much of his life was lived, where so many of his words were spoken, where so much of his self-denial was practised, and where he illustrated the grace of God in Christ so eminently. We thank Thee for the rare endowments which Thou gavest him; for all the intellectual capabilities; for his moral qualities; for his spiritual insight and oversight; for his apprehension of the truth; for his fidelity to conscience; for his patience; for his love, and for his wise and sweet shepherding of the souls which came within the circle of his speech and influence.

We thank Thee for those particular qualities he possessed, by which he was enabled to become the leader of the people out into a larger place; by which he could discern the needs of the times; by which he could do the work committed to his hands; so that in after centuries those who came after him should see that he was the inspirer and organiser of the great religious movement which was to include all mankind in its benefits; whereby he could withhold his followers, even though he himself had passed away, from giving his name to the body he had called into existence, that all glory might be given to Him who is Head of the Church so that the name of Christ might still be the Name above every name. We beseech Thee to receive at our hands the dedication of this tablet, which we bring in consecration to this great man's memory, and through him to the Lord Jesus Christ, who called him into His precious service. Grant that we to-day in our own behalf, and in behalf of those we represent, may catch such inspiration from this service, that Christ shall seem nearer and dearer to us, and it shall be a greater joy to work in the service of Christ, to witness for the truth, and to aid in winning souls into His kingdom. Grant that we may feel how empty this ceremony would be if—in unveiling this tablet that the memory of this great servant of Jesus Christ may have further perpetuation—we did not come into completer consecration to the service of our Lord. May we catch his spirit to-day; may it be within us to work with the spirit in which he wrought. May his mind, in so far as it was a mind in Christ, be in us, and may we plant ourselves in a firm footing on the truths he apprehended, and which were so precious to him. May the Word of God be the word of man, and may we hold the truths fast, and be prompt to receive any new light which shall break forth from the Word of God; and so may this body of Christians, which worship and work in the Congregational way, be quickened and brought into higher loyalty to Christ. We thank Thee for this hour, and we thank Thee that Thou didst put it into the hearts of Thy servants, to accomplish this pious work. Help us to cherish the memory of those whom Thou hast called away from us, to remember those who have thus wrought, those who are unable to be with us, but who are with us in spirit, and help them to feel that wherever they are they have helped to bear witness to the truth. May Thy Spirit descend upon us, and grant that in all our hearts there may be such a working of the Divine Spirit that we may be called into loyalty to Jesus Christ, that conscience may have new dominion over us, and that we may work with new heart to bring all men everywhere into the faith and fellowship of the Son of God. We ask it in the name of Him who loved us with infinite love, and who gave Himself to die for us on the cross

and who is the risen Redeemer. May He pour in His Divine Spirit upon our lives that we may work day by day and live in Him and in the Spirit, to whom be praise evermore. Amen.

Dr. PALMER then read aloud the Declaration, which stated: Now, therefore, we, Samuel C. Bartlett, Eliphalet W. Blatchford, George E. Day, Morton Dexter, John J. McLean, Charles Ray Palmer, and William A. Robinson, by authority to us entrusted in the name of the National Council of the Congregational Churches in the United States of America, delegates from the International Council of Congregational Churches lately assembled in London, together with representations of Yale University, the University of Leyden, and Mansfield College, in Oxford, present and assisting, do solemnly set apart and dedicate this bronze tablet, which we have erected to the perpetuation of the venerable and sacred memory of the erudite scholar, the devoted minister, the saintly man, whose name it bears—JOHN ROBINSON, M.A., the pastor of the Pilgrim Church, the projector and spiritual father of the Plymouth Colony; and we declare this dedication duly and irrevocably accomplished, and for the grace vouchsafed to that blessed man, and to our forefathers and to us, their descendants and fellow-servants to God Almighty, the Father, the Son, the Holy Ghost, we give praise now and evermore. Amen.

To the Honourable The Ecclesiastical Commissioners.

GENTLEMEN.—This tablet, which we have brought from our far away home, and dedicated to the perpetual remembrance of John Robinson, we now take pleasure in committing to your honourable keeping. We heartily thank you for the gracious permission to erect it here. We thank you also for your kindly sympathy with us in our filial purpose manifested by your presence with us to-day. To you and to your successors for ever we now convey and deliver this memorial in which we feel so deeply interested, assured that our trust is by you cordially accepted, and that it will be safe in your hands. Receive with it, gentlemen, assurances of the highest consideration on the part of ourselves, and of the churches and institutions we have the honour to represent; and also of our best wishes and our prayers for the peace and progress of the churches of Leyden, and of all the churches of this ancient and honourable realm.

HETT VAN DER BRANDELER, a representative of the Ecclesiastical Commissioners, responded in Dutch.

The Burgomaster of Leyden, DE LAAT DE KANTEN, likewise addressed the assembly in his own language.

Professor Dr. A. KUENEN, of the Leyden University, after making a few remarks in

Dutch, said: Ladies and gentlemen, when you have gone back to America tell your countrymen that the citizens of Leyden and the members of its University are proud to possess in the midst of us the monument you have dedicated to-day, and that we like to consider it as a pledge of the future lasting friendship of both the countries, America and our Fatherland, whose early history, as that monument testifies, is so closely identified. Tell them that we say that in that monument we have a pledge of hearty co-operation in the common love for civil and religious freedom.

Dr. Fairbairn, Principal of Mansfield College, Oxford, was then called upon by Dr. Palmer to address the congregation, on the part of the representatives from England.

DR. FAIRBAIRN.

Dr. A. M. FAIRBAIRN: Let me simply stand as one who is a connecting link between Holland and America, and say that it is not simply America that thus comes greeting Holland, but the English people, who inhabit not only the island of Great Britain but the great continent beyond the sea. The victory of freedom in Holland was the victory of freedom throughout Europe and the world. Your defeat would have been our defeat. If this city had never been delivered from its great besiegement, and if the University had never been founded, dark days would have come to England, and calamity to her people. The soil of Holland was made dear to us by the blood of our Sidney. We cannot forget that the men we most loved and admired in the days of English persecution, found a home and freedom in Holland. We cannot forget that when our fathers were driven forth, they came hither, and you gave them, with freedom, voice and opportunity to make themselves heard throughout the world. Our fugitives learned from your Mennonites the principles of the toleration which they returned to teach to their own people. Our Ames, who was better known as your Amesius, came here, took part in the high debates at Dort, settled as teacher at Franeker. If Episcopius discussed with Robinson questions of theology on which they differed, he yet taught Robinson's sons and associates a doctrine of toleration they were not slow to learn, and attempt to realize. Hither came Thomas Goodwin and Philip Nye, and others of the later Puritans who learned here the second Independency which they subsequently carried over and created in England. Here the acts and claims of our Charles were defended, while those of our people were condemned, by Salmasius in stately Latin, and Milton with still grander speech replied, defending the English people for their conduct to their king. We can still less forget that on this same soil our Scottish Covenanters came and worshipped, and loved, and lived, and wrote. The books they published here found their



MEMORIAL TABLET AT LEYDEN,
Unveiled Friday, July 24.

echo at home, and by their help there was built a wider freedom and a purer church. On the walls of your University Library stands a tablet, which tells how John, Earl of Londoun, a Covenanter, a friend of the freedom of my land, died here after he had contended and suffered much in our northern wars. From it also came Gilbert Burnet, a man who knew how to rebuke the Prince of Orange when he deserved rebuke, who helped to make a happier home for him and his queen, and prepared him to become our king. In those days, too, out of England came John Locke, who pleaded here, in his famous Letters, for the toleration that enabled your William, when he had become our English William, to secure for us those lines of brighter freedom. It is these, and such things as these, that have endeared Holland to all who love England. In the last century, when our fathers were proscribed and denied admittance to the Universities, many like Neal and Lardner

came here, and at Leyden and Utrecht obtained the learning that enabled them to teach the English people. The ties between us have been so intimate that the victory of Holland has been success to England. All that is best in us, and all that is best in you, we owe to the inspiration of our common faith, and we hope that together we may continue to be worthy to possess that civil and religious freedom whose eloquent advocates have lived and still live in Leyden. Our interests are common, our labours differ, yet agree and tend towards the same end, making for both our peoples broader lines and deeper foundations for the civil and religious freedom which we have together received as an inalienable yet arduous inheritance from our fathers.

A hymn, "The breaking waves dash high," was then sung, after which Dr. PALMER pronounced the Benediction, and the ceremony terminated.

JULY 25--29.

THE MEN OF THE "MAYFLOWER."

THEIR DESCENDANTS AT PLYMOUTH.

THE descendants of the men of the *Mayflower* finished their pilgrimage at Plymouth. Anything more cordial it would be impossible to conceive than the welcome given by the Three Towns churches during the days from Saturday to Wednesday, July 25 to 29, to the American delegates. Their visit was due, in the first instance, to Rev. J. T. Maxwell, the chairman of the Three Towns Congregational Union, who conceived the idea of it, and, finding it well received by the Union, forwarded the invitation to the delegates through Dr. Mackennal. Some twenty-five at first accepted the invitation, but the numbers subsequently swelled to fifty-three, including a number of ladies.

The Congregationalists of Plymouth hospitably opened their doors to the visitors, and the ministers of the churches, including Baptists, ceded their pulpits to them on Sunday. On Monday the pilgrimage proper began, and under the guidance of Mr. Worth, a local historian of very extensive knowledge, a most interesting morning was spent. They walked over the course which must have been trodden by the men of the *Mayflower* on their way to Barbican, and they stood, Mr. Worth told them, within three feet of the spot from which the Puritans must have embarked. This spot the Americans desired that the authorities should indicate by a memorial slab.

In the schoolroom of Union Chapel, Courtenay-street, decorated with flags and appropriate greetings, a bountiful luncheon had been prepared. Rev. Professor ANTHONY, M.A., who occupied the chair, gave a brief address expressive of welcome, a vote of thanks was accorded to the delegates who had preached in the town on the previous day, a similar compliment was passed to Mr. Worth, and the cordial greeting of the Baptist brethren was conveyed to the American guests.

Everybody was agreed in declaring that the reception given in the evening by the Mayor and Mayoress (Mr. and Mrs. Bond) was an exceedingly handsome and happy one. The Guildhall had been most charmingly and luxuriously furnished, presenting, with the fountain in the centre and the coloured lamps hanging from rare exotic plants, quite a fairy scene. The Mayor and Mayoress were accompanied by the mace-bearer and other municipal officers, and Mr. Bond, who won the heart of everybody who came in contact with him, in one of his

pleasant speeches, gave the guests in "the name of his fellow-citizens, as well as in that of himself and his wife a hearty and sincere welcome to ancient and historic Plymouth." Rev. J. T. MAXWELL offered similar greetings on behalf of the Three Towns Union, and Dr. MACLEAN, of California, and Dr. HAZEN made suitable acknowledgments. Some excellent music was discoursed, formality was absent, and friendliness abounded, and altogether a happier reception never was held.

At ten o'clock on Tuesday morning the company started by the *Princess Royal*, which had been chartered by the Union, for a trip round the Sound, examining Drake's Island, on which Puritan ministers were imprisoned, the breakwater, the lighthouse, and Lord Mount Edgecumbe's grounds. Luncheon followed at the Union schoolroom, the Mayor being present. A vote of thanks was passed to Mr. and Mrs. Bond for their handsome hospitality. Rev. C. S. SLATER, who presided, spoke of the principles of Congregationalism as perfect, but of its followers as needful of improvement. He read a letter of sympathy with the occasion from Rev. Samuel Vincent, the successor of Abraham Cheave, "whose stock were doubtless of the godly folk who gave the Pilgrim Fathers greetings and farewells." Mr. VINCENT prayed that God might "use our guests, and these pleasant visits to and fro, to promote and increase a friendship between the nations that must be of advantage to all." Dr. MACKENNAL having been thanked for his assistance in bringing the Delegates to Plymouth, said, in replying, that all that now remained to complete the pilgrimage was to follow the Pilgrim Fathers to America; we were only waiting for the invitation, which he hoped would not be eight or even five years in coming. He believed that true fellowship was most effectually promoted by unofficial inter-visitation, and he pleaded for a frequent interchange between this and other countries. Dr. GRIFFIS made a speech, which was chiefly a plea for breadth of Christian sympathy, a quality which he ascribed to the Puritans, on the ground that Miles Standish, who, it was said, was a Roman Catholic, was of their community. Congregationalists in America wished only well to the old Mother Church of England. They believed that her connection with the State bred snobbery, oppression and hypocrisy, and that through that connection her

garment was stained with the blood of the saints. But as an Episcopal Church, as the Church that first gave the Bible to the people in the English language, they wished no harm to it, and when it should be separated from the State and politics, they prayed that God might give the old mother Church of England, from which they all

sprang, a long, bright and glorious life, not only in England, but in all the English colonies, and wherever the English language was spoken throughout the world. The ladies and gentlemen who had entertained the Delegates received thanks, Mr. SYDNEY H. PHILLIPS replying on their behalf.

PUBLIC MEETING.

THE great public meeting, which was held on Tuesday evening in Sherwell-street Chapel, will be to those who took part in it perhaps the most memorable that has been held in connection with the International Council. The large church was crowded with an intensely-interested congregation, and Dr. CHAPMAN, who presided, was surrounded by nearly all the American Delegates who had accepted the invitation to Plymouth. The hymn—

We come unto our fathers' God,
Their Rock is our salvation,

was most heartily sung, and Dr. COOPER offered prayer.

Dr. CHAPMAN, in introducing to the meeting the Delegates who should address them upon the sailing of the *Mayflower* and its effects on American life, held that the strength, dignity, honour, and prosperity of a nation depended, not upon the different peoples of whom it was composed, but upon the principles which they brought into its life. The principle which the Puritans especially brought to America was that of religious liberty, and they in Plymouth welcomed the descendants of these men, not because they were Independents, but because they had upheld the right of every man to take the Word of God and understand it according to the best of his ability, and to act under its guidance according to the dictates of his own conscience. This sentiment called forth the enthusiasm of the audience—an enthusiasm that rose to the highest pitch under the influence of the magnificent addresses which followed.

SENATOR PATTERSON.

Senator the Hon. J. W. PATTERSON'S was the speech of an orator, and it took somewhat by surprise those who had heard him under the disadvantage of having to read his paper at the International Council. With quiet eloquence, none the less effective for being quiet, and with clear sequence of ideas, he pointed to the influence moving beneath all human affairs, and so directing them as to work out the great purposes of Providence. To analyse the effect of the various elements which had entered into the constitution of a Government so heterogeneous as that of America, tracing to each its due share of influence, would be as difficult a task as to take a fruit from the orchard and to determine how much of that result

was owing to the sunlight and how much to the dews of heaven. All human institutions were matters of growth rather than of birth. This was certain, that the principles which the Puritans brought with them were the presiding genius at the birth of the American constitution. That constitution was not borrowed from any country, but was derived from the Word of God. It was a kind of transcription of the Mosaic law, and it was based upon the great Puritan principle of liberty of conscience and personal responsibility to God. This principle was at the root of the establishment, for the first time, of a true democracy—a democracy that meant the representation, not of rotten boroughs or universities, but of the people. The system of universal education with which the Pilgrims had blessed America—adopted, not as a matter of material expediency, but “that that great deceiver, the Devil, might not steal away the souls of men”—had not, facetiously remarked the Senator, been derived from England. God had sent the Pilgrims to Holland to acquire that principle. In “the little unpleasantness, of which the less said here the better,” and which led to the declaration of American Independence, Mr. Patterson found an event that, under the direction of God, had led to the development of a national life vastly more important to the world at large, and to old England herself, than could ever have been possible had America remained the dependency of any nation under heaven. The speaker, with not unnatural pride, traced the growth of America from thirteen little States into forty-four magnificent Republics, full of population and wealth and power, standing on the basis of freedom instituted by the Puritans, and forming together a country so great that the sun did not set on the Aleutian Isles before its beneficent beams rose on the hills of Maine. And now America did not desire to increase her territory. She wanted only to be allowed to develop what she had. The American people were anxious for nothing more except that the English-speaking people should live together in peace—that there should be nothing between the two countries to interfere with their peace or weaken their power for moral and intellectual improvement; but that they should join hands and touch elbows and hearts, so that freedom and enterprise and the faith might be spread from

pole to pole and around the globe. They looked to the time when those limitations which England had inherited should be swept away, when religion and industry should be as free here as in their own country, and when the boast of the great English race, which was to predominate in the world, should be,

In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.

Miss BULLEY then very beautifully rendered Mrs. Hemans's inspiring song, "The Pilgrim Fathers."

DR. BRADFORD.

Another speech was delivered by Dr. BRADFORD, full of his characteristic vigour and force. Analysing the power of the Puritans, he found its secret in the fact that they were men of the Bible, and understood that in which they believed. They realized the contact of the living Spirit of God with the living spirit of man. In this lay the power of the three great descendants of the Puritans—Jonathan Edwards, Horace Bushnell, and Henry Ward Beecher—that they were constantly asking what the living Spirit of God was teaching as to the century in which they lived. The Puritans, Dr. Bradford went on to notice, were pre-eminently men of prayer, and in an eloquent passage he proceeded to enumerate five great prayers in American history—John Robinson praying at Delft Haven on the departure of the Pilgrims; William Brewster, the elder, as almost his first act upon the sands of Plymouth, dedicating to God the project they had in hand, so that, "the brow of the American continent was baptized in prayer when the Americans first touched it"; Washington's prayer at Forge Valley when the American cause seemed desperate, preceding the great victories which turned the scale of the war; the prayers which, at the instance of Benjamin Franklin, made fruitful the deliberations upon the Constitution; and Abraham Lincoln's vow on the night at Antietam, to emancipate the slaves if the rebels were driven back. The Puritans were men of conviction, who knew how to respect the convictions of others. That must have been so, seeing that Miles Standish was permitted to be a leader amongst them. They were true to themselves and they expected other men to be so too. And he could not help feeling that in the meetings of our great Council there had been one note that was not quite true. There had been too much glorification of Congregationalism. They ought to have got a little higher. They were getting on in New York, for there the leading Congregational church had a Presbyterian minister in its pulpit, and the leading Presbyterian church had a minister who was, or had

been, a member of the Congregational Union. So things there, at least, were getting a little mixed, and he added, amid a burst of applause, the sooner they get more mixed the better. They had yet got to realise that that was the best Church which would hurry most swiftly the coming of the kingdom of God. The richer their harvests became the more their divisions would disappear. The Pilgrim Fathers had settled a few things for us, though we had fought and won great battles here. England got rid of slavery before America. Abraham Lincoln came after William Wilberforce. Yet they had settled for us in America this: that it was better for religion to have a Church independent of the State, that education should be general and should be free, that the people could be trusted, and that their united wisdom was always greater than the wisdom of any number of picked men, whoever those men might be. This speech was listened to with the greatest sympathy, and was again and again interrupted by applause, to such an extent, indeed, that Dr. Bradford had to ask that the cheering should be less prolonged.

Dr. DUNNING expressed the very warm thanks of his brethren and himself for the most kindly spirit in which they had been received in Plymouth. In a speech illustrated with several very humorous stories, Dr. Dunning urged that their religion should not always be among the bones even of the Pilgrim Fathers, and expressed his belief that the spirit of those men who had served their day and who would be useless to this generation was still alive in America.

A vote of thanks to the speakers was followed by a similar expression contained in a lengthy resolution, moved by Dr. M. BURNHAM, to all who had assisted in what had been the happiest incident in connection with their visit to this country. "We shall return," said Dr. Burnham, "with a new love for the fatherland, a more comprehensive view of the providence of God, mighty to rule and overrule for His glory and our good. We shall go with a closer and better Christian fellowship and a greater devotion to the kingdom of our Lord."

Dr. COOPER made a most impressive speech in supporting the resolution. They thanked their friends, he said, in Jesus's name for what they had received for Jesus's sake. He concluded with the words, "The Lord watch between you and us when we are absent one from another, the Lord bless you and keep you, and make His face to shine upon you and be gracious to you. The Lord lift up His countenance upon you and give you peace. Amen."

"The Church's One Foundation" was sung, and the Benediction brought the gathering to a close.

LIST OF REPRESENTATIVES,

As Officially Reported in List of July 2nd.

- Adams, Rev. J. A., Chicago, Ill.
Adamson, D.D., Rev. W., Edinburgh.
Alexander, Mr. T., Hillhead, Glasgow.
Allchin, Rev. G., Osaka, Japan.
Alliott, M.A., Rev. R., Bishop's Stortford.
Allon, D.D., Rev. Henry, London.
Andrewes, J.P., Mr. C. J. Reading.
Anderson, D.D., Rev. J., Waterbury, Ct.
Anderton, J.P., Mr. W., Cleckheaton.
Angell, LL.D., Pres. J. B., Ann Arbor, Mich.
Anthony, M.A., Rev. F. E., Plymouth.
Ashton, M.A., Rev. J. P., Bhowinapore, Calcutta.
Askin, D.D., Rev. J., Kearney, Neb.
Ayer, D.D., Rev. F. D., Concord, N. H.
- Barrett, B.A., Rev. G. S., Norwich.
Barrows, D.D., Rev. W. M., Rockford, Ill.
Beard, Rev. R. A., Seattle, Wash.
Benton, D.D., Rev. Prof. J. A., Oakland, Cal.
Bevan, D.D., Rev. L. D., Melbourne.
Bliss, Rev. C. R., Chicago, Ill.
Bosworth, Rev. Prof. E. J., Oberlin, O.
Boynton, Rev. N., Boston, Mass.
Bradford, D.D., Rev. A. H., Montclair, N.J.
Brand, D.D., Rev. J., Oberlin, O.
Brown, D.D., Rev. J., Bedford.
Browne, Rev. F. H., Richmond, Melbourne.
Bruce, D.D., Rev. R., Huddersfield.
Bumby, Mr. F. E., Nottingham.
Burnham, D.D., Rev. M., Springfield, Mass.
Burnham, Mr. W. R., Norwich, Ct.
- Calkins, D.D., Rev. W., Newton, Mass.
Capen, Mr. S. B., Boston, Mass.
Case, Mr. C. H., Chicago, Ill.
Cave, D.D., Rev. A., London.
Chapman, LL.D., Rev. C., Plymouth.
Chater, Rev. J., Southampton.
Clapp, Rev. T. E., Portland, Ore.
Clark, Rev. A. W., Prague.
Clark, D.D., Rev. J. B., New York.
Clark, D.D., Rev. N. G., Boston, Mass.
Clarke, Mr. B., Crouch-end, London.
Clarke, M.A., Mr. J. Greville, London.
Clarkson, B.A., Rev. W. F., London.
Cobb, D.D., Rev. L. H., Bible House, New York.
Colman, M.P., Mr. J. J., Norwich.
Common, J.P., Mr. A., Sunderland.
Conder, D.D., Rev. E. R., Leeds.
Cooper, D.D., Rev. J. W., New Britain, Ct.
Cordley, D.D., Rev. R., Lawrence, Kan.
Cornish, LL.D., Rev. G., Montreal.
Cox, Mr. C., Southampton.
Cox, Rev. W. J., Dundee.
Craig, M.A., Rev. R., Edinburgh.
- Cregan, Rev. J., Knock Croon, Belfast.
Crossfield, J.P., Mr. W., Liverpool.
- Dale, M.A., Mr. A. W. W., Cambridge.
Dale, M.A., Rev. B., Halifax.
Dale, LL.D., Rev. R. W., Birmingham.
Darling, Rev. M. W., Sioux City, Iowa.
Davidson, Rev. J., Tillicoultry.
Davison, M.A., Rev. W. H., Edinburgh.
De Peu, Rev. J., Norfolk, Ct.
Dexter, Rev. Morton, Boston, Mass.
Dodge, Mr. N. P., Council Bluffs, Iowa.
Doolette, Mr. G. P., Adelaide, South Australia.
Dougherty, Rev. J. G., Kansas City, Mo.
Dudley, D.D., Rev. J. F., Eau Clair, Wis.
Dukes, Rev. E. J., Bridgwater.
Dunning, D.D., Rev. A. E., Boston, Mass.
- Edwards, D.D., Rev. J., Allegheny, Pa.
Ekman, Mr. E. J., Stockholm.
Elder, Rev. H., Farmington, Me.
Emes, Mr. H., Port Adelaide.
Emrich, Rev. F. E., So. Framingham, Mass.
Ervine, Rev. J., Kingstown.
Evans, D.D., Rev. E. Herber, Carnarvon.
Evans, D.D., Rev. Owen, London.
Evans, M.P., Mr. S. T., London.
Ewen, Mr. J. A., Bernet (for New Zealand).
- Fairbairn, D.D., Rev. A. M., Oxford.
Fairbanks, Ph.D., Rev. H., St. Johnsbury, Vt.
Fairfax, Mr. J. R., Doublebay, Sydney.
Falding, D.D., Rev. F. J., Bradford.
Ferguson, D.D., Rev. Fergus, Glasgow.
Ferguson, Mr. J., Toowoomba, Queensland.
Fielden, Rev. W. S. H., London.
Finlayson, D.D., Rev. T. C., Manchester.
Fisk, D.D., Rev. Prof. F. W., Chicago, Ill.
Forbes, Rev. A. P., St. Louis, Mo.
Forbes, Rev. S. B., Hartford, Ct.
Ford, Mr. G. N., Manchester.
Fraser, D.D., Rev. J. G., Cleveland, O.
Fullerton, Rev. B. M., Waltham, Mass.
- Gasquoin, B.A., Rev. T., Northampton.
Gilbert, D.D., Rev. S., Chicago, Ill.
Gladden, D.D., Rev. Washington, Columbus, O.
Gladstone, Rev. George, Glasgow.
Glanville, Mr. G. W., Toowoomba, Queensland.
Glasgow, Rev. F. C., Demerara.
Glasson, Rev. J. R., Adelaide, S. Australia.
Goddard, Mr. D. Ford, Ipswich.
Goodrich, D.D., Rev. A., Manchester.
Goodwin, D.D., Rev. E. P., Chicago, Ill.
Gosman, Rev. Prin. A., Victoria.
Green, Rev. J. L., Demerara.
Green, M.A., Rev. T., Ashton-under-Lyne.

Gregory, Rev. J., Edinburgh.
 Griffis, D.D., Rev. W. E., Boston, Mass.
 Gunsaulus, D.D., Rev. F. W., Chicago, Ill.

Haigh, Mr. S., Melbourne, Victoria.
 Hall, Rev. A. H., Meriden, Ct.
 Hall, L.L.B., Rev. Newman, London.
 Hallowell, Rev. L. H., Waterville, Me.
 Hallows, B.A., Rev. B. T., Hertford (late Timaru, New Zealand).
 Hamilton, D.D., Rev. J. A., Newton, Mass.
 Hamilton, M.A., Rev. W., Dundee.
 Hamilton, Mr. W. C., Fond du Lac, Wis.
 Handley, Rev. S. B., Stafford.
 Hankinson, Mr. T. J., Bournemouth.
 Harada, Rev. Tasuku, Japan.
 Harrison, Rev. J. C., London.
 Hart, D.D., Rev. B., Newhaven, Ct.
 Hart, Mr. J. T., Highgate (for New Zealand).
 Hawes, D.D., Rev. E., Burlington, Vt.
 Hazard, Mr. R., Peacedale, R.I.
 Hazen, D.D., Rev. A., Hartland, Vt.
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